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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XII.

THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

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A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. XII.

LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE; OTRIDGE AND SON; G. AND W. NICOL; WILKIE AND ROBINSON; J. WALKER; R. LEA; W. LOWNDES; WHITE, COCHRANE, AND CO.; J. DEIGHTON; T. EGERTON; LACKINGTON, ALLEN, AND CO.; J. CARPENTER; LONGMAN, HURST, REES, ORME, AND BROWN; CADELL AND DAVIES; C. LAW; J. BOOKER; J. CUTHELL; CLARKE AND SONS; J. AND A. ARCH; J. HARRIS; BLACK, PARRY, AND CO.; J. BOOTH; J. MAWMAN; GALE, CURTIS, AND FENNER; R. H. EVANS; J. HATCHARD; J. HARDING; R. BALDWIN; J. MURRAY; J. JOHNSON AND CO.; E. BENTLEY; AND J. FAULDER.

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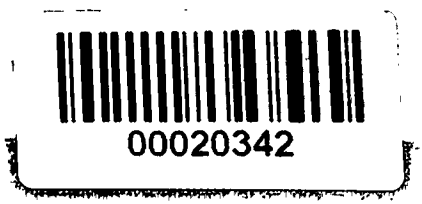

A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

DESSAIX (LOUIS CHARLES ANTHONY), a brave French general in the revolutionary war, was born August 17, 1768, at Ayat, in the department of Puy-de-Dome. He was educated at the military school of Effiat, and when the revolution broke out, refused all advice to emigrate, although his principles were inclined to royalty. He remained at his studies, a stranger to the excesses of the factions, and a stranger even to the names by which they were designated. Absorbed in his profession, his thoughts were occupied solely by military manœuvres, traits of heroism, and fields of battle. He first entered the foot regiment of Britany, as sub-lieutenant, in 1784; but in 1792, he appeared so intelligent and active, that he became successively aide-de-camp to generals Broglio and Custine. The services which were derived from his presence of mind and his counsels, on occasion of the reverses experienced at the lines of Weissembourg, induced the national commissaries to raise him to the rank of general of brigade. In spite of his merit, however, the committee of public safety twice made an order for him to be deprived of his command, with which the general in chief constantly refused to comply. He was wholly ignorant of this fact till a third order arrived to the same effect, at the moment when he had gained the admiration of his comrades at the blockade of Landau; and the whole army opposed the unjust decree, which induced the commissary to disregard it. Dessaix commanded the left wing of the army in the memorable retreat of general Moreau, and had

his full share in the dangers and laurels of that campaign. He returned to defend Kehl for four months against the whole force of the archduke; and under him the army effected the passage of the Rhine, in circumstances which rendered it as daring an achievement as was ever attempted.

After the treaty of Campo Formio, he followed Buonaparte into Egypt, and was by him presented with a short sword, superbly wrought, on which were inscribed the words "The taking of Malta; the battle of Chebreis, the battle of the Pyramids." He was charged to reduce Upper Egypt, whither the Mamelukes had retired; here he gained several victories; and he acquired a distinction more honourable than the triumph of arms, for the inhabitants gave him the title of "The Just Sultan." Returning from Egypt in consequence of the treaty of El Arisch, he was detained by Lord Keith, but was at length set at liberty. He then repaired to his native country, from which he again, with the utmost expedition, joined Buonaparte, and arrived just in time to be present at the battle of Marengo, the fate of which he turned, and in which he fell, June 14, 1800, esteemed by the French soldiers, honoured by the Austrians, and loved by all who knew him.

His body was carried to Milan, embalmed there, and placed in the hospital of Mount St. Bernard, where a monument has been erected to his memory. Dessaix united to bravery the most unimpeachable probity, and in all respects seems to have deserved of his country the additional tribute of a superb monument since erected at Paris. On this is commemorated the share he had in the battles of Landau, Kehl, Weissembourg, Malta, Chebreis, the Pyramids, Sediman, Sammanhout, Kenè, Thebes, and Marengo.[1]

DESSENIUS (BERNARD), an eminent physician, born at Amsterdam in 1510, was sent first to Louvain, where he soon distinguished himself by his acquirements in classical literature. Declaring at length for the practice of medicine, he went to Bologna, in Italy, and in 1538 he took his degree of doctor in that faculty. A vacancy happening soon after at Groningen, he accepted the office of

[1] D. Hist.—Hist. of the French Revolution, quoted in the Month. Rev. vol. N. S.

professor of the practice of medicine, which he taught with reputation for nine years. From thence, invited by Echtius, professor in medicine there, he went to Cologne, where he was admitted member of the college of physicians, and received a considerable pension from the government. This he retained to the time of his death, in 1574. He was author of several useful works. His "De Compositione Medicamentorum," 1555, fol. contains many valuable observations and improvements on the formulæ used in his time. "De Peste, commentarius, preservatio, et curatio," Col. 1564, 4to. He speaks of a leathern jacket, which had passed into the hands of twenty-five persons, who had received the infection from it, and been destroyed, before the cause was discovered. He wrote also in defence of the ancient medicine, and against the practice introduced by Paracelsus.[1]

DESTOUCHES (PHILIP NERICAULT), an eminent French dramatic writer, was born at Tours, in 1680, of a reputable family, which he left early in life, apparently from being thwarted in his youthful pursuits. This, however, has been contradicted; and it is said that after having passed through the rudiments of a literary education at Tours, he went, with the full concurrence of his father, to Paris, in order to complete his studies; that being lodged with a bookseller in the capital, he fell in love at sixteen with a young person, the relation of his landlord, the consequences of which amour were such, that young Destouches, afraid to face them, enlisted as a common soldier in a regiment under orders for Spain; that he was present at the siege of Barcelona, where he narrowly escaped the fate of almost the whole company to which he belonged, who were buried under a mine sprung by the besieged. What became of him afterwards, to the time of his being noticed by the marquis de Puysieulx, is not certainly known, but the common opinion was, that he had appeared as a player on the stage; and having for a long time dragged his wretchedness from town to town, was at length manager of a company of comedians at Soleure, when the marquis de Puysieulx, ambassador from France to Switzerland, obtained some knowledge of him by means of an harangue which the young actor made him at the head of his comrades. The marquis, habituated by his diplomatic function to discern and appreciate characters,

[1] Moreri.—Foppen Bibl. Belg.—Rees's Cyclopædia.—Haller Bibl. Med. Pract.

judged that one who could speak so well, was destined by nature to something better than the representation of French comedies in the centre of Switzerland. He requested a conference with Destouches, sounded him on various topics, and attached him to his person. It was in Switzerland that his talent for theatrical productions first displayed itself; and his "Curieux Impertinent" was exhibited there with applause. His dramatic productions made him known to the regent, who sent him to London in 1717, to assist, in his political capacity, at the negociations then on foot, and while resident here, he had a singular negociation to manage for cardinal Dubois, to whom, indeed, he was indebted for his post. That minister directed him to engage king George I. to ask for him the archbishopric of Cambray, from the regent duke of Orleans. The king, who was treating with the regent on affairs of great consequence, and whom it was the interest of the latter to oblige, could not help viewing this request in a ridiculous light. "How!" said he to Destouches, "would you have a protestant prince interfere in making a French archbishop? The regent will only laugh at it, and certainly will pay no regard to such an application." "Pardon me, sire," replied Destouches, "he will laugh, indeed, but he will do what you desire." He then presented to the king a very pressing letter, ready for signature. "With all my heart, then," said the king, and signed the letter; and Dubois became archbishop of Cambray. He spent seven years in London, married there, and returned to his country; where the dramatist and negociator were well received. The regent had a just sense of his services, and promised him great things; but dying soon after, left Destouches the meagre comfort of reflecting how well he should have been provided for if the regent had lived. Having lost his patron, he retired to Fortoiseau, near Melun, as the properest situation to make him forget the caprices of fortune. He purchased the place; and cultivating agriculture, philosophy, and the muses, abode there as long as he lived. Cardinal Fleury would fain have sent him ambassador to Petersburg; but Destouches chose rather to attend his lands and his woods, to correct with his pen the manners of his own countrymen; and to write, which he did with considerable effect, against the infidels of France. He died in 1754, leaving a daughter and a son; the latter, by order of

Lewis XV. published at the Louvre an edition of his father's works, in 4 vols. 4to. Destouches had not the gaiety of Regnard, nor the strong warm colouring of Moliere; but he is always polite, tender, and natural, and has been thought worthy of ranking next to these authors. He deserves more praise by surpassing them in the morality and decorum of his pieces, and he had also the art of attaining the pathetic without losing the *vis comica*, which is the essential character of this species of composition. In the various connections of domestic life, he maintained a truly respectable character, and in early life he gave evidence of his filial duty, by sending 40,000 livres out of his savings to his father, who was burthened with a large family.[1]

DEVARIUS (MATTHEW), a learned Greek scholar of the sixteenth century, was born in the island of Corfou, of a catholic family. At the age of eight he was taken to Rome by John Lascaris, and placed with other eastern youths in the Greek college, which had been just established. Having made great progress in this language, cardinal Rodolphi gave him the care of his library, which office he held for fifteen years, and in that time he compiled an index to Eustathius's commentary on Homer, for which pope Paul III. gave him a pension; and Paul IV. who continued this pension, made him corrector of the Greek MSS. in the Vatican. On the death of cardinal Rodolphi, Marc-Antony Colonna, who was afterwards cardinal, became scholar to Devarius for three years in the Greek language. He was afterwards patronized by the cardinal Farnese; and died in his service, about the end of the sixteenth century, in the seventieth year of his age. By order of pope Pius V. he translated the catechism of the council of Trent into Greek; but the work for which he is best known is entitled "De Particulis Græcæ linguæ liber particularis," of which there have been many editions, the first published by his nephew, Peter Devarius, at Rome, in 1558, 4to, and reprinted at London, 1657, 12mo; Amsterdam, 1700 and 1718, &c. &c.[2]

DEVAUX (JOHN), an eminent surgeon of Paris, in which city he was born January 27, 1649, was the son of John Devaux, a man of eminence in the same profession. He became provost and warden of the surgeons' company,

[1] Eloge by l'Alembert.—Dict. Hist.
[2] Moreri.—Morhof Polyhist.—Fabric. Bibl. Græc.—Saxii Onomast.

and was universally esteemed for his skill and his writings. He died May 2, 1729, at Paris. His works are, "Le Medecin de soi même," 12mo.; "L'art de faire des rapports en Chirurgie," 12mo; "Index funereus Chirurgorum Parisiensium, ab anno 1315 ad annum 1714," 12mo, with several others; and translations of many excellent works on physic and surgery, particularly Allen's "Synopsis Medicinæ practicæ," Harris's "De morbis infantum," Cockburne "De Gonorrhæa;" Freind's "Emmenologia," &c. &c.[1]

DEVENTER (HENRY), a celebrated man-midwife, was born at Deventer, in the province of Over-Yssel, in Holland, towards the end of the seventeenth century. Though skilled in every branch of medicine, and honoured with the dignity of doctor in that faculty, he was principally employed in surgery, and in the latter part of his life he almost entirely confined himself to the practice of midwifery, in which art he made considerable improvements. He acquired also no small share of fame by his various mechanical inventions for assisting in preventing and curing deformities of the body in young subjects. In that capacity he was repeatedly sent for to Denmark, whence he drew a considerable revenue. His knowledge of mechanics did not, however, prevent his observing that much mischief was done by the too frequent use of instruments in midwifery; and he introduced such improvements in the art, as gave him a decided preference over Mauriceau, his almost immediate precursor. Satisfied with the principles on which his practice was founded, he published in 1701, "Operationes Chirurgicæ novum lumen exhibentes obstetricantibus," Leyden, 4to, which had been published in 1696, in his native language. This was followed by a second part, in 1724, 4to, "Ulterius examen partuum difficilium, Lapis Lydius obstetricum, et de necessaria cadaverum incisione." The two parts were published together, much improved, in 1733, but the work had already been translated and published in most of the countries in Europe. How long the author continued to live after the publication of this improved edition is not known.

He had often, he says, been required to let the world know, by advertisement, what kind of defects in the form of the body he was able to cure or relieve, but had not

[1] Moreri.

thought it expedient to do so; these he has enumerated and described at the end of the work. They are twenty-two in number; among them are the following: when the head, from a contraction of the tendons, fell on one of the shoulders, he enabled the party to hold his head erect. On the other hand, when a child came into the world club-footed, so that it could only touch the ground with its ancles, he completely, he says, cured the defect, and he was so sure of his principles, that he required no part of his stipulated pay until the cure was effected. Some time after his death, viz. in 1739, a posthumous work was published on the rickets, in his native language. Haller speaks favourably of it, and has given a brief analysis of its contents, by which it appears to contain some useful practical observations.[1]

DEVEREUX (WALTER), the first earl of Essex of this name and family, a general equally distinguished for his courage and conduct, and a nobleman not more illustrious by his titles than by his birth, was descended from a most ancient and noble family, being the son of sir Richard Devereux, knight, by Dorothy, daughter of George earl of Huntingdon, and grandson of Walter viscount of Hereford, so created by king Edward the Sixth. He was born about 1540, at his grandfather's castle in Carmarthenshire, and during his education applied himself to his studies with great diligence and success. He succeeded to the titles of viscount Hereford and lord Ferrers of Chartley, in the nineteenth year of his age, and being early distinguished for his modesty, learning, and loyalty, stood in high favour with his sovereign, queen Elizabeth. In 1569, upon the breaking out of the rebellion in the north, under the earls of Northumberland and Westmoreland, he raised a considerable body of forces, which joining those belonging to the lord admiral and the earl of Lincoln, he was declared marshal of the army, and obliged the rebels to disperse. This so highly recommended him to the queen, that in 1572 she honoured him with the garter, and on the 4th of May, the same year, created him earl of Essex, as being descended by his great grandmother from the noble family of Bourchier, long before honoured with the same title. In the month of January following, he was one of the peers that sat in judgment upon the duke of Norfolk.

[1] Dict. Hist.—Rees's Cyclopædia.—Haller Bibl. Chir.

At this time he was such a favourite with the queen, that some, who were for confining her good graces to themselves, endeavoured to remove him by encouraging an inclination he shewed to adventure both his person and fortune for her majesty's service in Ireland. Accordingly, on the 16th of August, 1573, he embarked at Liverpool, accompanied by lord Darcy, lord Rich, and many other persons of distinction, together with a multitude of volunteers, who were incited by the hopes of preferment, and his lordship's known reputation. His reception in Ireland was not very auspicious; landing at Knockfergus on the 16th of September, he found the chiefs of the rebels inclined apparently to submit; but having gained time, they broke out again into open rebellion. Lord Rich was called away by his own affairs, and by degrees, most of those who went abroad with the earl, came home again upon a variety of pretences. In this situation Essex desired the queen to carry on the service in her own name, and by her own command, though he should be at one half of the expence. Afterwards he applied to the earls of Sussex and Leicester, and the lord Burleigh, to induce the queen to pay one hundred horse and six hundred foot; which, however, did not take effect; but the queen, perceiving the slight put upon him, and that the lord deputy had delayed sending him his commission, was inclined to recal him out of Ulster, if Leicester and others, who had promoted his removal, had not dissuaded her. The lord deputy, at last, in 1574, sent him his patent, but with positive orders to pursue the earl of Desmond one way, while himself pressed him another. The earl of Essex reluctantly obeyed, and either forced or persuaded the earl of Desmond to submission; and it is highly probable, would have performed more essential service, if he had not been thwarted. The same misfortune attended his subsequent attempts; and, excepting the zeal of his attendants, the affection of the English soldiers, and the esteem of the native Irish, he gained nothing by all his pains. Worn out at length with these fruitless fatigues, he, the next year, desired leave to conclude upon honourable terms an accommodation with Turlough Oneile, which was refused him. He then surrendered the government of Ulster into the lord deputy's hands, believing the forces allowed him altogether insufficient for its defence; but the lord deputy obliged him to resume it, and to march against Turlough

Oneile, which he accordingly did; and his enterprize being in a fair way of succeeding, he was surprized to receive instructions, which peremptorily required him to make peace. This likewise he concluded, without loss of honour, and then turned his arms against the Scots from the western islands, who had invaded and taken possession of his country. These he quickly drove out, and, by the help of Norris, followed them into one of their islands; and was preparing to dispossess them of other posts, when he was required to give up his command, and afterwards to serve at the head of a small body of three hundred men, with no other title than their captain. All this he owed to Leicester; but, notwithstanding his chagrin, he continued to perform his duty, without any shew of resentment, out of respect to the queen's service. In the spring of the succeeding year he came over to England, and did not hesitate to express his indignation against the all-powerful favourite, for the usage he had met with. But as it was the custom of that great man to debase his enemies by exalting them, so he procured an order for the earl of Essex's return into Ireland, with the sounding title of earl-marshal of that kingdom, and with promises that he should be left more at liberty than in times past; but, upon his arrival at Ireland, he found his situation so little altered for the better, that he pined away with grief and sorrow, which at length proved fatal to him, and brought him to his end. There is nothing more certain, either from the public histories, or private memoirs and letters of that age, than the excellent character of this noble earl, as a brave soldier, a loyal subject, and a disinterested patriot; and in private life he was of a chearful temper, kind, affectionate, and beneficent to all who were about him. He was taken ill of a flux on the 21st of August, and in great pain and misery languished to the 22d of September, 1576, when he departed this life at Dublin, being scarcely thirty-five years old. There was a very strong report at the time, of his being poisoned; but for this there seems little foundation, yet it must have been suspected, as an inquiry was immediately made by authority, and sir Henry Sidney, then lord deputy of Ireland, wrote very fully upon this subject to the privy-council in England, and to one of the members of that council in particular. The corpse of the earl was speedily brought over to England, carried to the place of his nativity, Carmarthen, and buried there

with great solemnity, and with most extraordinary testimonies of the unfeigned sorrow of all the country round about. A funeral sermon was preached on this occasion, Nov. 26, 1576, and printed at London 1577, 4to. He married Lettice, daughter to sir Frances Knolles, knight of the garter, who survived him many years, and whose speedy marriage after his death to the earl of Leicester, upon whom common fame threw the charge of hastening his death, perhaps might encourage that report. By this lady he had two sons, Robert and Walter, and two daughters, Penelope, first married to Robert lord Rich, and then to Charles Blount, earl of Devonshire; and Dorothy, who becoming the widow of sir Thomas Perrot, knight, espoused for her second husband Henry Percy earl of Northumberland.

One important objection only has been brought forward against the character of the first earl of Essex, which is mentioned by Dr. Leland, in his History of Ireland. The story, as literally translated by Mr. O'Connor, from the Irish manuscript annals of queen Elizabeth's reign, is as follows: "Anno 1574. A solemn peace and concord was made between the earl of Essex and Felim O'Nial. However, at a feast wherein the earl entertained that chieftain, and at the end of their good cheer, O'Nial with his wife were seized, their friends who attended were put to the sword before their faces. Felim, together with his wife and brother, were conveyed to Dublin, where they were cut up in quarters. This execution gave universal discontent and horrour." Considering the general character of the earl of Essex, we cannot avoid greatly doubting of the authenticity of this fact; and indeed, if it was founded on truth, it must appear very extraordinary that it should not have occurred in any other narrative of the times.

Mr. Park has allotted this nobleman a place in his additions to the "Royal and Noble Authors," as having written "The Complaint of a Sinner, made and sung by the earle of Essex upon his beath-bed in Ireland," printed in the "Paradise of dainty Devises," 1576. There is a copy of this in the Harleian MSS. 293, with an account of the earl's sickness and death, which latter is ascribed to a dysentery, without any hint of poison. Besides this, the earl wrote a letter to the council, another to the queen, and a third to lord Burleigh, all which afford favourable proofs of his talents and excellent character. The former

is inserted in the Biographia Britannica, and the two latter in Murden's State Papers.[1]

DEVEREUX (ROBERT), earl of Essex, memorable for having been a great favourite, and an unhappy victim to the arts of his enemies and his own ambition, in the reign of queen Elizabeth, was son of the preceding, and born Nov. 10, 1567, at Netherwood, his father's seat in Herefordshire. His father dying when he was only in his 10th year, recommended him to the protection of William Cecil lord Burleigh, whom he appointed his guardian. Two years after, he was sent to the university of Cambridge by this lord, who placed him in Trinity college, under the care of Dr. Whitgift, then master of it, and afterwards archbishop of Canterbury. But Mr. Cole, for many reasons, is inclined to think that he was placed at Queen's, under Dr. Chaderton. He was, however, educated with much strictness, and applied himself to learning with great diligence; though it is said that, in his tender years, there did not appear any pregnant signs of that extraordinary genius which shone forth in him afterwards. In 1583, he took the degree of M. A. and kept his public act, and soon after left Cambridge, and retired to his own house at Lampsie in South Wales, where he spent some time, and became so enamoured of his rural retreat, that he was with difficulty prevailed on to quit it. His first appearance at court, at least as a candidate for royal favour, was in his seventeenth year; and he brought thither a fine person, an agreeable behaviour, and an affability which procured him many friends. By degrees he so far overcame the reluctance he first shewed against the earl of Leicester, his father's enemy, and now very strangely his father-in-law, that in 1585 he accompanied him to Holland, where we find him next year in the field, with the title of general of the horse. In this quality he gave the highest proofs of personal courage in the battle of Zutphen, fought in 1586; and, on his return to England, was made, the year after, master of the horse in the room of lord Leicester promoted. In 1588, he continued to rise, and indeed almost reached the summit of his fortune; for, when her majesty thought fit to assemble an army at Tilbury, for the defence of the kingdom against the Spanish invasion, she gave the com-

[1] Biog. Brit.—Fuller's Worthies.—Lloyd's State Worthies.—Park's Orford, vol. II.

mand of it, under herself, to the earl of Leicester, and created the earl of Essex general of the horse. From this time he was considered as the favourite declared; and if there was any mark yet wanting to fix the people's opinion in that respect, it was shewn by the queen's conferring on him the honour of the garter.

So quick an elevation, and to so great an height, unfortunately excited an impetuosity of spirit that was natural to the earl of Essex, who, among other instances of uncontrouled temper, often behaved petulantly to the queen herself, who did not admit, while she sometimes provoked, freedoms of that kind from her subjects. His eagerness about this time to dispute her favour with sir Charles Blunt, afterwards lord Montjoy and earl of Devonshire, ended in a duel, in which sir Charles wounded him in the knee. The queen, so far from being displeased with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him, yet she assisted in reconciling the rivals; who, to their honour, continued good friends as long as they lived. In 1589, sir John Norris and sir Francis Drake having undertaken an expedition for restoring don Antonio to the crown of Portugal, the earl of Essex, willing to share the glory, followed the fleet and army to Spain; which displeasing the queen very highly, as it was done without her consent or knowledge, she sent him the following letter: "Essex, your sudden and undutiful departure from our presence and your place of attendance, you may easily conceive how offensive it is and ought to be unto us. Our great favours, bestowed upon you without deserts, have drawn you thus to neglect and forget your duty; for other construction we cannot make of these your strange actions. Not meaning, therefore, to tolerate this your disordered part, we gave directions to some of our privy-council, to let you know our express pleasure for your immediate repair hither, which you have not performed as your duty doth bind you, increasing thereby greatly your former offence and undutiful behaviour in departing in such sort without our privity, having so special office of attendance and charge near our person. We do therefore charge and command you forthwith, upon the receipt of these our letters, all excuses and delays set apart, to make your present and immediate repair unto us, to understand our farther pleasure. Whereof see you fail not, as you will be

loth to incur our indignation, and will answer for the contrary at your uttermost peril. The 15th of April, 1589."

At his return, however, he soon recovered her majesty's good graces, but again irritated her by a private match with Frances, only daughter of sir Francis Walsingham, and widow of sir Philip Sidney. This her majesty apprehended to be derogatory to the honour of the house of Essex; and, though for the present, little notice was taken of it, yet it is thought that it was not soon forgot. In 1591, he went abroad, at the head of some forces, to assist Henry IV. of France: which expedition was afterwards repeated, but with little or no success. In 1592-3, we find him present in the parliament at Westminster, about which time the queen made him one of her privy-council. He met, however, in this and the succeeding years, with various causes of chagrin, partly from the loftiness of his own temper, but chiefly from the artifices of those who envied his great credit with the queen, and were desirous to reduce his power within bounds. Thus a dangerous and treasonable book, written abroad by Parsons, a Jesuit, and published under the name of Doleman, with a view of creating dissension in England about the succession to the crown, was dedicated to him, on purpose to make him odious; and it had its effect. But what chiefly soured his spirit, was his perceiving plainly, that though he could in most suits prevail for himself, yet he was able to do little or nothing for his friends. This appeared remarkably in the case of sir Francis Bacon, which the earl bore with much impatience; and, resolving that his friend should not be neglected, gave him of his own a small estate in land. There are indeed few circumstances in the life of this noble person, that do greater honour to his memory, than his patronage of men of parts and learning. It was this regard for genius which induced him to bury the immortal Spenser at his own expence; and in the latter part of his life, engaged him to take the learned sir Henry Wotton, and the ingenious Mr. Cuffe, into his service: as in his earlier days he had admitted the incomparable brothers, Anthony and Francis Bacon, to share his fortunes and his cares.

But whatever disadvantages the earl might labour under from intrigues at court, the queen had commonly recourse to his assistance in all dangers and difficulties, and placed him at the head of her fleets and armies, preferably to any

other person. His enemies, on the other hand, were contriving and exerting all they could against him, by insinuating to the queen, that, considering his popularity, it would not be at all expedient for her service to receive such as he recommended to civil employments; and they carried this so far, as even to make his approbation a sufficient objection to men whom they had encouraged and recommended themselves. In 1598, a warm dispute arose in the council, between the old and wise lord-treasurer Burleigh and the earl of Essex, about continuing the war with Spain. The earl was for it, the treasurer against it; who at length grew into a great heat, and told the earl that he seemed intent upon nothing but blood and slaughter. The earl explained himself, and said, that the blood and slaughter of the queen's enemies might be very lawfully his intention; that he was not against a solid, but a specious and precarious peace; that the Spaniards were a subtle and ambitious people, who had contrived to do England more mischief in the time of peace, than of war, &c. The treasurer at last drew out a Prayer-book, in which he shewed Essex this expression: "Men of blood shall not live out half their days." As the earl knew that methods would be used to prejudice him with the people of England, especially the trading part, who would easily be persuaded to think themselves oppressed by taxes levied for the support of the war, he resolved to vindicate his proceedings, and for that purpose drew up in writing his own arguments, which he addressed to his dear friend Anthony Bacon. This apology stole into the world not long after it was written; and the queen, it is said, was exceedingly offended at it. The title of it runs thus: "To Mr. Anthony Bacon, an Apologie of the Earle of Essexe, against those which falselie and maliciouslie take him to be the only hindrance of the peace and quiet of his countrie." This was reprinted in 1729, under the title of "The Earl of Essex's vindication of the war with Spain," in 8vo.

About this time died the treasurer Burleigh, which was a great misfortune to the earl of Essex; for that lord having shewn a tenderness for the earl's person, and a concern for his fortunes, had many a time stood between him and his enemies. But now, this guardian being gone, they acted without any restraint, crossed whatever he proposed, stopped the rise of every man he loved, and treated all his projects with an air of contempt. He succeeded lord

Burleigh as chancellor of the university of Cambridge; and, going down, was there entertained with great magnificence*. This is reckoned one of the last instances of this great man's felicity, who was now advanced too high to sit at ease; and those who longed for his honours and employments, very closely applied themselves to bring about his fall. The first great shock he received came from the queen herself, and arose from a warm dispute with her majesty about the choice of some fit and able person to superintend the affairs of Ireland. Camden tells us, that there were only present on this remarkable occasion, the lord admiral, sir Robert Cecil, secretary; and Windebanke, clerk of the seal. The queen considered sir William Knolls, uncle to Essex, as the most proper person for that charge: Essex contended, that sir George Carew was a much fitter man for it. When the queen could not be persuaded to approve his choice, he so far forgot himself and his duty, as to turn his back upon her in a contemptuous manner; which insolence her majesty not being able to bear, gave him a box on the ear, and, somewhat in her father's language, bid him "go and be hanged." He immediately clapped his hand on his sword, and the lord admiral stepping in between, he swore a great oath, declaring that he neither could nor would put up an affront of that nature; that he would not have taken it at the hands of Henry VIII. and in a great passion immediately withdrew from court. The lord keeper advised him to apply himself to the queen for pardon. He sent the lord keeper his answer in a long and passionate letter, which his friends afterwards unadvisedly communicated; in which he appealed from the queen to God Almighty, in expressions to this purpose: "That there was no tempest so boisterous as the resentment of an angry prince; that

* When Essex was no more than twenty-one years of age, he was competitor with the lord chancellor Hatton for the chancellorship of the university of Oxford, which had become vacant by the death of the earl of Leicester, on the 4th of September, 1588. Into this university our young earl had been incorporated master of arts in the preceding April. He did not succeed in the contest; for being generally considered as a patron of the puritan party, as his deceased father-in-law had been, the interest of the lord chancellor, supported by that of archbishop Whitgift, carried the election against him. He was again disappointed in a similar attempt, which he made at the latter end of the year 1591, upon the death of sir Christopher Hatton. On this occasion, a majority of the electors would have declared in his favour, had they not been influenced by the authority of the queen, who recommended by letters Thomas Sackville, lord Buckhurst, and he was accordingly chosen.

the queen was of a flinty temper; that he well enough knew what was due from him as a subject, an earl, and grand marshal of England, but did not understand the office of a drudge or a porter; that to own himself a criminal was to injure truth, and the author of it, God Almighty: that his body suffered in every part of it by that blow given by his prince; and that it would be a crime in him to serve a queen who had given him so great an affront." He was afterwards reconciled and restored in appearance to the queen's favour, yet there is good reason to doubt whether he ever recovered it in reality: and his friends have generally dated his ruin from this singular dispute *.

The earl met with nothing in Ireland but disappointments, in the midst of which, an army was suddenly raised in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the suggestions of the earl's enemies to the queen, that he rather meditated an invasion on his native country, than the reduction of the Irish rebels. This and other considerations made him resolve to quit his post, and come over to Eng-

* The total reduction of Ireland being brought upon the tapis soon after, the earl was pitched upon as the only man from whom it could be expected; an artful contrivance of his enemies, who hoped by this means to ruin him; nor were their expectations disappointed. He declined this fatal preferment as long as he could; but, perceiving that he should have no quiet at home, he accepted it, and his commission for lord lieutenant passed the great seal in March 1598. His enemies now began to insinuate, that he had sought this command for the sake of greater things which he then was meditating; but there is a letter of his to the queen, preserved in the Harleian collection, which shews, that he was so far from entering upon it with alacrity, that he looked upon it rather as a banishment, and a place assigned him for a retreat from his sovereign's displeasure, than a potent government bestowed upon him by her favour: "To the queen. From a mind delighting in sorrow, from spirits wasted with passion, from a heart torn in pieces with care, grief, and travel, from a man that hateth himself, and all things else that keep him alive, what service can your majesty expect, since any service past deserves no more than banishment and proscription to the cursedest of all islands? It is your rebels' pride and succession must give me leave to ransom myself out of this hateful prison, out of my loathed body; which, if it happened so, your majesty shall have no cause to mislike the fashion of my death, since the course of my life could never please you.

"Happy he could finish forth his fate,
In some unhaunted desert most obscure
From all society, from love and hate
Of worldly folk; then should he sleep secure.

Then wake again, and yield God ever praise.
Content with hips, and hawes, and bramble-berry;
In contemplation passing out his days,
And change of holy thoughts to make him merry.

Who when he dies, his tomb may be a bush,
Where harmless robin dwells with gentle thrush.

Your majesty's exiled servant,
ROBERT ESSEX."

land; which he accordingly did, and presented himself before the queen. He met with a tolerable reception; but was soon after confined, examined, and dismissed from all his offices, except that of master of the horse. In the summer of 1600, he recovered his liberty; and in the autumn following, he received Mr. Cuffe, who had been his secretary in Ireland (See CUFFE), into his councils. Cuffe, who was a man of his own disposition, laboured to persuade him, that submission would never do him any good; that the queen was in the hands of a faction, who were his enemies; and that the only way to restore his fortune was to obtain an audience, by whatever means he could, in order to represent his case. The earl did not consent at first to this dangerous advice; but afterwards, giving a loose to his passion, began to declare himself openly, and among other fatal expressions let fall this, that "the queen grew old and cankered; and that her mind was become as crooked as her carcase." His enemies, who had exact intelligence of all that he proposed, and had provided effectually against the execution of his designs, hurried him upon his fate by a message, sent on the evening of Feb. 7, requiring him to attend the council, which he declined. This appears to have unmanned him, and in his distraction of mind, he gave out, that they sought his life; kept a watch in Essex-house all night; and summoned his friends for his defence the next morning. Many disputes ensued, and some blood was spilt; but the earl at last surrendered, and was carried that night to the archbishop's palace at Lambeth, and the next day to the Tower. On the 19th, he was arraigned before his peers, and after a long trial was sentenced to lose his head: upon which melancholy occasion he said nothing more than this, viz. "If her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." He was executed upon the 25th, in his thirty-fourth year, leaving behind him one only son and two daughters. As to his person, he is reported to have been tall, but not very well made; his countenance reserved; his air rather martial than courtly; very careless in dress, and a little addicted to trifling diversions. He was learned, and a lover of learned men, whom he always encouraged and rewarded. He was sincere in his friendships, but not so careful as he ought to have been in making a right choice; sound in his morals,

except in point of gallantry, and thoroughly well affected to the protestant religion. Historians inform us, that as to his execution, the queen remained irresolute to the very last, and sent sir Edward Carey to countermand it; but, as Camden says, considering afterwards his obstinacy in refusing to ask her pardon, she countermanded those orders, and directed that he should die. There is an odd story current in the world about a ring, which the chevalier Louis-Aubrey de Mourier, many years the French minister in Holland, and a man of great parts and unsuspected credit, delivers as an undoubted truth; and that upon the authority of an English minister, who might be well presumed to know what he said. As the incident is remarkable, and has made much noise, we will report it in the words of that historian: "It will not, I believe, be thought either impertinent or disagreeable to add here, what prince Maurice had from the mouth of Mr. Carleton, ambassador of England in Holland, who died secretary of state; so well known under the name of lord Dorchester, and who was a man of great merit. He said, that queen Elizabeth gave the earl of Essex a ring, in the height of her passion for him, ordering him to keep it; and that whatever he should commit, she would pardon him when he should return that pledge. Since that time the earl's enemies having prevailed with the queen, who, besides, was exasperated against him for the contempt he had shewed her beauty, now through age upon the decay, she caused him to be impeached. When he was condemned, she expected to receive from him the ring, and would have granted him his pardon according to her promise. The earl, finding himself in the last extremity, applied to admiral Howard's lady, who was his relation; and desired her, by a person she could trust, to deliver the ring into the queen's own hands. But her husband, who was one of the earl's greatest enemies, and to whom she told this imprudently, would not suffer her to acquit herself of the commission; so that the queen consented to the earl's death, being full of indignation against so proud and haughty a spirit, who chose rather to die than implore her mercy. Some time after, the admiral's lady fell sick; and, being given over by her physicians, she sent word to the queen that she had something of great consequence to tell her before she died. The queen came to her bedside; and having ordered all her attendants to withdraw,

the admiral's lady returned her, but too late, that ring from the earl of Essex, desiring to be excused for not having returned it sooner, since her husband had prevented her. The queen retired immediately, overwhelmed with the utmost grief; she sighed continually for a fortnight, without taking any nourishment, lying in bed entirely dressed, and getting up an hundred times a night. At last she died with hunger and with grief, because she had consented to the death of a lover who had applied to her for mercy." Histoire de Hollande, p. 215, 216.

This account has commonly been treated as a fable; but late discoveries seem to have confirmed it. See the proofs of this remarkable fact, collected in Birch's Negociations, &c. p. 206, and Hume's History, at the end of Elizabeth's reign.

Lord Orford has entered into a long disquisition on the proofs of queen Elizabeth's *love* for the earl of Essex, and certainly proves that she had a more than ordinary attachment to him, although in some of the circumstances it appears to savour more of the fondness of a capricious mother, than of a mistress. His lordship has done wiser in having placed the earl of Essex among the noble authors of England. The various pieces enumerated by lord Orford justly entitle him to that distinction; and he has a farther claim to it from the numerous letters of his which occur in the different collections of state papers, and especially in Birch's "Memoirs of the Reign of queen Elizabeth." "But of all his compositions," says Mr. Walpole, "the most excellent, and in many respects equal to the performances of the greatest geniuses, is a long letter to the queen from Ireland, stating the situation of that country in a most masterly manner, both as a general and statesman, and concluding with strains of the tenderest eloquence, on finding himself so unhappily exposed to the artifice of his enemies during his absence. It cannot fail to excite admiration, that a man ravished from all improvement and reflection at the age of seventeen, to be nursed, perverted, fondled, dazzled in a court, should, notwithstanding, have snatched such opportunities of cultivating his mind and understanding!" In another letter from Ireland, he says movingly, "I provided for this service a breast-plate, but not a cuirass; that is, I am armed on the breast, but not on the back."

It has been surmised that the earl of Essex used the pen,

first, of Francis Bacon, and afterwards of Cuffe. Speaking of Bacon, Dr. Birch observes, that it is certain that Essex did not want any such assistance, and could not have had it upon many and most important occasions, which required him to write some of the most finished of his epistolary performances, the style of which is not only very different from, but likewise much more natural, easy, and perspicuous than that of his friend, who acknowledges it to be "far better than his own." With regard to Cuffe, Mr. Walpole remarks, that he might have some hand in collecting the materials relative to business, but that there runs through all the earl's letters a peculiarity of style, so adapted to his situation and feelings, as could not have been felt for him or dictated by any body else.

It was as a prose-writer that the earl of Essex excelled, and not as a poet. He is said to have translated one of Ovid's Epistles; and a few of his sonnets are preserved in the Ashmolean museum. They display, however, no marks of poetic genius. "But if Essex," says Mr. Warton, "was no poet, few noblemen of his age were more courted by poets. From Spenser to the lowest rhymer he was the subject of numerous sonnets, or popular ballads. I will not except Sydney. I could produce evidence to prove, that he scarcely ever went out of England, or even left London, on the most frivolous enterprize, without a pastoral in his praise, or a panegyric in metre, which were sold and sung in the streets. Having interested himself in the fashionable poetry of the times, he was placed high in the ideal Arcadia now just established; and, among other instances which might be brought, on his return from Portugal in 1589 he was complimented with a poem called "An Egloge gratulatorie entituled to the right honorable and renowned shepherd of Albion's Arcadia, Robert earl of Essex, and for his returne lately into England." This is a light in which lord Essex is seldom viewed. I know not if the queen's fatal partiality, or his own inherent attractions, his love of literature, his heroism, integrity, and generosity, qualities which abundantly overbalance his presumption, his vanity, and impetuosity, had the greater share in dictating these praises. If adulation were any where justifiable, it must be when paid to the man who endeavoured to save Spenser from starving in the streets of Dublin, and who buried him in Westminster-abbey with

becoming solemnity. Spenser was persecuted by Burleigh because he was patronised by Essex."

No small degree of popularity has always adhered to the character and memory of the earl of Essex. A strong proof of this is his having been the subject of four different tragedies. We refer to the "Unhappy favourite," by John Banks; the "Fall of the Earl of Essex," by James Ralph; the "Earl of Essex," by Henry Jones; and the "Earl of Essex," by Henry Brooke.[1]

DEVEREUX (ROBERT), son to the former, and third earl of Essex, was born in 1592, at Essex-house, in the Strand; and at the time of his father's unhappy death, was under the care of his grandmother, by whom he was sent to Eton school, where he was first educated. In the month of January 1602, he was entered a gentleman-commoner of Merton-college, Oxford, where he had an apartment in the warden's lodgings, then Mr. Savile, afterwards the celebrated sir Henry Savile, his father's dear friend, and who, for his sake, was exceedingly careful in seeing that he was learnedly and religiously educated. The year following, he was restored to his hereditary honours; and in 1605, when king James visited the university of Oxford, our young earl of Essex was created M.A. on the 30th of August, for the first time, which very probably he had forgotten, or he would not have received the same honour above thirty years afterwards. He was already in possession of his father's high spirit, of which he gave a sufficient indication in a quarrel which he had with prince Henry. Some dispute arose between them at a game at tennis; the prince called his companion the son of a traitor; who retaliated by giving him a severe blow with his racket; and the king was obliged to interfere to restore peace. At the age of fourteen, he was betrothed to lady Frances Howard, who was still younger than himself; but he immediately set out on his travels, and during his absence the affections of his young wife were estranged from him, and fixed upon the king's favourite, Carr, afterwards earl of Somerset. The consequence was a suit instituted against the husband for impotency, in which, to the disgrace of the age, the king interfered, and which ended in

[1] Biog. Brit.—Birch's Memoirs of queen Elizabeth.—Hume's and other histories of England.—Park's edition of the Royal and Noble Authors.—Seward's Anecdotes and Biographiana.—Ellis's Specimens, &c.

a divorce. The earl of Essex, feeling himself disgraced by the sentence, retired to his country seat, and spent some years in rural sports and amusements. In 1620, being wearied of a state of inaction, he joined the earl of Oxford in a military expedition to the Palatinate, where they served with companies of their own raising, under sir Horatio Vere, and in the following year they served in Holland, under prince Maurice. In the course of the winter they returned to England, and lord Essex appeared in the ranks of the opposition in parliament. On this account he was not favourably received at court, which was the mean of attaching him the more closely to foreign service. He commanded a regiment raised in England for the United States in 1624, and though nothing very important was atchieved by the English auxiliaries, yet he acquired experience, and distinguished himself among the nobility of the time. On the accession of Charles I. he was employed as vice-admiral in an expedition against Spain, which proved unsuccessful. In 1626, he made another campaign in the Low Countries, and shortly after he formed another unhappy match, by marrying the daughter of sir William Paulet, from whom, owing to her misconduct, he was divorced within two years. He now resolved to give himself up entirely to public life; he courted popularity, and made friends among the officers of the army and the puritan ministers. He was, however, employed by the king in various important services; but when the king and court left the metropolis, lord Essex pleaded in excuse his obligation to attend in his place as a peer of the realm, and was accordingly deprived of all his employments; a step which alone seemed wanting to fix him in opposition to the king; and in July 1642 he accepted the post of general of the parliamentary army. He opposed the king in person at Edge-hill, where the victory was so indecisive, that each party claimed it as his own. After this he was successful in some few instances, but in other important trusts he did little to recommend him to the persons in whose interests he was employed. He was, however, treated with external respect, until the self-denying ordinance threw him entirely out of the command: he resigned his commission, but not without visible marks of discontent. Unwilling to lose him altogether, the parliament voted that he should be raised to a dukedom, and be allowed 10,000*l.* per annum, to support his new dignity; but these were pre-

vented by a sudden death, which, as in the case of his grandfather, was by some attributed to unfair means. He died September 14, 1646. Parliament directed a public funeral for him, which was performed with great solemnity in the following month, at Westminster abbey. In his conduct, the particulars of which may be seen in the history of the times, a want of steadiness is to be discovered, which candour would refer to the extraordinary circumstances in which public men were then placed. Personal affronts at court, whether provoked or not, led him to go a certain length with those who, he did not perceive, wanted to go much farther, and although he appeared in arms against his sovereign, no party was pleased with his efforts to preserve a balance; yet, with all his errors, Hume and other historians, not friendly to the republican cause, have considered his death as a public misfortune. Hume says, that fully sensible of the excesses to which affairs had been carried, and of the worse consequences which were still to be apprehended, he had resolved to conciliate a peace, and to remedy as far as possible all those ills to which, from mistake rather than any bad intention, he had himself so much contributed. The presbyterian, or the moderate party among the commons, found themselves considerably weakened by his death; and the small remains of authority which still adhered to the house of peers, were in a manner wholly extinguished.[1]

DE VERGY (PETER HENRY TREYSSAC), a French adventurer, of whose private life little is known, and whose public history is not of the most reputable kind, requires, however, some notice, as the author of various publications; and an agent in some political transactions which once were deemed of importance. He styled himself advocate in the parliament of Bourdeaux. The first notice of him occurs about 1763, when he had a concern in the quarrel between the count de Guerchy, ambassador extraordinary from the court of France, and the chevalier D'Eon, (see D'EON). About this time D'Eon published a letter to the count de Guerchy, by which we learn that De Vergy solicited his (D'Eon's) acquaintance, which he declined unless he brought letters of recommendation, and that De Vergy, piqued at the refusal, boasted of being perfectly well known to the count de Guerchy, which

[1] Biog. Brit.—Clarendon's History.—Hume, &c.

proved to be a falsehood. This produced a quarrel between D'Eon and De Vergy, and a pamphlet in answer to D'Eon's letter, and another answer under the title of "Contre Note." After the more celebrated quarrel between de Guerchy and D'Eon, De Vergy published a parcel of letters from himself to the duc de Choiseul, in which he positively asserts that the count de Guerchy prevailed with him to come over to England to assassinate D'Eon. He even went farther, and before the grand jury of Middlesex, made oath to the same effect. Upon this deposition, the grand jury found a bill of intended murder against the count de Guerchy; which bill, however, never came to the petty jury. The king granted a *noli prosequi* in favour of De Guerchy, and the attorney-general was ordered to prosecute De Vergy, with the result of which order we are unacquainted; but it is certain that De Vergy, in his last will, confesses his concern in a plot against D'Eon, and intimates that he withdrew his assistance upon finding that it was intended to affect the chevalier's life. After the above transaction, we find him in 1767, publishing "Lettre contre la Raison," or, "A Letter against Reason, addressed to the chevalier D'Eon," in which he repeats some of the hacknied doctrines of the French philosophical school, and professes himself a free-thinker. This was followed by a succession of novels, entitled "The Mistakes of the Heart;" "The Lovers;" "Nature;" "Henrietta;" "The Scotchman;" and "The Palinode," written in remarkably good English, and with much knowledge of human nature; but scarcely one of them is free from the grossest indelicacies. He wrote also, in 1770, "A Defence of the duke of Cumberland," a wretched catchpenny. De Vergy died Oct. 1, 1774, aged only forty-two, and remained unburied until March, his executor waiting for directions from his family. He had desired in his will that his relations would remove his body to Bourdeaux, but it was at last interred in St. Pancras church-yard.[1]

DEUSINGIUS (ANTHONY), a learned physician, and voluminous writer on medicine and natural philosophy, was born at Meurs, in the duchy of Juliers, October 16th, 1612. After studying the classics and the Arabic and

[1] Lysons's Environs, vol. III.—Gent. Mag. XLIV. where is part of his will.—Chesterfield's Letters, vol. II. p. 485, 4to edit.

Persian languages, he went to Leyden, where he completed his education by taking the degree of M. D. in 1634; and three years after was appointed professor in mathematics at Meurs. In 1639, he was called to succeed Isaac Pontanus in the chair of natural philosophy and mathematics; and in 1642 to that of medicine, at Harderwick, to which was added the office of physician to the city. From Harderwick he went to Groningen, where he was not only professor of medicine, but rector of the university, and ancient of the church. Amid the business which such accumulated duties heaped upon him, he found leisure to write a greater number of treatises on the different parts of medicine and philosophy than have fallen from the pen of almost any other man. Haller and Manget have given a list of fifty-four, but a small number of these are on practical subjects, many of them being metaphysical and controversial. Those relating to his controversy with Silvius, are written with great acrimony; though the subjects, which are mostly physiological, do not seem calculated to excite so much rancour as we see infused into them. Among these are, "Joannes Cloppenburgius, Heautontimorumenos, seu retorsio injuriarum de libello falsidico, cui titulus, Res judicata, cumulatarum," 1643, 4to. The subject of dispute is the nature of the soul, and on the intelligences that direct the course of the stars. "Canticum Avicennæ de Medicina, ex Arab. Lat. reddit." 1649, 4to. "Dissertationes duæ, prior de motu cordis et sanguinis, altera de lacte ac nutrimento fœtus in utero," 1651, 4to. In this he defends the circulation of the blood, as described by our countryman Harvey. "Synopsis Medicinæ universalis," 1649, &c. Deusingius died in the winter of 1666, of a pleuritic affection, occasioned by taking a long journey, in very severe weather, to visit the count of Nassau, to whom he was physician.[1]

DEWAILLY (CHARLES), an eminent French architect, was born at Paris, Nov. 9, 1729. He was educated by one of his uncles, and from his earliest infancy discovered an unconquerable partiality for the study and practice of architecture, in which he afterwards became a great proficient. His chief master was Lejay, who at this period had just established a new school of the profession, and

[1] Moreri.—Haller and Manget.—Rees's Cyclopædia.—Foppen Bibl. Belg.—Niceron, vol. XXII.

recovered it from the contempt in which it had been held from the age of Lewis XIV. In 1752 Dewailly obtained the chief architectural prize, and the privilege of studying at Rome for three years, at the expence of the nation. Upon this success, his biographer notices an action truly generous and laudable in the mind of an emulous young man. The student to whom the second prize was decreed, and whose name was Moreau, appeared extremely sorrowful. Dewailly interrogated him upon the subject of his chagrin; and learning that it proceeded from his having lost the opportunity of prosecuting his profession in Italy, he flew to the president of the architectural committee, and earnestly solicited permission that his unfortunate rival might be allowed to travel to Rome as well as himself. On an objection being adduced from the established rules — "Well, well," replied he, "I yet know a mode of reconciling every thing. I am myself allotted three years; of these I can dispose as I like—I give eighteen months of them to Moreau." This generous sacrifice was accepted; and Dewailly was amply rewarded by the public esteem which accompanied the transaction. In most of the modern buildings of taste and magnificence in his own country, Dewailly was a party employed, and many of his designs are engraven in the Encyclopédie and in Laborde's Description of France. He was a member of the academy of painting, as well as that of architecture; in the latter of which he was at once admitted into the higher class, without having, as is customary, passed through the inferior. Of the national institute he was a member from its establishment. He died in 1799, having been spared the affliction of beholding one of his most exquisite pieces of workmanship, the magnificent hall of the Odeon, destroyed by fire, a catastrophe which occurred but a short time after his demise.[1]

D'EWES (Sir SYMONDS), an English historian and antiquary, was the son of Paul D'Ewes, esq. and born in 1602, at Coxden in Dorsetshire, the seat of Richard Symonds, esq. his mother's father. He was descended from an ancient family in the Low Countries, from whence his ancestors removed hither, and gained a considerable settlement in the county of Suffolk. In 1618, he was entered a fellow-commoner of St. John's college in Cambridge; and

[1] Memoirs of the National Institute.

about two years after, began to collect materials for forming a correct and complete history of Great Britain. He was no less studious in preserving the history of his own times; setting down carefully the best accounts he was able to obtain of every memorable transaction, at the time it happened. This disposition in a young man of parts recommended him to the acquaintance of persons of the first rank in the republic of letters, such as Cotton, Selden, Spelman, &c. In 1626, he married Anne, daughter to sir William Clopton of Essex, an exquisite beauty, not fourteen years old, with whom he was so sincerely captivated, that his passion for her seems to have increased almost to a degree of extravagance, even after she was his wife. He pursued his studies, however, as usual, with great vigour and diligence, and when little more than thirty years of age, finished that large and accurate work for which he is chiefly memorable. This work he kept by him during his life-time; it being written, as he tells us, for his own private use. It was published afterwards with this title: "The Journals of all the Parliaments during the reign of queen Elizabeth, both of the House of Lords and House of Commons, collected by sir Symonds D'Ewes, of Stowhall in the county of Suffolk, knt. and bart. revised and published by Paul Bowes, of the Middle Temple, esq. 1682," folio. In 1633, he resided at Islington in Middlesex. In 1639, he served the office of high sheriff of the county of Suffolk, having been knighted some time before; and in the long parliament, which was summoned to meet Nov. 3, 1640, he was elected burgess for Sudbury in that county. July 15, 1641, he was created a baronet; yet upon the breaking out of the civil war, he adhered to the parliament, and took the solemn league and covenant in 1643. He sat in this parliament till Dec. 1648, when he was turned out among those who were thought to have some regard left for the person of the king, and the old constitution in church and state. He died April 18, 1650, and was succeeded in his titles and large estate by his son Willoughby D'Ewes; to whom the above Journals were dedicated, when published, by his cousin Paul Bowes, esq. who was himself a gentleman of worth and learning.

Though these labours of sir Symonds contributed not a little to illustrate the general history of Great Britain, as well as to explain the important transactions of one of the most glorious reigns in it, yet two or three circumstances

of his life have occasioned him to have been set by writers in perhaps a more disadvantageous light than he deserved; not to mention that general one, common to many others, of adhering to the parliament during the rebellion. Having occasion to write to archbishop Usher in 1639, he unfortunately let fall a hint to the prejudice of Camden's "Britannia;" for, speaking of the time and pains he had spent in collecting materials for an accurate history of Great Britain, and of his being principally moved to this task, by observing the many mistakes of the common writers, he adds, "And indeed what can be expected from them, considering that, even in the so much admired 'Britannia' of Camden himself, there is not a page, at least hardly a page, without errors?" This letter of his afterwards coming to light, among other epistles to that learned prelate, drew upon him the heaviest censures. Smith, the writer of the Latin life of Camden, assures us, that his "Britannia" was universally approved by all proper judges, one only, sir Symonds D'Ewes, excepted; who, "moved," says he, "by I know not what spirit of envy, gave out that there was scarce a page," &c. Nicolson, in his account of Camden's work, says, that "some early attempts were made by an envious person, one Brook or Brookmouth, to blast the deservedly great reputation of this work: but they perished and came to nothing; as did likewise the terrible threats given out by sir Symonds D'Ewes, that he would discover errors in every page." Bishop Gibson has stated the charge against this gentleman more mildly, in his Life of Camden, prefixed to the English translation of his Britannia. "In the year 1607," says the bishop, "he put the last hand to his Britannia, which gained him the titles of the Varro, Strabo, and Pausanias of Britain, in the writings and letters of other learned men. Nor did it ever after meet with any enemies that I know of, only sir Symonds D'Ewes encouraged us to hope for animadversions upon the work, after he had observed to a very great man, that there was not a page in it without a fault. But it was only threatening; and neither the world was the better, nor was Mr. Camden's reputation e'er the worse for it." Sir Symonds was certainly not defensible for throwing out at random, as it should seem, such a censure against a work universally well received, without ever attempting to support it; yet some have excused him by saying that this censure was contained

in a private letter; and that sir Symonds had a high sense of Camden's merit, whom he mentions very respectfully in the preface to his Journals, &c.

Another thing which hurt his character with some particular writers, was a very foolish speech he made in the long parliament, Jan. 2, 1640, in support of the antiquity of the university of Cambridge. This was afterwards published under the title of "A Speech delivered in parliament by Symonds D'Ewes, touching the antiquity of Cambridge, 1642," 4to, and exposed him to very severe usage from Wood, Hearne, &c, as it still must to the contempt of every accurate antiquary. Other writers, however, and such as cannot be at all suspected of partiality to him, have spoken much to his honour. Echard, in his History of England, says, "We shall next mention sir Symonds D'Ewes, a gentleman educated at the university of Cambridge, celebrated for a most curious antiquary, highly esteemed by the great Selden, and particularly remarkable for his Journals of all the parliaments in queen Elizabeth's reign, and for his admirable MS library he left behind him, now in the hands of one of the greatest geniuses of the age:" meaning the late earl of Oxford. Some curious extracts from the MS journal of his own life (preserved among the Harleian MSS.) are printed in the "Bibliotheca Topographica Britannica, 1783." In this he has given a minute account of his courtship and marriage. The only love-letter he had occasion to send, and which was accompanied with a present of a diamond carcanet, was as follows:

"Fairest,

"Blest is the heart and hand that sincerely sends these meaner lines, if another heart and eye gratiouslie daigne to pittie the wound of the first, and the numnes of the latter: and thus may this other poore inclosed carcanett, if not adorn the purer neck, yet be hidden in the private cabinet of her, whose humble sweetness and sweet humility deserve the justest honour, the greatest thankfulness. Nature made stones, but opinion jewels; this, without your milder acceptance and opinion, will prove neither stone nor jewel. Do but enhappie him that sent it in the ordinary use of it, who though unworthie in himself, yet resolves to continue your humblest servant,

"SIMONDS D'EWES."

That sir Symonds D'Ewes's judgment and taste with regard to wit were as contemptible as can well be imagined, will be evident from the following passage, taken from his account of Carr earl of Somerset, and his wife. "This discontent gave many satyrical wits occasion to vent themselves into stingie libels, in which they spared neither the persons, families, nor most secret avowtries of that unfortunate paire. There came alsoe two anagrams to my handes, not unworthie to be owned by the rarest witts of this age, though the first be resolved into somewhat too broad an expression for soe nobly an extracted ladie:

Frances Howard, Thomas Overburie,
Car finds a whore. ôô a busi murther."

In his estimation of the merit of historical composition, sir Symonds displayed a far superior discernment. He was a passionate admirer of Thuanus's History, anxiously applied to the younger Thuanus, to obtain copies of such parts of it as had not hitherto been published, and was successful in procuring a picture of that great author, and another of the famous admiral Coligni. Several of his MS collections and correspondence are preserved in the British Museum. [1]

DEWIT, or DE WIT (JAMES), a painter of history and portrait, was born at Amsterdam in 1695, and acquired the principles of his art from Albert Spiers, a portrait painter. He afterwards became a disciple of Jaques Van Halen, an historical painter of considerable reputation; under whose instructions he made great improvement, particularly by copying some capital paintings of Rubens and Vandyke. In 1713, he obtained the first prize in the academy, for designing after a living model, and the first prize for painting history; and he became more known by sketching several of the ceilings in the Jesuits' church at Antwerp, originally painted by Rubens and Vandyke, which had been much injured by lightning. He declined the painting of portraits, though much solicited to engage in this branch of his art, and chiefly restricted himself to the painting of ceilings and grand apartments, in which he excelled by an elegance of taste, and tolerable correctness of design. His most noted work was for the burgo-masters of Amsterdam, in their great council-chamber; in which

[1] Biog. Brit. &c.

he chose for his subject Moses appointing the 70 elders, and which he executed in a manner highly honourable to him as an artist. Without ever having seen Rome, he acquired the style of the Italian masters, by studying after the finest designs of the best artists of that country, which he collected with great judgment and expence. The colouring of Dewit is extremely good, and his compositions are grand and pleasing; his pencil is free, and his touch abounds with spirit and brilliancy; and a better taste of design would have rendered him truly eminent. But his singular excellence consisted in his imitations of bas-relief in stone, wood, or plaster, which he painted both in oil and in fresco, so as to give them the appearance of real carvings. His sketches, though slight, are much admired for their freedom and spirit, and are purchased by persons of the best taste. This artist, who died at Amsterdam in 1754, etched, from his own designs, a set of six small plates, representing "groupes of boys," which are executed in a very spirited style; and the "Virgin and Child."[1]

DE WITT (JOHN), the famous pensionary of Holland, was the second son of Jacob De Witt, burgomaster of Dort, and deputy to the states of Holland; and born in 1625. He was educated at Dort, and made so great a progress in his studies, that at twenty-three he published "Elementa Curvarum Linearum;" one of the ablest books in mathematics that had appeared in those days. After he had taken the degree of LL. D. he travelled for some years; and, on his return in 1650, became a pensionary of Dort, and distinguished himself early in the management of public affairs. He opposed with all his power the war between the English and Dutch, representing in strong colours the necessary ill consequences of it to the republic: and, when the events justified his predictions, gained so great credit, that he was unanimously chosen pensionary of Holland; first to officiate provisionally, and afterwards absolutely into the office. On this occasion, some of his friends, reminding him of the fate of his predecessor Barnevelt, he replied, that "human life was liable to trouble and danger; and that he thought it honourable to serve his country, which he was resolved to do, whatever returns he might meet with." The continuance of the war was so visibly destructive to the commerce and interest of the

[1] Pilkington.—Strutt's Dict. in Wit.

republic, that the pensionary with his friends used all their skill to produce a negociation. Ambassadors were sent to Cromwell, who by this time had called a new parliament. To this assembly the Dutch ministers were directed to apply, but quickly found them very different people from those with whom they had been accustomed to deal; for they entertained the ambassadors with long prayers, and discovered a total ignorance of the business, telling Cromwell, that, if he would assume the supreme authority, they might soon come to a right understanding. This was precisely what he wanted; and though he rejected their advice in words, declaring himself an humble creature of the parliament, yet he soon after found means to get rid of them, and took upon him the government under the title of protector. He then made a peace with the Dutch; the most remarkable condition of which was, the adding a secret article for the exclusion of the house of Orange, to which the States consented by a solemn act. But the article of the exclusion raised a great clamour in Holland: it was insinuated to be suggested to Cromwell by De Witt; and the pensionary and his friends found it difficult to carry points absolutely necessary for the service of the people. The clergy too began to meddle with affairs of state in their pulpits; and, instead of instructing the people how to serve God, were for directing their superiors how to govern their subjects. But his firmness got the better of these difficulties; and so far overcame all prejudices, that when the time of his high office was expired, he was unanimously continued in it, by a resolution of the States, Sept. 15, 1663.

He seemed now to have vanquished even Envy herself. In all difficult cases, his ministry was employed: and when the prince of East-Friesland quarrelled with his subjects, he was put at the head of the deputation to terminate the disputes. When war with England, after the king's restoration, became necessary, he was one of the deputies that prevailed on the states of Guelder and Overyssel to furnish their quota: he was appointed one of the commissioners for the direction of the navy, and made such vigorous dispositions, that he had a fleet in much better condition, and more ready for sea, than the admirals themselves imagined possible; though naval affairs were quite new to him. When it was thought expedient, after Opdam's defeat and death, that some of their own deputies should

command the fleet, he was one of those three that were put in commission. When he came on board, the fleet was shut up in the Texel, and, in order to secure the outward-bound East India fleet, it was necessary for it to put to sea; which, as the wind then stood, the sailors declared impossible. It was the received doctrine, that there were but 10 points of the compass from which the wind could carry ships out, and that 22 were against them. The pensionary was alone of another opinion; and, as he was a great mathematician, soon discovered the falsity of this notion: he discovered, that there were in reality no less than 28 points for them, and but four against them. He engaged to carry one of their greatest ships through the Spaniard's-gat with the wind at S. S. W. which he performed Aug. 16, 1665; the greatest part of the fleet followed him without the least accident, and the passage has since been called Witt's-diep. They met with a dreadful storm on the coast of Norway, which lasted two days: De Witt remained upon deck all the time, never changed his cloaths, nor took any refreshment, but in common with the men; and, when he saw a want of hands, obliged his officers to work by his own example. He wrote a plain and accurate relation of all that happened during the expedition, and at his return verified every article of this account so fully to the States, that they gave him solemn thanks for his good services, and offered him a considerable present, which, however, he declined to accept.

When the famous battle in 1666 was fought between the English and Dutch for three days, he was sent by the States to take a full account of the affair; and he drew up one from the best authorities he could obtain, which is justly esteemed a master-piece in its kind, and a proof of his being as capable of recording great actions as of achieving them. In 1667, finding a favourable conjuncture for executing the great design of the warm republicans, he established the perpetual edict, by which the office of stadtholder was for ever abolished, and the liberty of Holland, as it was supposed, fixed on an eternal basis. In 1672, when the prince of Orange was elected captain and admiral-general, he abjured the stadtholdership. A tumult happened at Dort, and the people declared they would have the prince for stadtholder; to which place he came in person on their invitation, and accepted the office. Most of the other towns and provinces followed the ex-

ample; and seditions arose from these pretences, that the De Witts plundered the state, and were enemies to the house of Orange. The pensionary begged his dismission from the post; which was granted, with thanks for his faithful services. He did not affect business, when he saw it was no longer in his power to benefit the public; and he deplored in secret the misfortunes of his country, which, from the highest prosperity, fell, as it were, all at once to the very brink of ruin. The invasion of the French, their rapid progress, their own intestine divisions, spread every where terror and confusion; and the prince of Orange's party heightened these confusions, in order to ruin the De Witts. The mob were encouraged to pull down a house, in which the pensionary was supposed to lie sick; an attempt was made to assassinate the two brothers on the same day, in different places; the count de Monthas, who had married their sister, was ordered to be arrested in his camp as a traitor, though he had behaved with the greatest bravery. Cornelius De Witt, on the accusation of Ticklaer, a barber, of a design of poisoning the prince, was imprisoned and condemned to exile, though his judges could not declare him guilty. The same ignominious wretch persuaded the people, that he would be rescued out of prison; upon which they instantly armed, and surrounded the place, where it unfortunately happened the pensionary was with his brother. They broke open the doors, insisted on their walking down, and barbarously murdered them. They carried their dead bodies to the gallows, where they hung the pensionary a foot higher than his brother; afterwards mangling their bodies, cut their cloaths in a thousand pieces, and sent them about the country, as trophies of conquest; and some of them, it is said, cut out large pieces of their flesh, which they broiled and ate.

Thus fell this zealous patron of the glory and liberty of his native country, in his 47th year; the greatest genius of his time, and the ablest politician in war as well as peace. He was a frank sincere man, without fraud or artifice, unless his silence might be thought so. Sir William Temple, who was well acquainted with his character, speaks of him, on various occasions, with the utmost esteem, and with the highest testimonies of praise and admiration. He observes, that when he was at the head of the government, he differed nothing in his manner of living

from an ordinary citizen. When he made visits, he was attended only by a single footman; and on common occasions he was frequently seen in the streets without any servant at all. His office, for the first ten years, brought him in little more than 300*l.* and in the latter part of his life not above 700*l.* per annum. He refused a gift of 10,000*l.* from the States, because he thought it a bad precedent in the government. His fortune was much inferior to what, in our times, we see commonly raised by an underclerk in a high office. With great reason, therefore, sir William Temple, speaking of his death, observes, that he "deserved another fate, and a better return from his country, after eighteen years spent in their ministry, without any care of his entertainments or ease, and little of his fortune. A man of unwearied industry, inflexible constancy, sound, clear, and deep understanding, and untainted integrity; so that, whenever he was blinded, it was by the passion he had for that which he esteemed the good and interest of his state. This testimony is justly due to him from all that were well acquainted with him; and is the more willingly paid, since there can be as little interest to flatter, as honour to reproach the dead." Hume, with equal truth, describes him as "a minister equally eminent for greatness of mind, for capacity, and for integrity. Though moderate in his private deportment, he knew how to adopt in his public councils that magnanimity which suits the minister of a great state. It was ever his maxim, that no independent government should yield to another any evident point of reason or equity; and that all such concessions, so far from preventing war, served no other purpose than to provoke fresh claims and insults."

Besides the works already mentioned, he wrote a book containing those maxims of government, upon which he acted; which will be a never-fading monument to his immortal memory. It shews the true and genuine principles of policy, on which alone it is possible to erect an administration profitable at home, and which must command respect abroad. On the one hand are pointed out the mischiefs of tyranny, arbitrary power, authority derived from faction, monopolies, and every other species of corruption. On the other hand is explained the true method of acquiring and securing power, riches, peace, and of managing and extending trade; of supporting liberty without running into licentiousness, and of administering the com-

monwealth in such a manner, as that the possessors of power shall not be either envied or feared. A translation of it from the original Dutch, entitled "The true interest and political maxims of the republic of Holland," has been printed in London; to the last edition of which, in 1746, are prefixed historical memoirs of the illustrious brothers Cornelius and John De Witt, by the late John Campbell, esq. from whom the original compilers of this work received the above particulars.[1]

DEZALLIER (D'ARGENVILLE, ANTONY-JOSEPH), a French naturalist and biographer, was born at Paris in the beginning of the last century. He was the son of a bookseller of Paris, and was educated in his native city, but a considerable time after this he spent in foreign countries, particularly in Italy, where he formed a taste for the fine arts. He became acquainted with men of science in various parts of Europe, and was elected in 1750 member of the royal society in London, and of the academy of sciences at Montpelier. He wrote some considerable articles, particularly those of gardening and hydrography, in the French Encyclopædia; and in 1747 he published, in quarto, "La Theorie et la Pratique du Jardinage;" and in 1757, "Conchyliologie, ou Traité sur la nature des Coquillages," 2 vols. 4to, reprinted 1757, and accounted his most valuable work. His arrangement is made from the external form of shells, according to which he classes them as univalve, bivalve, and multivalve; he then divides them again into shells of the sea, of fresh water, and of the lands. He also gave an account of the several genera of animals that inhabit shells. He published also "L'Orycthologie; ou Traité des pierres, des mineraux, des metaux et autres Fossiles," 1755, 4to. But the work by which he is best known and most valued by us, is what we have frequent occasion to quote, his "Abregé de la Vie de quelques Peintres celebres," 3 vols. 4to, and 4 vols. 8vo, a work of great labour and taste, although not absolutely free from errors. He practised engraving sometimes himself. He died at Paris in 1766; and his son continued the biography began by the father by the addition of two volumes, containing the lives of architects and sculptors.[2]

[1] First edit. of this Dict. supplementary volume.—Universal Hist.—History of the United Provinces, &c.

[2] Dict. Hist.

DIACONUS PAULUS. See PAUL the DEACON.

DIAGORAS, a native of the island of Melos, surnamed the ATHEIST, lived in the ninety-first olympiad, or 412 B. C. and was a follower of Democritus. Having been sold as a captive in his youth, he was redeemed by Democritus for 10,000 drachmas, and instead of being made his servant, was trained up in the study of philosophy, for which he had probably showed a capacity. At the same time he cultivated polite learning, and distinguished himself in the art of lyric poetry, which was so successfully practised about that period by Pindar, Bacchylis, and others. His name has been transmitted to posterity as an avowed advocate for the rejection of all religious belief; and although Clemens Alexandrinus and others have taken pains to exculpate him, by pleading that his only intention was to ridicule heathen superstitions, the general voice of antiquity has so strongly asserted his atheistical principles, that we cannot refuse credit to the report without allowing too much indulgence to historical scepticism. It is easy to conceive, that one who had studied philosophy in the school of Democritus, who admitted no other principles in nature than atoms and a vacuum, would reject the whole doctrine of Deity as inconsistent with the system which he had embraced. And it is expressly asserted by ancient writers, that when, in a particular instance, he saw a perjured person escape punishment *, he publicly declared his disbelief of divine providence, and from that time not only spoke with ridicule of the gods, and of all religious ceremonies, but even attempted to lay open the sacred mysteries, and to dissuade the people from submitting to the rites of initiation. These public insults offered to religion brought upon him the general hatred of the Athenians; who, upon his refusing to obey a summons to appear in the courts of judicature, issued forth a decree, which was inscribed upon a brazen column, offering the reward of a talent to any one who should kill him, or two talents to any one who should bring him alive before the

* The story is thus told: Diagoras delighted in making verses, and had composed a poem, which a certain poet had stolen from him. He sued the thief; who swore he was not guilty of the crime, and soon after he gained a great reputation by publishing that work as his own. Diagoras, considering that he who had injured him had not only escaped unpunished for his theft and perjury, but also acquired glory thereby, concluded that there was no providence, nor any gods, and wrote some books to prove it.

judges. This happened in the ninety-first olympiad. From that time, Diagoras became a fugitive in Attica, and at last fled to Corinth, where he died. It is said, that being on board a ship during a storm, the terrified sailors began to accuse themselves for having received into their ship a man so infamous for his impiety; upon which Diagoras pointed out to them other vessels, which were near them on the sea in equal danger, and asked them, whether they thought that each of these ships also carried a Diagoras? and that afterwards, when a friend, in order to convince him that the gods are not indifferent to human affairs, desired him to observe how many consecrated tablets were hung up in the temples in grateful acknowledgment of the escapes from the dangers of the sea, he said, in reply, "True; but here are no tablets of those who have suffered shipwreck, and perished in the sea." But there is reason to suspect that these tales are mere inventions; for similar stories have been told of Diogenes the Cynic and others.[1]

DIAZ (BARTHOLOMEW), a distinguished Portuguese navigator, is celebrated as the discoverer of the Cape of Good Hope. He was employed by king John II. of Portugal, on a voyage of discovery on the coast of Africa, and in 1486 he had traced nearly a thousand miles of new country, and after encountering violent tempests and losing the company of the victualling vessel which attended him, he came in sight of the cape that terminates Africa; but the state of his ship, and the untoward disposition of his crew, obliged him to return without going round it. He named it, on account of the troubles which he had undergone in the voyage, "Cabo Tormentoso," or the "Stormy Cape." He returned to Lisbon in December 1487, and from his report the sovereign foresaw that the course to the Indies was now certainly pointed out, and he denominated the newly-discovered point "Cabo del Bueno Esperanza," or the "Cape of Good Hope."[2]

DIAZ, or DIAZIUS (JOHN), one of the early martyrs to the protestant religion, was born at Cuenza, in Spain, in the beginning of the sixteenth century, and studied theology at Paris, where, from reading the books of Luther and his disciples, he soon embraced his doctrines. This circumstance rendering it necessary to quit Paris, he went

[1] Gen. Dict.—Moreri.—Brucker. [2] Robertson's Hist. of America.

to Calvin at Geneva, with whom, and with Budeus and Crispinus, he studied for some time. He then went to Strasburgh, and became known to Bucer, who, perceiving his promising talents, obtained leave of the council of that town to take him with him to the conference at Ratisbon. Diaz was no sooner arrived there, than he found out Malvenda, whom he had known at Paris, who employed the strongest arguments he could muster to induce him to return into the bosom of the church; but Diaz persevered in his opinions. Soon after, having gone to Neuburg, to attend the correcting of a book of Bucer's which was then at press, he was surprised to see arrive at that place one of his brothers named Alfonsus, an advocate at the court of Rome, who, having heard of his apostacy, as he termed it, immediately set out in hopes to reclaim him, but was not more successful than Malvenda. Instead, however, of lamenting what he might term the obduracy of his brother, he laid a plan against his life; to execute which base purpose, he feigned to return home, and went as far as Augsburg; but the day following he returned, accompanied by a guide, and at break of day was again at Neuburg. His first business was to seek his brother; accordingly he went straight to his lodgings with his companion, who was disguised as a courier, and waited at the foot of the staircase, while the accomplice went up to the apartment of Diaz, for whom he pretended he had letters to deliver from his brother. Diaz being roused from sleep, the pretended messenger delivered him the letters, and while he read them, made a fatal stroke at his head with an axe which he had concealed under his cloak, and fled with his instigator Alfonsus. The report of this murder, which happened March 27, 1546, excited great indignation at Augsburg and elsewhere; the assassins were vigorously pursued, were taken, and imprisoned at Inspruck; but the emperor Charles V. put a stop to the proceedings under pretext that he would take cognizance himself of the affair at the approaching diet. This did not, however, appease the conscience of Alfonsus, the fratricide, who put an end to the torments of reflection by hanging himself. A particular history of the whole transaction was published in Latin under the name of Claude Senarclæus, 8vo, which is very scarce. It was addressed to Bucer, under the title "Historia vera de morte J. Diazii." Diaz was the author of a "Summary of the Christian Religion,"

of which a French translation was published at Lyons, 1562, 8vo.[1]

DICEARCHUS, a disciple of Aristotle, was born at Messina in Sicily. He was a philosopher, historian, and mathematician, and composed a great many books on various subjects, and in all sciences, which were much esteemed. Cicero speaks frequently in the highest terms both of the man and his works. Geography was one of his principal studies; and we have a treatise, or rather a fragment of a treatise, of his still extant upon that subject. It was first published by Henry Stephens in 1589, with a Latin version and notes; and afterwards by Hudson at Oxford in 1703, among the "Veteris geographiæ scriptores Græcos minores, &c." Pliny tells us that "Dicearchus, a man of extraordinary learning, had received a commission from some princes to take the height of the mountains, and found Pelion, the highest of them, to be 1250 paces perpendicular, from whence he concluded it to bear no proportion which could affect the rotundity of the globe." He published some good discourses upon politics and government; and the work he composed concerning the republic of Lacedæmon was thought so excellent, that it was read every year before the youth in the assembly of the ephori. As a philosopher, his tenets have little to recommend them. He held that there is no such thing as mind, or soul, either in man or beast; that the principle by which animals perceive and act, is equally diffused through the body, is inseparable from it, and expires with it; that the human race always existed; that it is impossible to foretel future events; and that the knowledge of them would be an infelicity.[2]

DICK (Sir Alexander), bart. of Prestonfield, an eminent physician, the third son of sir William Cunningham, of Caprington, by dame Janet Dick, the only child and heiress of sir James Dick, of Prestonfield, near Edinburgh, was born Oct. 23, 1703. While his two elder brothers succeeded to ample fortunes, the one as heir to his father, and the other to his mother, the provision made for a younger son was not sufficient to enable him to live in a manner agreeable to his wishes without the aid of his own exertions. After, therefore, receiving a classical education at Edinburgh, he studied medicine at Leyden under

[1] Moreri.—Freheri Theatrum.—Verheiden Effigies, &c.—Saxii Onomast.
[2] Gen. Dict.—Moreri.—Saxii Onomast.—Brucker.

the celebrated Boerhaave, and obtained the degree of M. D. from that university Aug. 31, 1725. On this occasion he published an inaugural dissertation, "De Epilepsia," which did him much credit. Not long after this he returned to Scotland, and had the honour of receiving a second diploma for the degree of M. D. conferred upon him by the university of St. Andrew's, Jan. 23, 1727, and Nov. 7 of the same year, was admitted a fellow of the royal college of physicians of Edinburgh. But after Dr. Cunningham (for at that time he bore the name of his father) had received these distinguishing marks of attention at home, he was still anxious to obtain farther knowledge of his profession by the prosecution of his studies abroad. With this intention he made the tour of Europe; and although medicine was uniformly his first and principal object, yet other arts and sciences were not neglected.

On his return to Britain, Mr. Hooke, a gentleman with whom he had formed an intimate friendship, and who possessed a large fortune in Pembrokeshire, persuaded him to settle as a physician in that country, where for several years he practised with great reputation and success. But his immediate elder brother, sir William Dick, dying without issue, he succeeded to the family estate and title, assuming from that time the name and arms of Dick; and very soon after fixed his residence at the family-seat of Preston-field. Although he now resolved to relinquish medicine as a lucrative profession, yet, from inclination, he still continued to cultivate it as an useful science. With this view he supported a friendly and intimate correspondence with the physicians of Edinburgh, and paid particular attention to the business of the royal college, among the list of whose members his name had been enrolled at a very early period of his life. In 1756 he was unanimously chosen president of the college, and was afterwards elected to that office for seven years successively. He not only contributed liberally towards the building of a hall for their accommodation, but strenuously exerted himself in promoting every undertaking in which he thought the honour or interest of the college was concerned. He was also long distinguished as a zealous and active member of the philosophical society of Edinburgh, and when the present royal society of Edinburgh received its charter, the name of sir Alexander Dick stood enrolled as one of the first in the list. For many years he discharged the duties of a

faithful and vigilant manager of the royal infirmary of Edinburgh; and took on all occasions an active share in promoting every public and useful undertaking. When the seeds of the true rhubarb were first introduced into Britain by the late Dr. Mounsey of Petersburgh, he not only bestowed great attention on the culture of the plant, but also on the drying of the root, and preparing it for the market. His success in these particulars was so great, that the society in London for the encouragement of arts and commerce, presented him, in 1774, with a gold medal, which is inscribed "To sir Alexander Dick, bart. for the best specimen of British rhubarb." While steady in the pursuit of every object which engaged his attention, his conduct in every transaction through life was marked with the strictest honour and integrity. This disposition, and this conduct, not only led him to be constant and warm in his friendship to those with whom he lived in habits of intimacy, but also procured him the love and esteem of all who really knew him. Notwithstanding the keenness and activity of his temper, yet its striking features were mildness and sweetness. He was naturally disposed to put the most favourable construction on the conduct and actions of others, which was both productive of much happiness to himself, and of general benevolence to mankind. And that serenity and cheerfulness which accompanied his conduct through life, were the attendants even of his last moments; for on Nov. 10, 1785, he died with a smile upon his countenance, lamented as a great loss to society. [1]

DICKINSON (EDMUND), a celebrated physician and chemist, was son of William Dickinson, rector of Appleton in Berkshire, and born there in 1624. He acquired his classical learning at Eton, and from thence, in 1642, was sent to Merton-college in Oxford. Having regularly taken the degrees in arts, he entered on the study of medicine, and took both the degrees in that faculty. In 1655 he published his "Delphi Phœnicizantes, &c." a very learned piece, in which he attempts to prove that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle of Delphi famous, from the holy scriptures, and the book of Joshua in particular*. This

[1] Transactions of the Royal Society of Edinburgh, vol. II.—Boswell's Life of Johnson, and Journey.

* It must not be concealed that Anthony Wood has suggested, that the real author of the above-mentioned work was Henry Jacob, a prodigy of

work procured him much reputation both at home and abroad; and Sheldon (afterwards archbishop of Canterbury) is said to have had so high a sense of its value, that he would have persuaded the author to have applied himself to divinity, and to have taken orders; but he was already fixed in his choice. To this treatise were added, 1. "Diatriba de Noæ in Italiam adventu; ejusque nominibus ethnicis." 2. "De origine Druidum." 3. Oratiuncula pro philosophia liberanda," which had been spoken by him in the hall of Merton college, July 1653, and was the first thing which made him known among the learned. 4. "Zacharias Bogan Edmundo Dickinson;" a letter filled with citations from the most ancient authors in support of his opinions, and the highest commendations of his learning, industry, and judgment. The "Delphi Phœnicizantes," &c. came out first at Oxford in 1655, 12mo, and was reprinted at Francfort, 1669, 8vo, and at Rotterdam in 1691, by Crenius, in the first volume of his "Fasciculus dissertationum Historico-critico-philologicarum," 12mo. Afterwards Dr. Dickinson applied himself to chemistry with much assiduity; and, about 1662, received a visit from Theodore Mundanus, an illustrious adept of France, who encouraged him mightily to proceed in the study of alchemy, and succeeded in persuading him of the possibility of the transmutation of metals, a credulity for which he probably paid first in his purse, and afterwards in his reputation. At length he left his college, and took a house in the High-street, Oxford, for the sake of following the business of his profession more conveniently. In 1669 he married for the first time; but his wife dying in child-bed, and leaving him a daughter, he some time after married a second, who also died in a short time. His wives were both gentlewomen of good families.

On the death of Dr. Willis, which happened in 1684, Dickinson removed to London, and took his house in St. Martin's-lane; where, soon after recovering Henry Bennet, earl of Arlington, lord chamberlain to Charles II. when all hopes of recovery were past, that nobleman intro-

learning, but a careless man, who suffered others to obtain that fame which belonged to him, by surrendering to their use his laborious productions. But though the evidence adduced by Wood is strong, it is not sufficient to determine a point which must impeach the character of Dr. Dickinson, and evince him to be altogether destitute of integrity. He, however, had the reputation of being the author, and derived benefit from the opinion that was entertained in consequence of it, of his learning.

duced him to the king, who made him one of his physicians in ordinary, and physician to his household. As that prince was a lover of chemistry, and a considerable proficient, Dickinson grew into great favour at court; which favour lasted to the end of Charles's reign, and that of his successor James, who continued him in both his places. In 1686 he published in Latin his epistle to Theodore Mundanus, and also his answer, translated from the French into Latin: for, in 1679, this chemist had paid him a second visit, and renewed his acquaintance. The title of it in English is, "An Epistle of E. D. to T. M. an adept, concerning the quintessence of the philosophers, and the true system of physics, together with certain queries concerning the materials of alchemy. To which are annexed the answers of Mundanus," 8vo. After the abdication of his unfortunate master, he retired from practice, being old, and much afflicted with the stone, but continued his studies. He had long meditated a system of philosophy, not founded on hypothesis, or even experiment, but chiefly deduced from principles collected from the Mosaic history. Part of this laborious work, when he had almost finished it, was burnt; but, not discouraged by this accident, he began it a second time, and did not discontinue it, till he had completed the whole. It came out in 1702 under the title of "Physica vetus et vera; sive tractatus de naturali veritate hexæmeri Mosaici, &c." In this he attempts, from the scriptural account of the creation, to explain the manner in which the world was formed. Assuming, as the ground of his theory, the atomic doctrine, and the existence of an immaterial cause of the concourse of indivisible atoms, he supposes the particles of matter agitated by a double motion; one gentle and transverse, of the particles among themselves, whence elementary corpuscles are formed; the other circular, by which the whole mass is revolved, and the regions of heaven and earth are produced. By the motion of the elementary corpuscles of different magnitude and form, he supposes the different bodies of nature to have been produced, and attempts, upon this plan, to describe the process of creation through each of the six days. He explains at large the formation of human nature, shewing in what manner, by means of a plastic seminal virtue, man became an animated being. This theory, though founded upon conjecture, and loaded with unphilosophical fictions, the author not only pretends

to derive from the Mosaic narrative, but maintains to have been consonant to the most ancient Hebrew traditions. The use which this theorist makes of the doctrine of atoms, shews him to have been wholly unacquainted with the true notion of the ancients on this subject; and indeed the whole work seems to have been the offspring of a confused imagination, rather than of a sound judgment. Burnet, who attempted the same design afterwards, discovered far more learning and ability. This work, however, was in such demand as to be printed again at Rotterdam in 1703, in 4to, and at Leoburg, 1705, 12mo.

Besides the pieces above mentioned, he is supposed to have been the author of "Parabola philosophica, seu iter Philareti ad montem Mercurii." He left behind him also in MS. a Latin treatise on the Grecian games, which was annexed to an account of his life and writings, published at London in 1739, 8vo, by the Rev. W. N. Blomberg, rector of Fulham. He died of the stone, April 1707, being then in his eighty-third year, and was interred in the church of St. Martin in the Fields. [1]

DICKSON (DAVID), an eminent divine of the church of Scotland, the son of John Dickson, a merchant in Glasgow, was born about 1583, and educated at the university of his native city. After taking the degree of M. A. he was admitted regent, or professor of philosophy, an office which, at that time, somewhat after the manner of the foreign universities, was held only for a term of years (in this case, of eight years) after which these regents received ordination. Accordingly, in 1618, Mr. Dickson was ordained minister of the town of Irvine, which preferment he held about twenty-three years, and became a very popular preacher. Although always inclined to the presbyterian form of church-government, he had shewn no great reluctance to the episcopal forms until the passing of what are known, in the ecclesiastical history of Scotland, by the name of the Perth articles; five articles, which enjoined kneeling at the sacrament; private administration of it in extreme sickness; private baptism, if necessary; episcopal confirmation; and the observation of Epiphany, Christmas, &c. These, however harmless they may appear to an English reader, were matters not only of objection, but abhorrence to a great proportion of the Scotch

[1] Life, by Blomberg.—Biog. Brit.—Ath. Ox. vol. II. and Wood's Life, 1772, p. 172.

clergy; and Mr. Dickson having expressed his dislike in strong terms, and probably in the pulpit, was suspended from his pastoral charge, and ordered to remove to Turriff, in the north of Scotland, within twenty days. After much interest, however, had been employed, for he had many friends among persons of rank, who respected his talents and piety, he was allowed in 1623 to return to Irvine. As during the progress of the rebellion in England, the power of the established church decayed also in Scotland, Dickson exerted himself with considerable effect in the restoration of the presbyterian form of church-government, and there being a reluctance to this change on the part of the learned divines of Aberdeen, he went thither in 1637, and held solemn disputations with Doctors Forbes, Barron, Sibbald, &c. of that city, which were afterwards published. In 1641 he was removed from Irvine to be professor of divinity in the university of Glasgow; and in 1643 he assisted in drawing up some of those formularies which are contained in the "Confession of Faith," a book which is still subscribed by the clergy of Scotland. The "Directory for public worship," and "The sum of saving knowledge," were from his pen, assisted, in the former, by Henderson and Calderwood; and in the latter, by Durham. Some years after, probably about 1648, he was invited to the chair of professor of divinity at Edinburgh, which he held until the restoration, when he was ejected for refusing the oath of supremacy. He did not survive this long, dying in 1662. He was esteemed one of the ablest and most useful men of his time, in the promotion of the church of Scotland as now established, and his writings have been accounted standard books with those who adhere to her principles as originally laid down. His principal works are, 1. "A Commentary on the Hebrews," 8vo. 2. "On Matthew," 4to. 3. "On the Psalms," 1655, 3 vols. 12mo. 4. "On the Epistles," Latin and English, folio and 4to. 5. "Therapeutica Sacra, or Cases of Conscience resolved," Latin 4to, English 8vo. 6. "A treatise on the Promises," Dublin, 1630, 12mo. Besides these he wrote some pieces of religious poetry for the common people, and left several MSS. As he had had a considerable hand in the "Confession of Faith," he lectured, when professor of divinity, on that book, the heads of which lectures were afterwards published, as he had delivered them, in Latin, under the title

"Prelectiones in Confessionem Fidei," folio; but they have been since translated and often reprinted, under the title of "Truth's Victory over Error," one of the most useful, and now, we believe, the only one of his works which continues still popular in Scotland. Prefixed is a life of the author by Woodrow, the ecclesiastical historian, from which we have extracted the above particulars.[1]

DICTYS CRETENSIS, is the supposed name of a very ancient historian, who, serving under Idomeneus, a king of Crete, in the Trojan war, wrote the history of that expedition in nine books; and Tzetzes tells us, that Homer formed his Iliad upon his plan: but the Latin history of Dictys, which we have at present, is altogether spurious. There are two anonymous writers still extant, who pretend to have written of the Trojan war previously to Homer, one of whom goes under the name of Dictys Cretensis, the other that of Dares Phrygius, of which last we have already taken some notice. Before the history of Dictys there are two prefaces; the first of which relates that Dictys wrote six volumes of the Trojan war in the Phœnician characters; and in his old age, after he was returned to his own country, ordered them, a little before his death, to be buried with him in a leaden chest or repository, which was accordingly done; that, however, after many ages, and under the reign of Nero, an earthquake happened at Cnossus, a city of Crete, which uncovered Dictys's sepulchre, and exposed the chest; that the shepherds took it up, and expecting a treasure, opened it; and that, finding this history, they sent it to Nero, who ordered it to be translated, or rather transcharactered, from Phœnician into Greek. It has been inferred from this story that the history was forged by some of Nero's flatterers, as he always affected a fondness for any thing relating to Trojan antiquities. The other preface to Dictys is an epistle of L. Septimius, the Latin translator, in which he inscribes it to Arcadius Ruffinus, who was consul in the reign of Constantine; and tells nearly the same story of the history we have already related. That the present Latin Dictys had a Greek original, now lost, appears from the numerous Grecisms with which it abounds; and from the literal correspondence of many passages with the Greek fragments of one Dictys cited by ancient authors. The Greek ori-

[1] Life ubi supra.

ginal was very probably, as we have just hinted, forged under the name of Dictys, a traditionary writer on the subject, in the reign of Nero. The best editions of Dictys and Dares Phrygius, are that of madame Dacier, Paris, 1680, 4to, and that of Smids, 4to and 8vo, Amst. 1702, 2 volumes.[1]

DIDEROT (DENYS), of the academy of Berlin, an eminent French writer, was the son of a cutler, and was born at Langres, in 1713. The jesuits, with whom he went through a course of study, were desirous of having him in their order, and one of his uncles designing him for a canonry which he had in his gift, made him take the tonsure. But his father, seeing that he was not inclined to be either a Jesuit or a canon, sent him to Paris to prosecute his studies. He then placed him with a lawyer, to whose instructions young Diderot paid little attention, but employed himself in general literature, which not coinciding with the views of his father, he stopped the remittance of his pecuniary allowance, and seemed for some time to have abandoned him. The talents of the young man, however, supplied him with a maintenance, and gradually made him known. He had employed his mind on physics, geometry, metaphysics, ethics, belles-lettres, from the time he began to read with reflection, and although a bold and elevated imagination seemed to give him a turn for poetry, he neglected it for the more serious sciences. He settled at an early period at Paris, where the natural eloquence which animated his conversation procured him friends and patrons. What first gave him reputation among a certain class of readers, unfortunately for France, too numerous in that country, was a little collection of "Pensées philosophiques," reprinted afterwards under the title of "Etrennes aux esprits-forts." This book appeared in 1746, 12mo. The adepts of the new philosophy compared it, for perspicuity, elegance, and force of diction, to the "Pensées de Pascal." But the aim of the two authors was widely different. Pascal employed his talents, and erudition, which was profound and various, in support of the truths of religion, which Diderot attacked by all the arts of an unprincipled sophist. The "Pensées philosophiques," however, became a toilet-book. The author was thought to be always in the right,

[1] Voss. Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

because he always dealt in assertions. Diderot was more usefully employed in 1746, in publishing a "Dictionnaire universelle de Médecine," with Messrs. Eidous and Toussaint, in 6 vols. folio. Not that this compilation, says his biographer, is without its defects in many points of view, or that it contains no superficial and inaccurate articles; but it is not without examples of deep investigation; and the work was well received. A more recent account, however, informs us that this was merely a translation of Dr. James's Medical Dictionary, published in this country in 1743; and that Diderot was next advised to translate Chambers's Dictionary; but instead of acting so inferior a part, he conceived the project of a more extensive undertaking, the "Dictionnaire Encyclopedique." So great a monument not being to be raised by a single architect, D'Alembert, the friend of Diderot, shared with him the honours and the dangers of the enterprise, in which they were promised the assistance of several literati, and a variety of artists. Diderot took upon himself alone the description of arts and trades, one of the most important parts, and most acceptable to the public. To the particulars of the several processes of the workmen, he sometimes added reflections, speculations, and principles adapted to their elucidation. Independently of the part of arts and trades, this chief of the encyclopedists furnished in the different sciences a considerable number of articles that were wanting; but even his countrymen are inclined to wish that in a work of such a vast extent, and of such general use, he had learned to compress his matter, and had been less verbose, less of the dissertator, and less inclined to digressions. He has also been censured for employing needlessly a scientific language, and for having recourse to metaphysical doctrines, frequently unintelligible, which occasioned him to be called the Lycophron of philosophy; for having introduced a number of definitions incapable of enlightening the ignorant, and which he seems to have invented for no other purpose than to have it thought that he had great ideas, while in fact, he had not the art of expressing perspicuously and simply the ideas of others. As to the body of the work, Diderot himself agreed that the edifice wanted an entire reparation; and when two booksellers intended to give a new edition of the Encyclopedie, he thus addressed them on the subject of the faults with which it abounds: "The

imperfection of this work originated in a great variety of causes. We had not time to be very scrupulous in the choice of the coadjutors. Among some excellent persons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we see the rude attempt of a school-boy by the side of a piece from the hand of a master; and a piece of nonsense next neighbour to a sublime performance. Some working for no pay, soon lost their first fervour; others badly recompensed, served us accordingly. The Encyclopedie was a gulf into which all kinds of scribblers promiscuously threw their contributions: their pieces were ill-conceived, and worse digested; good, bad, contemptible, true, false, uncertain, and always incoherent and unequal; the references that belonged to the very parts assigned to a person, were never filled up by him. A refutation is often found where we should naturally expect a proof; and there was no exact correspondence between the letter-press and the plates. To remedy this defect, recourse was had to long explications. But how many unintelligible machines, for want of letters to denote the parts!" To this sincere confession Diderot added particular details on various parts; such as proved that there were in the Encyclopedie subjects to be not only re-touched, but to be composed afresh; and this was what a new company of literati and artists undertook, but have not yet completed. The first edition, however, which had been delivering to the public from 1751 to 1767, was soon sold off, because its defects were compensated in part by many well-executed articles, and because uncommon pains were taken to recommend it to the public.

The great objects which Diderot and his coadjutors had in view when they entered upon this work, are now universally known. It has been completely proved, that their intention was to sap the foundation of all religion; not directly or avowedly, for bare-faced atheism would not then have been suffered in France. They had engaged a very worthy, though not very acute clergyman, to furnish the theological articles, and while he was supporting, by the best arguments which he could devise, the religion of his country, Diderot and D'Alembert were overturning those arguments under titles which properly allowed of no such disquisitions. This necessarily produced digressions: for the greatest genius on earth could not, when writing on the laws of motion,

attack the mysteries of Christianity without wandering from his subject; but that the object of these digressions might not pass unnoticed by any class of readers, care was taken to refer to them from the articles where the question was discussed by the divine. That when employed in this way, Diderot seems to write obscurely, is indeed true; but the obscurity is not his. His atheism was so plain, that for the most part, D'Alembert or some other leader, had to retouch his articles, and throw a mist over them, to render their intention less obvious.

Diderot, who had been working at this dictionary for near twenty years, had not received a gratuity proportionate to his trouble and his zeal, and saw himself not long after the publication of the last volumes, reduced to the necessity of exposing his library to sale, which he pretended to be very copious and valuable. The empress of Russia ordered it to be bought for her at the price of fifty thousand livres, and left him the use of it. It is said, that when her ambassador wanted to see it, after a year or two's payments, and the visitation could be no longer put off, Diderot was obliged to run in a hurry through all the booksellers shops in Germany, to fill his empty shelves with old volumes. He had the good fortune to save appearances; but the trick was discovered, because he had been niggardly in his attention to the ambassador's secretary. This, however, did not hinder him from visiting the empress, where he behaved in such a manner, that her majesty thought it necessary to send him back, and he comforted himself for this disgrace, with the idea that the Russians were not yet ripe for the sublimity of his philosophy.

In the mean time, the "Encyclopedie," which had partly procured its editor these foreign honours and remunerations, gave great offence at home. Certain positions on government and on religion occasioned the impression to be suspended in 1752. At that time there were no more than two volumes of the dictionary published; and the prohibition of the succeeding ones was only taken off at the end of 1753. Five new volumes then successively appeared. But in 1757 a new storm arose, and the book was suppressed. The remainder did not appear till about ten years after; and then was only privately distributed. Some copies were even seized, and the printers were imprisoned in the Bastille. To whatever cause all these in-

terruptions were imputable, Diderot did not suffer his genius to be impeded by the difficulties that were thrown in his way. Alternately serious and sportive, solid and frivolous, he published at the very time he was working on the Dictionary of Sciences, several productions which could scarcely have been thought to proceed from an encyclopedical head. His "Bijoux indiscrets," 2 vols. 12mo, are of this number—a disgusting work, even to those young people who are unhappily too eager after licentious romances. Even here a certain philosophical pedantry appears, in the very passages where it is most misplaced; and never is the author more aukward than when he intends to display a graceful ease. The "Fils naturel," and the "Pére de Famille," two comedies in prose, which appeared in 1757 and 1758, are of a superior kind; moral and affecting dramas, where we see at once a nervous style and pathetic sentiments. The former piece is a picture of the trials of virtue, a conflict between interests and passions, wherein love and friendship play important parts. It has been said that Diderot has borrowed it from Goldoni; if that be the case, the copy does honour to the original; and, with the exception of a small number of places, where the author mixes his philosophical jargon with the sentiments, and some sentences out of place, the style is affecting and natural. In the second comedy, a tender, virtuous, and humane father appears, whose tranquillity is disturbed by the parental solicitudes, inspired by the lively and impetuous passions of his children. This philosophical, moral, and almost tragical comedy, has produced considerable effect on several theatres of Europe. The dedication to the princess of Nassau Saarbruck, is a little moral tract, of a singular turn, without deviating from nature; and proves that the author possessed a great fund of moral sentiments and philosophical ideas. At the end of these two pieces, published together under the title of "Theatre de M. Diderot," are dialogues containing profound reflections and novel views of the dramatic art. In his plays he has endeavoured to unite the characters of Aristophanes and Plato; and in his reflections he sometimes displays the genius of Aristotle. This spirit of criticism is exhibited, but with too much licence, in two other works, which made a great noise. The former appeared in 1749, 12mo, under the title of "Letters on the blind, for the use of those who see." The free notions of the author

in this work cost him his liberty, and he underwent a six months imprisonment at Vincennes. Having naturally strong passions and a haughty spirit, finding himself on a sudden deprived of liberty, and of all intercourse with human beings, he had like to have lost his reason; and to prevent this, his keepers were obliged to allow him to leave his room, to take frequent walks, and to receive the visits of a few literary men. J. J. Rousseau, at that time his friend, went and administered consolation to him, which he ought not to have forgot. The letter on the blind was followed by another on the "deaf and dumb, for the use of those who can hear and speak," 1751, 2 vols. 12mo. Under this title, the author delivered reflections on metaphysics, on poetry, on eloquence, on music, &c. There are some good things in this essay, mixed with others superficial and absurd. Though he strives to be perspicuous, yet he is not always understood, and indeed, of all that he has composed on abstract subjects, it has been said that he presents a chaos on which the light shines only at intervals. The other productions of Diderot betray the same defect of clearness and precision, and the same uncouth emphasis for which he has always been blamed. The principal of them are: 1. "Principles of Moral Philosophy," 1745, 12mo, of which the abbé des Fontaines speaks well, though it met with no great success. It was our philosopher's fate to write a great deal, and not to leave a good book, or at least a book well composed. 2. "History of Greece, translated from the English of Stanyan," 1743, 3 vols. 12mo, an indifferent translation of an indifferent book. 3. "Pieces on several mathematical subjects," 1748, 8vo. 4. "Reflections on the Interpretation of Nature," 1754, 12mo. This interpreter is very obscure. 5. "The Code of Nature," 1755, 12mo, which is certainly not the code of Christianity. 6. "The Sixth Sense," 1752, 12mo. 7. "Of Public Education," one of that swarm of publications produced by the appearance of Emilius, and the abolition of the Jesuits; but some of his ideas in this work are very judicious, and would be highly useful in the execution. 8. "Panegyric on Richardson," full of nerve and animation. 9. "Life of Seneca." This was his last work; and it is one of those which may be perused with most pleasure, even while we cannot approve the judgments he passes on Seneca and other celebrated men.

The abbé Barruel says that he was the author of "Systeme de la Nature," which is usually given to Robinet; and it is certain that if he was not the author, he furnished hints, and revised the whole. Naigeon, his friend and disciple, collected and published his works in 15 vols. 8vo, at Paris, 1797, containing some articles which we have not noticed; and in 1810 a small publication appeared, entitled "Diderotiana."

It is remarkable that there were moments in which Diderot, notwithstanding his avowed impiety, seems to have been compelled by the force of truth, to pay homage to the New Testament. An acquaintance found him one day explaining it to his daughter, with all the apparent seriousness and energy of a believer. On expressing his surprize, Diderot replied, "I understand your meaning; but after all, where is it possible to find better lessons for her instruction?" This from him who had given so many lessons of a different kind, and had been a more zealous teacher of impiety and profligacy than perhaps any man in France, appears somewhat improbable; yet it may coincide with a report, which is more certain, that in his latter days he shewed some signs of contrition. In 1784 his health began visibly to decline; and one of his domestics, perceiving that his death was at no great distance, acquainted him with his apprehensions, and addressed him on the importance of preparing for another world. He heard the man with attention, thanked him kindly, acknowledged that his situation required seriousness, and promised to weigh well what he had said. Some time after this conversation he desired a priest might be brought, and the same domestic introduced one, whom Diderot saw several times, and was preparing to make a public recantation of his errors. Condorcet, and his other philosophic friends, now crowded about him, persuaded him that he was cheated, that his case was not so dangerous as it was said to be, and that he only wanted the country air to restore him to health. For some time he resisted their attempts to bring him back to atheism, but was at last prevailed upon to leave Paris; and his departure being kept secret, he was concealed in the country till July 2, when he died. His dead body was then secretly brought back to Paris, and his friends eagerly spread the report that he died suddenly on rising from the table, without the least sign of repentance.

His character, from what has been said, is not very difficult to be understood. Some of his countrymen extol his frankness, his candour, his disinterestedness, his integrity; while others represent him as artful, interested, and concealing his cunning under a cheerful air, and sometimes even a rough behaviour; which we confess appears more probable, as the genuine result of his principles. Towards the latter part of his life he hurt himself in the public opinion, by taking up too warmly the pretended affronts he imagined to exist against him in the "Confessions" of his old friend J. J. Rousseau; and by this conduct left unfavourable impressions both of his heart and his understanding. This Rousseau, whom he so much decries, praises him in the second manuscript part of his Confessions; but says in one of his letters, that "though naturally kind, and of a generous disposition, Diderot had the unhappy propensity to misinterpret the speeches and actions of his friends; and that the most ingenuous explanations only furnished the subtilty of his invention with new interpretations against them." The enthusiasm Diderot displays in some of his productions, appeared in the circle of his friends, on every topic of discourse. He spoke with rapidity, with vehemence, and the turns of his phrases were often poignant and original. It has been said, that nature by mistake made him a metaphysician, and not a poet; but though he was often a poet in prose, he has left some verses which prove him to have had but little talent for poetry. The intrepid philosophy of which he boasted, affected always to brave the shafts of criticism; and his numerous censors were unable to cure him either of his taste for a system of metaphysics scarcely intelligible, or of his fondness for exclamations and apostrophes which prevailed in his conversation and in his writings. He married, and we are told by his friends, was in domestic life sensible and obliging; easily provoked, but as easily calmed; yielding to transient ebullitions of temper, but generally having it under command. The goodness or badness of his temper, however, as affecting his relatives, is a matter of little consequence, compared to the more extensive mischief which arose from his writings as an infidel, and his example as a profligate. Of the latter we need no more decided proof than the extract from one of his letters to Wilkes, published by lord Teignmouth in his "Life of Sir William Jones." La Harpe, to whose "Lyceum" we may refer for an impartial account of

Diderot, thinks very justly that the principal cause of the success of the French infidels, in gaining readers and followers, arose from their enlisting the passions on their side. Such, says he, is the basis of their system, the general spirit of their sect, and the principle of their success. The method is not very honourable, but with a little address it is almost sure to succeed, at least for a time, for nothing is more easy than to pass off as a theory, a corruption which already exists as a fashion.[1]

DIDOT (FRANCIS AMBROSE), an eminent French printer, who deserves a more satisfactory article than the French biographers have as yet enabled us to give him, was born at Paris in 1730, and was the son of a printer and bookseller, who provided him with an excellent classical education before he introduced him into business. Full of enthusiasm for the advancement of the art of printing, young Didot determined to rival those celebrated printers, Joachim Ibarra of Spain, and Baskerville of England, and lived to surpass both. He soon brought his press to a state of excellence unattained by any of his contemporaries; and extended his skill to every branch connected with it. Among the number of improvements perfected by his exertions, is the construction of mills for making fine paper, which he assisted not only by his zeal and activity, but by pecuniary contribution. He also invented a press by which the workman is enabled to print, equally and at once the whole extent of a sheet; and he was the inventor of many other machines and instruments now commonly used in printing offices, all which have powerfully contributed to the modern advancement of the typographical art. The elegant editions of the classics published by order of Louis XIV. for the education of the Dauphin, were the production of the Didots' press, as well as the collection of romances called the D'Artois, in 64 vols. 18mo; the Theatrical Selections by Corneille, the works of Racine, Telemachus, Tasso's Jerusalem, two superb Bibles, and a multiplicity of other inestimable works, each of which, on its publication, seemed to make nearer approaches to perfection. Didot sedulously endeavoured to unite in his family every talent auxiliary to the printing art; one of his

[1] Dict. Hist.—Gleig's Supplement to the Encycl. Britannica.—Barruel's Memoirs of Jacobinism, vol. I. p. 169, 350, &c.—Lord Teignmouth's Life of Sir W. Jones, vol. I. p. 314.

sons became a celebrated type-founder; and the voice of fame announces the superior rank which they both deservedly hold among the printers of the age. The fond father delighted to observe that he was excelled by his children; while they dutifully ascribed their success to the force of his instruction, and the benefit of his example. The life of Didot was the life of honour; his abilities were universally known and respected; and the following anecdote will prove the goodness of his heart: in one of his journeys to the paper mills of Anonay, he met an artist who had introduced in France an improvement in the application of cylinders, &c. and believing that his ingenuity merited reward, exerted all his interest with government; but unfortunately, when he was on the point of succeeding, the artist died, leaving two girls in the helpless state of infancy. Didot took the orphans in his arms, proclaimed himself their father, and kept his word. At the age of seventy-three, Didot read over five times, and carefully corrected, before it was sent to the press, every sheet of the stereotype edition of Montagne, printed by his sons. At four o'clock in the morning he was pursuing this fatiguing occupation. The correctness of the text will therefore render this work particularly valuable among the productions of the modern press. About eighteen months previous to his death, he projected an alphabetical index of every subject treated upon in Montagne's Essays. He had collected all his materials, at which he laboured unceasingly; and perhaps too strict an application to this favourite study accelerated the death of this eminent artist and benevolent man, which took place July 10, 1804. His business is still successfully carried on by his sons, Peter and Firmin Didot. The reputation of the elder Didot was much assisted by the labours of his brother, Peter Francis, who died in 1795, and to whom we owe the beautiful editions of Thomas à Kempis, fol.; of Telemachus, 4to; the "Tableau de l'empire Ottoman," &c.[1]

DIDYMUS, of Alexandria, surnamed "Bowels of Brass," from his indefatigable application to study, lived in the reign of Augustus, and is said by Seneca to have written 4000 treatises, not one of which has descended to our times; but some scholia on Homer are attributed to him, which Schrevelius has joined to an edition of that poet,

[1] Dict. Hist.

Amsterdam, 1656, 2 vols. 4to, and they occur in some other editions, but they appear to be the work of a later author.[1]

DIDYMUS, of Alexandria, was an ecclesiastical writer of the fourth century, who supplied a very important defect by dint of genius and application. Jerome and Ruffinus assure us that though he lost his eyes at five years of age, when he had scarcely learned to read, yet he applied himself so earnestly to study, that he not only attained in a high degree grammar, rhetoric, logic, arithmetic, music, and the other arts, but even was able to comprehend some of the most difficult theorems in mathematics. He was particularly attached to the study of the Scriptures; and was selected as the most proper person to fill the chair in the famous divinity-school at Alexandria. His high reputation drew a great number of scholars to him; among the principal of whom were Jerome, Ruffinus, Palladius, and Isidorus. He read lectures with wonderful facility, answered upon the spot all questions and difficulties relating to the Holy Scriptures, and refuted the objections which were raised against the orthodox faith. He was the author of a great number of works of which Jerome has preserved the titles in his catalogue of ecclesiastical writers; and of many more whose titles are not known. We have yet remaining a Latin translation of his book upon the Holy Spirit, to be found in the works of Jerome, who was the translator; and which is perhaps the best treatise the Christian world ever saw upon the subject. Whatever has been said since that time, in defence of the divinity and personality of the Holy Ghost, seems, in substance, to be found in this book. His other works extant are, a treatise against the Manichees, in the original Greek, and "Enarrations upon the seven catholic epistles in Latin," and in the Greek Chains are fragments of some of his commentaries. J. C. Wolff, of Hamburgh, published a large collection of notes and observations of Didymus upon the Acts of the Apostles, taken from a manuscript Greek chain, at Oxford. See Wolfii Anecdot. Græc. 1724. Didymus also wrote commentaries upon Origen's books of Principles, which he defended very strenuously against all opposers. He was a great admirer of Origen, used to consider him as his master, and adopted many of his senti-

[1] Vossius Hist. Græc.—Moreri.—Saxii Onomast.

ments; on which account he was condemned by the fifth general council. He died in the year 395, aged eighty-five years.[1]

DIDYMUS, another of the name, was an eminent musician of Alexandria, and, according to Suidas, cotemporary in the first century with the emperor Nero, by whom he was much honoured and esteemed. This proves him to have been younger than Aristoxenus, and more ancient than Ptolemy, though some have imagined him to have preceded Aristoxenus. He wrote upon grammar and medicine, as well as music; but his works are all lost, and every thing we know at present of his harmonical doctrines is from Ptolemy, who, by disputing, preserved them. However, this author confesses him to have been well versed in the canon and harmonic divisions; and if we may judge from the testimony, even of his antagonist, he must have been not only an able theorist in music, but a man of considerable learning. As this musician preceded Ptolemy, and was the first who introduced the minor tone into the scale, and, consequently, the practical major 3d $\frac{4}{5}$, which harmonized the whole system, and pointed out the road to counterpoint; an honour that most critics have bestowed on Ptolemy, he seems to have a better title to the invention of modern harmony, or music in parts, than Guido, who appears to have adhered, both in theory and practice, to the old division of the scale into major tones and limmas. "The best species of diapason," says Doni, "and that which is the most replete with fine harmony, and chiefly in use at present, was invented by Didymus. His method was this: after the major semitone E F $\frac{16}{15}$, he placed the minor tone in the ratio of $\frac{10}{9}$, between F G, and afterwards the major tone $\frac{9}{8}$ between G A; but Ptolemy, for the sake of innovation, placed the major tone where Didymus placed the minor." Ptolemy, however, in speaking of Didymus and his arrangement, objects to it as contrary to the judgment of the ear, which requires the major tone below the minor. The ear certainly determines so with us, and it is therefore probable, that in Ptolemy's time the major key was gaining ground. Upon the whole, however, it appears that these authors only differ in the order, not the quality of intervals.[2]

[1] Cave.—Lardner's Works.—Dupin.—Moreri.—Milner's Ch. Hist. vol. II. p. 250.—Saxii Onomast.

[2] Burney's Hist. of Music, vol. I.—Hawkins's Ditto.

DIECMAN (JOHN), a Lutheran divine, was born June 30, 1647, at Stade in the duchy of Bremen, where his father was also a clergyman. He studied at Giessen, Jena, and Wirtemberg, at which last university he took his master's degree. In 1672 he finished his course of study, and in 1675 was appointed rector of Stade. In 1683 he was raised to the dignity of superintendant of the duchies of Bremen and Ferden, and about that time was honoured with the degree of doctor of divinity by the university of Kiel. In 1712, the war obliging him to leave Stade, he went to Bremen; but after three years returned, and was re-instated in his office at Stade, where he died July 4, 1720. He wrote, 1. "De naturalismo cum aliorum, tum maxime Joannis Bodini, ex opere ejus manuscripto anecdoto, de abditis rerum sublimium arcanis, schediasma," Leipsic, 1684, 12mo. This is a very able answer to the impious freedoms of Bodin (See BODIN). 2. "Specimen glossarii Latino-theodisci." 3. "Dissertationes de sparsione florum." 4. "De dissensu ecclesiæ orientalis et Latinæ circa purgatorium." 5. "Enneades animadversionum in diversa loca annalium cardinalis Baronii," &c. He wrote also various tracts in the German language, collected in a volume, Hamburgh, 1709, 4to. But he is, perhaps, better known as the publisher of an edition of the Stade Bible, which is a revision of Luther's German Bible.[1]

DIEMEN (ANTHONY VAN), a governor of the Dutch East India settlements, was born at Kuilenburg. He went, in early life, in a low military capacity to India, where he was chiefly employed in writing petitions for the soldiers; but being afterwards promoted to a post under government, which required some skill in accounts, he became a merchant, and afterwards accountant-general of the Dutch settlements in India. In 1625, he was appointed a member of the supreme council, and in 1631 he returned to Holland as commander of the India fleet. He remained but a few months in Europe, and when he went back to India many important offices devolved on him. In 1642, he sent out two ships to explore the unknown countries to the south, part of which, forming the southern extremity of New Holland, was, in honour of him, distinguished by the appellation of "Van Diemen's Land." He died in

[1] Moreri.

April 1645, having held, with much reputation, the supreme power in India upwards of nine years. Van Diemen's land is an island in the form of an oblong square, about 160 British miles long, by half that breadth, separated by a strait, or rather channel, more than 30 leagues wide, called, in recent maps, Bass's strait, and containing a chain of small islands, running N. and S. from New Holland. From the time it was originally discovered, says capt. Cook, it had escaped all farther notice by European navigators, till captain Furneaux touched at it in March 1773; but he did not know at that time that capt. Marion, after having remained here for some time, sailed from thence on the 10th of March, 1772. It was again visited by captain Cook in January 1777.[1]

DIEMERBROECK (ISBRAND, DE), was born at Montfort, in the neighbourhood of Utrecht, Dec. 13, 1609. After taking his degree of doctor in medicine at Angers, he went to Nimeguen in 1636, and continued there, through that and the following years, practising during the plague, which all that time raged with great violence. This furnished him with observations on the nature and treatment of that disease, which he published at Amsterdam, in 1644, 4to; but as he pursued the injudicious plan of keeping the patients in close apartments, and gave them heating medicines, his practice was probably not so successful as his book, which has passed through many editions. In 1642 he went to Utrecht, and was made professor extraordinary in medicine. His lectures in medicine, and in anatomy, procured him great credit, and were no less useful to the university, drawing thither a great conflux of pupils. In 1651, he was made ordinary professor; he was also twice appointed rector of the university, and continued in high esteem to the time of his death, which happened Nov. 17, 1674, when his funeral oration was pronounced by the learned Grævius. Although an Arminian in his religious tenets, the magistrates dispensed in his case with the laws which excluded persons of that persuasion from attaining academical honours. In 1649 he published "Oratio de reducenda ad Medicinam Chirurgia;" and in 1664, Disputationum practicarum pars prima et secunda, de morbis Capitis et Thoracis," 12mo, in which Haller says, there are some curious and useful observations. His "Anatome

[1] Cook's Voyages.—Rees's Cyclopædia.

Corporis Humani," which has passed through numerous editions, was first published in 1672, 4to, a compilation, interspersed with some original observations; but the plates are neither very elegant nor very correct. In 1685, his works were collected and published together, at Utrecht, under the title of "Opera Omnia," by his son Timanis de Diemerbroeck, in folio. This was reprinted in two volumes, 4to, and published at Geneva in 1687. It contains, besides the works above named, "A treatise on the Measles and Small-pox, a century of observations in medicine and surgery, and a third part of disputations containing accounts of diseases of the lower belly." [1]

DIEPENBECK (ABRAHAM VAN), an artist, was born at Bois-le-Duc, in 1607, and was at first a painter on glass, in which he was accounted excellent, and even superior to any of his time; yet he discontinued it, on account of a variety of discouraging accidents that happened to him, in his preparations for that kind of work. He studied for some time in Italy, and found there good employment as a glass painter; but he turned his thoughts entirely to painting in oil; and, to obtain the best knowledge of colouring, entered himself in the school of Rubens, where he improved exceedingly, and was considered as one of the good disciples of that great master; yet, notwithstanding the opportunity he had of refining his national taste, during his residence in Italy, he never altered his original style of design; for all his subsequent compositions were too much loaded, and not very correct. His invention was fertile, and shewed genius, and his execution was full of spirit; but it was no inconsiderable prejudice to him, to have been engaged in such a number of designs as were perpetually thrown in his way, and which he was obliged to strike out in a hurry, without competent time allowed for judgment to revise, digest, and correct them. Designs for title-pages, for theses, and devotional subjects, engrossed the greatest part of his time and his labour; or designs for the decoration of books; of which kind, that called the "Temple of the Muses," 1662, afforded him great employment, and added much honour to the artist, merely as a designer. His designs, indeed, of the Bellerophon, the Orpheus, the Dioscuri, the Leander, the Ixion, Tantalus, and Sisyphus, have never been excelled by the

[1] Moreri.—Burman's Trajectum Eruditum.—Foppen Bibl. Belg.

conception of the best masters of the best schools. He was one of the few scholars of Rubens that came to England, where he was much employed by William Cavendish, duke of Newcastle, whose managed horses he drew from the life; from whence were engraved the cuts that adorn that nobleman's book of horsemanship. Several of the original pictures are, or very lately were, in the hall at Welbeck. Diepenbeck drew views of the duke's seats in Nottinghamshire and Derbyshire, and portraits of the duke, duchess, and his children, and gave designs for several plates prefixed to the works of both their graces. At Cassiobery is the story of Dido and Æneas by him.[1]

DIEST (ABRAHAM VAN), another artist, known in this country, was born at the Hague, in 1655; but spent the greatest part of his life in England, to which he came in his seventeenth year, and where he gradually rose into considerable credit, having been well instructed by his father, who was a skilful painter of sea-pieces. His taste of landscape was formed almost entirely (as he often declared) by designing the lovely views in the western parts of England, and along the coasts. Some of his pictures have great clearness and transparence in the colouring, and a peculiar tenderness in the distances; they are truly fine in the skies, have an uncommon freedom in the clouds, and an agreeable harmony through the whole. But, as he was often obliged to paint for low prices, there is a great disproportion in his works. The narrowness of his circumstances depressed his talent, and rendered him inattentive to fame, being solely anxious to provide for his family. Had he been so happy as to receive a proper degree of encouragement, it is not improbable that he might have approached near to those of the first rank in his profession. The figures in his landscapes were frequently inserted by the younger Adrian Coloni, his brother-in-law. He began to engrave a set of prints, after views from his own designs, but the gout put an end to his life in 1704, in the forty-ninth year of his age. Lord Orford, who has a portrait of him, thinks he was not much encouraged in England, except by Granville earl of Bath, for whom he drew several views and ruins in the West of England.[2]

DIETERIC (JOHN CONRAD), the son of John Conrad, first minister of the church of Butzbach, and afterwards

[1] Pilkington.—Argenville.—Descamps.—Walpole's Anecdotes.
[2] Pilkington.—Walpole.

superintendent of Giessen, and nephew of Conrad Dieteric, another learned German divine, was born at Butzbach, Jan. 19, 1612. After having studied at Marpurg, Jena, and Strasburgh, he maintained a thesis, in 1635, under professor Dilher, on the utility of profane authors in the study of the Holy Scriptures. He then went into Holland, where he became acquainted with the learned Vossius, Boxhorn, Barlæus, Heinsius, and other eminent scholars. Thence he travelled into Denmark and Prussia, remaining some time at Konigsberg. On his return, George II. landgrave of Hesse, appointed him professor of Greek and history in 1639. From the observations which he left on the aphorisms of Hippocrates, he appears to have in some early part of his life studied medicine. On certain disputes arising between the princes of the house of Hesse, prince George invited him to his court to arrange the papers and documents preserved in the archives. In 1647, he obtained leave to go to Hamburgh, where he remained until these family-disputes were adjusted. In 1653, when the college of Giessen was founded, which had brought many visitors from Marpurg, he became one of the professors, and remained in this office, with great reputation, until his death in 1669. The letters which John Christian, baron of Boinebourg, wrote to him, and which were printed in 1703, evince the high esteem which that nobleman entertained for him. He was editor of a work written by Henry of Bunau, entitled "Historia imperatorum Germanicorum familiæ Saxonicæ, Henrici I. Ottonis magni; Ottonis II. Ottonis III. et Henrici II." Giessen, 1666, 4to. His own works are, 1. "Breviarium historicum et geographicum." 2. "Breviarium pontificum." 3. "Discursus historico-politicus de perigratione studiorum," Marpurg, 1640, 4to. 4. "Græcia exulans, seu de infelicitate superioris sæculi in Græcarum litterarum ignoratione." 5. "Antiquitates Romanæ." 6. "Iatræum Hippocraticum," Ulm, 1661, 4to. 7. "Breviarium hæreticorum et conciliorum." 8. "Index in Hesiodum." 9. "Lexicon Etymologico-Græcum." 10. "Antiquitates Biblicæ, in quibus decreta, prophetiæ, sermones, consuetudines, ritusque ac dicta veteris Testamenti de rebus Judæorum et Gentilium, qua sacris, qua profanis, expenduntur; ex editione Joannis-Justi Pistorii," Giessen, 1671, folio, which, with the following, was posthumous. 11. "Antiquitates Nov. Testamenti, seu illus-

tramentum Nov. Test. sive Lexicon philologico-theologicum Græco-Latinum," Francfort, 1680, folio.[1]

DIEU (LEWIS DE), protestant minister of Leyden, and professor in the Walloon college of that city, a man of great abilities, and uncommonly versed in the oriental languages, was born April 7, 1590, at Flushing, where his father Daniel de Dieu was minister. Daniel was a man of great merit, and a native of Brussels, where he had been a minister twenty-two years. He removed from thence in 1585, to serve the church at Flushing, after the duke of Parma had taken Brussels. He understood Greek and the oriental languages, and could preach with the applause of his auditors in German, Italian, French, and English. The churches of the Netherlands sent him, in 1588, over to queen Elizabeth, to inform her of the designs of the duke of Parma, who secretly made her proposals of peace, while the king of Spain was equipping a formidable fleet against England.—Lewis, his son, studied under Daniel Colonius, his uncle by his mother's side, who was professor at Leyden in the Walloon college. He was two years minister of the French church at Flushing; and might have been court-minister at the Hague, if his natural aversion to the manners of a court had not restrained him from accepting that place. There are some circumstances relating to that affair which deserve to be remembered. Prince Maurice, being in Zealand, heard Lewis de Dieu preach, who was yet but a student; and some time after sent for him to court. The young man modestly excused himself, declaring, that he designed to satisfy his conscience in the exercise of his ministry, and to censure freely what he should find deserved censure; a liberty, he said, which courts did not care to allow. Besides, he thought the post which was offered him more proper for a man in years than a student. The prince, conscious that he was in the right, commended his modesty and prudence. He was called to Leyden in 1619 to teach, with his uncle Colonius, in the Walloon college; and he discharged the duty of that employment with great diligence till his death, which happened in 1642. He refused the post, which was offered him, of divinity-professor in the new university of Utrecht; but, if he had lived long enough, he would have been advanced to the same post in that of Leyden. He married

[1] Moreri.—Freheri Theatrum.—Morhoff Polyhist.—Saxii Onomast.

the daughter of a counsellor of Flushing, by whom he had eleven children.

Father Simon speaks advantageously of the writings of Lewis de Dieu in the 35th chapter of his "Critical History of the Commentators on the New Testament." The estimation in which he was held by archbishop Usher, appears from the Letters of that excellent prelate, published by Dr. Parr. The titles of his learned writings are, 1. "Compendium Grammaticæ Hebraicæ," Leyden, 1626, 4to. 2. "Apocalypsis S. Joannæ Syriace ex manuscripto exemplari bibliothecæ Jos. Scaligeri edita, &c." Leyden, 1627, 4to. 3. "Grammatica trilinguis, Hebraica, Syriaca, et Chaldaica," ibid. 1628, 4to. 4. "Animadversiones in quatuor evangelia," ibid. 1631, 4to. 5. "Animadversiones in Acta Apostolorum," ibid. 1634, 4to. 6. "Historia Christi et S. Petri Persice conscripta, &c." ibid. 1639, 4to. 7. "Rudimenta linguæ Persicæ," ibid. 1639, 4to. 8. "Animadversiones in Epistolam ad Romanos et reliquas Epistolas," ibid. 1646, 4to. 9. "Animadversiones in omnes libros Veteris Testamenti," ibid. 1648. 10. "Critica Sacra, sive animadversiones in loca quædam difficiliora Veteris et Novi Testamenti," Amst. 1693, folio. 11. "Grammatica Linguarum Orientalium ex recensione Davidis Clodii," Francfort, 1683, 4to, in which the editor has collected all that De Dieu had published on the grammar of the Eastern languages. 12. "Aphorismi Theologi," Utrecht, 1693. This and the two following were edited by professor Leydecker of Utrecht. 13. "Traité contre l'avarice, par Louis de Dieu, qui est le seul de tous ses ouvrages Flamans qu'il ait souhaité qu'on publiat." Deventer, 1695, 8vo. 14. "Rhetorica Sacra."[1]

DIGBY (Sir EVERARD), an English gentleman, memorable for the share he had in the powder-plot, and his suffering on that account, was descended from an ancient family, and born some time in 1581. His father, Everard Digby, of Drystoke in Rutlandshire, esq. a person of great worth and learning, was educated in St. John's college, Cambridge, where he took the degree of M. A. and published several treatises, some on learned, others on curious subjects: as, 1. "Theoria analytica viam ad monarchiam scientiarum demonstrans," 1579, 4to. 2. "De duplici

[1] Gen. Dict.—Niceron, vol. XV.—Foppen Bibl. Belg.—Moreri.—Blount's Censura.—Parr's Life and Letters of Archbishop Usher, pp. 413, 461, 464, 478, 480, 481, 486, 487, 499, 596.—Saxii Onomast.

methodo libri duo, Rami methodum refutantes," 1580, 8vo. 3. "De arte natandi, libri duo," 1587. 4. "A dissuasive from taking away the goods and livings of the church," 4to. His son, the subject of this article, was educated with great care, but unfortunately under the tuition of some popish priests, who gave him those impressions which his father, if he had lived, might probably have prevented; but he died when his son was only eleven years of age. He was introduced very early to the court of queen Elizabeth, where he was much noticed, and received several marks of her majesty's favour. On the accession of king James, he went likewise to pay his duty, as others of his religion did; was very graciously received; and had the honour of knighthood conferred upon him, being looked on as a man of a fair fortune, pregnant abilities, and a court-like behaviour. He married Mary, daughter and sole heiress of William Mulsho, esq. of Gothurst, in Buckinghamshire, with whom he had a great fortune, which, with his own estate, was settled upon the children of that marriage. One would have imagined that, considering his mild temper and happy situation in the world, this gentleman might have spent his days in honour and peace, without running the smallest hazard of meeting that disgraceful death, which has introduced his name into all our histories: but it happened far otherwise. He was drawn in by the artifices and persuasions of sir Thomas Tresham, a zealous papist, and probably also by those of the notorious Catesby, with whom he was intimate, to be privy to the gunpowder-plot; and though he was not a principal actor in this dreadful affair, or indeed an actor at all, yet he offered 1500*l.* towards defraying the expenees of it; entertained Guy Fawkes, who was to have executed it, in his house; and was taken in open rebellion with other papists after the plot was detected and miscarried. The means by which sir Everard was persuaded to engage in this affair, according to his own account, were these: first, he was told that king James had broke his promises to the catholics; secondly, that severer laws against popery would be made in the next parliament, that husbands would be made obnoxious for their wives' offences, and that it would be made a præmunire only to be a catholic; but the main point was, thirdly, that the restoring of the catholic religion was the duty of every member; and that,

in consideration of this, he was not to regard any favours received from the crown, the tranquillity of his country, or the hazards that might be run in respect to his life, his family, or his fortune. Upon his commitment to the Tower, he persisted steadily in maintaining his own innocence as to the powder-plot, and refused to discover any who were concerned in it; but when he was brought to his trial at Westminster, Jan. 27, 1606, and indicted for being acquainted with and concealing the powder-treason, taking the double oath of secrecy and constancy, and acting openly with other traitors in rebellion, he pleaded guilty. After this, he endeavoured to extenuate his offence, by explaining the motives before mentioned; and then requested that, as he had been alone in the crime, he might alone bear the punishment, without extending it to his family; and that his debts might be paid, and himself beheaded. When sentence of death was passed, he seemed to be very much affected: for, making a low bow to those on the bench, he said, "If I could hear any of your lordships say you forgave me, I should go the more cheerfully to the gallows." To this all the lords answered, "God forgive you, and we do." He was, with other conspirators, upon the 30th of the same month, hanged, drawn, and quartered at the west end of St. Paul's church in London, where he asked forgiveness of God, the king, the queen, the prince, and all the parliament; and protested, that if he had known this act at first to have been so foul a treason, he would not have concealed it to have gained a world, requiring the people to witness, that he died penitent and sorrowful for it. Wood mentions a most extraordinary circumstance at his death, as a thing generally known, or rather generally reported; namely, that when the executioner plucked out his heart, and according to form held it up, saying, "Here is the heart of a traitor," sir Everard made answer, "Thou lyest;" a story which will scarcely now obtain belief; yet it is told by Bacon in his "Historia vitæ et mortis," although he does not mention sir Everard's name.

Sir Everard left at his death two young sons, afterwards sir Kenelm and sir John Digby, and expressed his affection towards them by a well-written and pathetic paper, which he desired might be communicated to them at a fit time, as the last advice of their father. While he was in the

Tower, he wrote, in juice of lemon, or otherwise, upon slips of paper, as opportunity offered; and got these conveyed to his lady, by such as had permission to see him. These notes, or advertisements, were preserved by the family as precious relics; till, in 1675, they were found at the house of Charles Cornwallis, esq. executor to sir Kenelm Digby, by sir Rice Rudd, bart. and William Wogan of Gray's-inn, esq. They were afterwards annexed to the proceedings against the traitors, and other pieces relating to the popish plot, printed by the orders of secretary Coventry, dated Dec. 12, 1678. In the first of these papers there is the following paragraph: "Now for my intention, let me tell you, that if I had thought there had been the least sin in the plot, I would not have been of it for all the world; and no other cause drew me to hazard my fortune and life, but zeal to God's religion." Such was the subjugation of sir Everard Digby's understanding and feelings to his religious principles, and the interest of the church to which he was devoted, that he had no conception of there being the least sin in his engaging in a conspiracy of the most execrable nature, and which involved in it an astonishing complication of murder. It appears, too, that he was surprised and grieved to the last degree, that the plot should be condemned by any catholic. Nor was he singular in these sentiments. The other persons who were concerned in the conspiracy gloried in the design, and they were most of them men of family, estate, and character. Mr. Hume's observations on the subject are worthy of being recited: "Neither," says he, "had the desperate fortune of the conspirators urged them to this enterprize, nor had the former profligacy of their lives prepared them for so great a crime. Before that audacious attempt, their conduct seems, in general, liable to no reproach. Catesby's character had entitled him to such regard, that Rookwood and Digby were seduced by their implicit trust in his judgment; and they declared, that, from the motive alone of friendship to him, they were ready, on any occasion, to have sacrificed their lives. Digby himself was as highly esteemed and beloved as any man in England; and he had been particularly honoured with the good opinion of queen Elizabeth. It was bigoted zeal alone, the most absurd of prejudices masqued with reason, the most criminal of passions covered with the

appearance of duty, which seduced them into measures that were fatal to themselves, and had so nearly proved fatal to their country."[1]

DIGBY (Sir KENELM), who once enjoyed the reputation of a philosopher, the eldest son of sir Everard Digby, was born at Gothurst in Buckinghamshire, June 11, 1603. At the time of his father's death, he was with his mother at Gothurst, being then in the third year of his age: but he seems to have been taken early out of her hands, since it is certain that he renounced the errors of popery very young, and was carefully bred up in the protestant religion, under the direction, as it is supposed, of archbishop Laud, then dean of Gloucester. Some have said, that king James restored his estate to him in his infancy; but this is an error; for it was decided by law that the king had no right to it. About 1618 he was admitted a gentleman-commoner of Gloucester-hall, now Worcester college, in Oxford; where he soon discovered such strength of natural abilities, and such a spirit of penetration, that his tutor, who was a man of parts and learning, used to compare him, probably for the universality of his genius, to the celebrated Picus de Mirandula. After having continued at Oxford between two and three years, and having raised the highest expectations of future eminence, he made the tour of France, Spain, and Italy, and returned to England in 1623; in which year he was knighted by the king, to whom he was presented at the lord Montague's house at Hinchinbroke, October 23. Soon after, he rendered himself remarkable by the application of a secret he met with in his travels, which afterwards made so much noise in the world under the title of the "Sympathetic Powder," by which wounds were to be cured, although the patient was out of sight, a piece of quackery scarcely credible, yet it was practised by sir Kenelm, and his patient Howell, the letter-writer, and believed by many at that time. The virtues of this powder, as himself assures us, were thoroughly inquired into by king James, his son the prince of Wales, the duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great chancellor Bacon, to be added by way of appendix to his lordship's Natural History; but this is not strictly true; for lord Bacon never published

[1] Biog. Brit.—Dodd's Church History, vol. II.

that Appendix, although he does give a story nearly as absurd.

After the death of James, he made as great a figure in the new court as he had done in the old; and was appointed a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity-house. Some disputes having happened in the Mediterranean with the Venetians, he went as admiral thither with a small fleet in the summer of 1628; and gained great honour by his bravery and conduct at Algiers, in rescuing many English slaves, and attacking the Venetian fleet in the bay of Scanderoon. In 1632 he had an excellent library of MSS. as well as printed books left him by his tutor at Oxford; but, considering how much the MSS. were valued in that university, and how serviceable they might be to the students there, he generously bestowed them the very next year upon the Bodleian library. He continued to this time a member of the church of England; but, going some time afterwards into France, he began to have religious scruples, and at length, in 1636, reconciled himself to the church of Rome. He wrote upon this occasion to Laud an apology for his conduct; and the archbishop returned him an answer, full of tenderness and good advice, but, as it seems, with very little hopes of regaining him. In his letter to the archbishop, he took great pains to convince him, that he had done nothing in this affair precipitately, or without due consideration; and he was desirous that the public should entertain the same opinion of him. As nothing also has been more common, than for persons who have changed their system of religion, to vindicate their conduct by setting forth their motives; so with this view he published at Paris, in 1638, a piece, entitled "A Conference with a lady about the choice of Religion." It was reprinted at London in 1654, and is written in a polite, easy, and concise style. Some controversial letters of his were published at London in 1651.

After a long stay in France, where he was highly caressed, he came over to England; and in 1639 was, with sir Walter Montague, employed by the queen to engage the papists to a liberal contribution to the king, which they effected; on which account some styled the forces then raised for his majesty, the popish army. Jan. 1640, the house of commons sent for sir Kenelm in order to know how far, and upon what grounds, he had acted in this

matter; which he opened to them very clearly, without having the least recourse to subterfuges or evasions. Upon the breaking out of the civil war, being at London, he was by the parliament committed prisoner to Winchester-house; but at length, in 1643, set at liberty, her majesty the queen dowager of France having condescended to write a letter, with her own hand, in his favour. His liberty was granted upon certain terms; and a very respectful letter written in answer to that of the queen. Hearne has preserved a copy of the letter, directed to the queen regent of France, in the language of that country; of which the following is a translation: "Madam, the two houses of parliament having been informed by the sieur de Gressy, of the desire your majesty has that we should set at liberty sir Kenelm Digby; we are commanded to make known to your majesty, that although the religion, the past behaviour, and the abilities of this gentleman, might give some umbrage of his practising to the prejudice of the constitutions of this realm; nevertheless, having so great a regard to the recommendation of your majesty, they have ordered him to be discharged, and have authorized us farther to assure your majesty, of their being always ready to testify to you their respects upon every occasion, as well as to advance whatever may regard the good correspondence between the two states. We remain your majesty's most humble servants, &c." In regard to the terms upon which this gentleman was set at liberty, they will sufficiently appear from the following paper, entirely written, as well as subscribed by his own hand: "Whereas, upon the mediation of her majesty the queen of France, it hath pleased both houses of parliament to permit me to go into that kingdom; in humble acknowledgement of their favour therein, and to preserve and confirm a good opinion of my zeal and honest intentions to the honour and service of my country, I do here, upon the faith of a Christian, and the word of a gentleman, protest and promise, that I will neither directly nor indirectly negociate, promote, consent unto or conceal, any practice or design prejudicial to the honour or safety of the parliament. And, in witness of my reality herein, I have hereunto subscribed my name, this 3d day of August, 1643, Kenelm Digby." However, before he quitted the kingdom, he was summoned by a committee of the house of commons, in order to give an account of any transactions he might be privy to between

archbishop Laud and the court of Rome; and particularly as to an offer supposed to be made to that prelate from thence of a cardinal's hat. Sir Kenelm assured the committee that he knew nothing of any such transactions; and that, in his judgment, the archbishop was what he seemed to be, a very sincere and learned protestant. During his confinement at Winchester-house, he was the author of two pieces at the least, which were afterwards made public; namely, 1. "Observations upon Dr. Browne's Religio Medici," 1643 *. 2. "Observations on the 22d stanza in the 9th canto of the 2d book of Spenser's Fairy Queen," 1644, containing, says his biographer, "a very deep philosophical commentary upon these most mysterious verses."

His appearance in France was highly agreeable to many of the learned in that kingdom, who had a great opinion of his abilities, and were charmed with the spirit and freedom of his conversation. It was probably about this time that, having read the writings of Descartes, he resolved to go to Holland on purpose to see him, and found him in his retirement at Egmond. There, after conversing with him upon philosophical subjects some time, without making himself known, Descartes, who had read some of his works, told him, that "he did not doubt but he was the famous sir Kenelm Digby!" "And if you, sir," replied the knight, "were not the illustrious M. Descartes, I should not have come here on purpose to see you." Desmaizeaux, who has preserved this anecdote in his Life of St. Evremond, tells us also of a conversation which then followed between these great men, about lengthening out life to the period of the patriarchs, which we have already noticed in our account of Descartes. He is also said to have had many conferences afterwards with Descartes at Paris, where he spent the best part of the ensuing winter, and employed himself in digesting those philosophical treatises which he had been long meditating; and which he published in his own language, but with a licence or privilege from the French king the year following. Their titles are, 1. "A Treatise of the nature of Bodies." 2. "A Treatise declaring the operations and nature of Man's Soul, out of

* In this work, says Dr. Johnson, in his life of Browne, though mingled with some positions fabulous and uncertain, there are acute remarks, just censures, and profound speculations; yet its principal claim to admiration is, that it was written in twenty-four hours, of which part was spent in procuring Browne's book, and part in reading it.

which the immortality of reasonable Souls is evinced." Both printed at Paris in 1644, and often reprinted at London. He published also, 3. "Institutionum peripateticarum libri quinque, cum appendice theologica de origine mundi," Paris, 1651: which piece, joined to the two former, translated into Latin by J. L. together with a preface in the same language by Thomas Albius, that is, Thomas White, was printed at London in 4to, 1669.

After the king's affairs were totally ruined, sir Kenelm found himself under a necessity of returning into England in order to compound for his estate. The parliament, however, did not judge it proper that he should remain here; and therefore not only ordered him to withdraw, but voted, that if he should afterwards at any time return, without leave of the house first obtained, he should lose both life and estate. Upon this he went again to France, where he was very kindly received by Henrietta Maria, dowager queen of England, to whom he had been for some time chancellor. He was sent by her not long after into Italy, and at first well received by Innocent X. but Wood says, behaved to the pope so haughtily, that he quickly lost his good opinion; and adds farther, that there was a suspicion of his being no faithful steward of the contributions raised in that part of the world for the assistance of the distressed catholics in England. After Cromwell had assumed the supreme power, sir Kenelm, who had then nothing to fear from the parliament, ventured to return home, and continued here a great part of 1655; when it has generally been supposed that he was embarked in the great design of reconciling the papists to the protector.

After some stay at Paris, he spent the summer of 1656 at Toulouse, where he conversed with several learned and ingenious men, to whom he communicated, not only mathematical, physical, and philosophical discoveries of his own, but also any matters of this nature he received from his friends in different parts of Europe. Among these was a relation he had obtained of a city in Barbary under the king of Tripoli, which was said to be turned into stone in a very few hours by a petrifying vapour out of the earth; that is, men, beasts, trees, houses, utensils, and the like, remaining all in the same posture as when alive. He had this account from Fitton, an Englishman residing in Florence as library-keeper to the grand duke of Tuscany; and Fitton from the grand duke, who a little before had written

to the pasha of Tripoli to know the truth. Sir Kenelm sent it to a friend in England; and it was at length inserted in the "Mercurius Politicus." This drew a very severe censure upon our author from the famous Henry Stubbes, who called him, on that account, "The Pliny of his age for lying." It has, however, been offered, in his vindication, that accounts have been given of such a city by modern writers; and that these accounts are in some measure confirmed by a paper delivered to Richard Waller, esq. F. R. S. by Mr. Baker, who was the English consul at Tripoli, Nov. 12, 1713. This paper is to be found in the "Philosophical Observations and Experiments of Dr. Robert Hooke," published by Derham in 1726, 8vo; and it begins thus: "About forty days journey S. E. from Tripoli, and about seven days from the nearest sea-coast, there is a place called Ougila, in which there are found the bodies of men, women, and children, beasts and plants, all petrified of hard stone, like marble." And we are afterwards told, in the course of the relation, that "the figure of a man petrified was conveyed to Leghorn, and from thence to England; and that it was carried to secretary Thurloe."

In 1657 we find him at Montpelier; whither he went, partly for the sake of his health, which began to be impaired by severe fits of the stone, and partly for the sake of enjoying the learned society of several ingenious persons, who had formed themselves into a kind of academy there. To these he read, in French, his "Discourse of the Cure of Wounds by the Powder of Sympathy," which was translated into English, and printed at London; and afterwards into Latin, and reprinted in 1669, with "The Treatise of Bodies, &c." As to the philosophical arguments in this work, and the manner in which the author accounts for the strange operations of this remedy, however highly admired in those days, they will not now be thought very convincing. He spent the year 1658, and part of 1659, in the Lower Germany; and then returned to Paris, where we find him in 1660. He returned the year following to England, and was very well received at court; although the ministers were far from being ignorant of the irregularity of his conduct, and the attention he paid to Cromwell while the king was in exile. It does not appear, however, that any other favour was shewn him than seemed to be due to a man of letters. In the first settle-

ment of the royal society we find him appointed one of the council, by the title of sir Kenelm Digby, knight, Chancellor to our dear mother queen Mary. As long as his health permitted, he attended the meetings of this society; and assisted in the improvements that were then made in natural knowledge. One of his discourses, "Concerning the Vegetation of Plants," was printed in 1661; and it is the only genuine work of our author of which we have not spoken. For though the reader may find in Wood, and other authors, several pieces attributed to him, yet these were published after his decease by one Hartman, who was his operator, and who put his name in the title-page, with a view of recommending compositions very unworthy of him to the public. It may be proper to observe in this place, that he translated from the Latin of Albertus Magnus, a piece entitled "A treatise of adhering to God," which was printed at London in 1654; and that he had formed a design of collecting and publishing the works of Roger Bacon.

He spent the remainder of his days at his house in Covent Garden, where he was much visited by the lovers of philosophical and mathematical learning, and according to a custom which then prevailed much in France, he had a kind of academy, or literary assembly, in his own dwelling. In 1665 his old distemper the stone increased upon him much, and brought him very low; which made him desirous, as it is said, of going to France. This, however, he did not live to accomplish, but died on his birth-day, June 11th, that year; and was interred in a vault built at his own charge in Christ-church within Newgate, London. His library, which was justly esteemed a most valuable collection, had been transported into France at the first breaking out of the troubles, and improved there at a very considerable expence; but, as he was no subject of his most Christian majesty, it became, according to that branch of the prerogative which the French style *Droit d'Aubain*, the property of the crown upon his decease. He left an only son, John Digby, esq. who succeeded to the family estate. He had an elder son, Kenelm Digby, esq. of great abilities and virtues; but this gentleman appearing in arms for Charles I. after that monarch was utterly incapable of making the least resistance, was killed at the battle of St. Neot's in Huntingdonshire, July 7, 1648.

It has been justly observed by the editors of the last

edition of the Biog. Britannica, that sir Kenelm Digby seems to have obtained a reputation beyond his merit; yet his merit was great, and his personal character has been admirably drawn by lord Clarendon: "He was," says that historian, "a person very eminent and notorious throughout the whole course of his life, from his cradle to his grave; of an ancient family and noble extraction; and inherited a fair and plentiful fortune, notwithstanding the attainder of his father. He was a man of a very extraordinary person and presence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courtesy and civility, and such a volubility of language, as surprised and delighted; and though in another man it might have appeared to have somewhat of affectation, it was marvellous graceful in him, and seemed natural to his size, and mould of his person, to the gravity of his motion, and the tune of his voice and delivery. He had a fair reputation in arms, of which he gave an early testimony in his youth, in some encounters in Spain and Italy, and afterwards in an action in the Mediterranean sea, where he had the command of a squadron of ships of war set out at his own charge, under the king's commission; with which, upon an injury received or apprehended from the Venetians, he encountered their whole fleet, killed many of their men, and sunk one of their galeasses; which in that drowsy and unactive time was looked upon with a general estimation, though the crown disavowed it. In a word, he had all the advantages that nature and art, and an excellent education could give him, which, with a great confidence and presentness of mind, buoyed him up against all those prejudices and disadvantages (as the attainder and execution of his father for a crime of the highest nature; his own marriage with a lady, though of an extraordinary beauty, of as extraordinary a fame; his changing and rechanging his religion; and some personal vices and licences in his life) which would have suppressed and sunk any other man, but never clouded or eclipsed him from appearing in the best places, and the best company, and with the best estimation and satisfaction." We can entertain no doubt, therefore, of the estimation in which he was held, and of the merit which deserved it; but on the other hand it is impossible to acquit him of excessive credulity, or of deliberate imposture. His sympathetic powder, and his belief, or his

assertion of the power of transmuting metals, will not now bear examination, without affecting his character in one or other of these respects.[1]

DIGBY (JOHN), earl of Bristol, and father of lord George Digby, was by no means an inconsiderable man, though checked by the circumstances of his times from making so great a figure as his son. He was descended from an ancient family at Coleshill, in Warwickshire, and born in 1580. He was entered a commoner of Magdalen-college, Oxford, in 1595; and the year following distinguished himself as a poet by a copy of verses made upon the death of sir Henry Unton of Wadley, in Berks. Afterwards he travelled into France and Italy, and returned from thence perfectly accomplished; so that soon falling under the notice of king James, he was admitted gentleman of the privy-chamber, and one of his majesty's carvers, in 1605. February following he received the honour of knighthood; and in April 1611, was sent ambassador into Spain, as he was afterwards again in 1614. April 1616 he was admitted one of the king's privy-council, and vice-chamberlain of his majesty's household; and in 1618 was advanced to the dignity of a baron, by the title of the lord Digby of Sherbourne, in Dorsetshire. In 1620 he was sent ambassador to the archduke Albert, and the year following to Ferdinand the emperor; as also to the duke of Bavaria. In 1622 he was sent ambassador extraordinary to Spain, concerning the marriage between prince Charles and Maria daughter of Philip III. and the same year was created earl of Bristol. Being censured by the duke of Buckingham, on his return from the Spanish court in 1624, he was for a short time sent to the Tower; but after an examination by a committee of lords, we do not find that any thing important resulted from this inquiry. After the accession of Charles I. the tide of resentment ran strong against the earl, who observing that the king was entirely governed by Buckingham, resolved no longer to keep any measures with the court. In consequence of this, the king, by a stretch of prerogative, gave orders that the customary writ for his parliamentary attendance should not be sent to him, and on May 1, 1626, he was charged with high treason and other offences. Lord Bristol recriminated, by preparing articles of impeachment against the duke; but

[1] Biog. Brit.—Life of lord Clarendon.—Ath. Ox. vol. II.

the king, resolving to protect Buckingham, dissolved the parliament. The earl now sided with the leaders of opposition in the long parliament. But the violences of that assembly soon disgusting him, he left them, and became a zealous adherent to the king and his cause; for which at length he suffered exile, and the loss of his estate. He died at Paris, Jan. 21, 1653.

He was the author of several works. Besides the verses above-mentioned, he composed other poems; one of which, an air for three voices, was set by H. Lawes, and published in his "Airs and Dialogues," at London, in 1653. Besides his tracts and speeches on the politics of the times, he was in the earlier part of his life the author of a work of a very different nature, namely, a translation of Peter du Moulin's book, entitled, "A Defence of the Catholic Faith, contained in the book of king James, against the answer of N. Coeffeteau, 1610, &c." He probably undertook this laborious task at the request of that monarch. The dedication, however, to the king, is not in his own, but in the name of J. Sandford, his chaplain.[1]

DIGBY (Lord George), an English nobleman of great parts, was son of the preceding, and born at Madrid, in October, 1612. In 1626 he was entered of Magdalen-college, in Oxford, where he lived in great familiarity with the well-known Peter Heylin, and gave manifest proofs of those great endowments for which he was afterwards so distinguished. In 1636 he was created M. A. there, just after Charles I. had left Oxford; where he had been spendidly entertained by the university, and particularly at St. John's college, by Dr. Laud, afterwards archbishop of Canterbury. In the beginning of the long parliament he was disaffected to the court, and appointed one of the committee to prepare a charge against the earl of Strafford, in 1640; but afterwards would not consent to the bill, "not only," as he said, "because he was unsatisfied in the matter of law, but for that he was more unsatisfied in the matter of fact*." From that time he be-

[1] Biog. Brit.—Lloyd's State Worthies, and Memoirs.—Ath. Ox. vol. II.—Park's Royal and Noble Authors, vol. III.

* At this time a circumstance occurred of a singular nature. A paper of great consequence to the trial was missing in the close committee of the house of commons; and by the earl of Strafford's answer it was supposed that he had seen it, and that it had been conveyed to him by some one of the committee. Mr. Whitelock, who was in the chair, and who had the charge and custody of all the papers, was suspected more than any other person

came a declared enemy to the parliament, and shewed his dislike of their proceedings in a warm speech against them, which he made at the passing of the bill of attainder against the said earl, in April 1641. This speech was condemned to be burnt, and himself in June following, expelled the house of commons. In Jan. 1642, he went on a message from his majesty to Kingston-upon-Thames, to certain gentlemen there, with a coach and six horses. This they improved into a warlike appearance; and accordingly he was accused of high treason in parliament, upon pretence of his levying war at Kingston-upon-Thames. Clarendon mentions "this severe prosecution of a young nobleman of admirable parts and eminent hopes, in so implacable a manner, as a most pertinent instance of the tyranny and injustice of those times." Finding what umbrage he had given to the parliament, and how odious they had made him to the people, he obtained leave, and a licence from his majesty, to transport himself into Holland; whence he wrote several letters to his friends, and one to the queen, which was carried by a perfidious confidant to the parliament, and opened. In a secret expedition afterwards to the king, he was taken by one of the parliament's ships, and carried to Hull; but being in such a disguise that not his nearest relation could have known him, he brought himself off very dextrously by his artful management of

to have been guilty of this piece of treachery. Strict search was made for the paper; but it could not then be found. Mr. Whitelock alleged, in his own vindication, that amongst such a multitude of papers as he had in his custody, it was not easy to see that he had them all again, when they were brought forth, or any of them called for. He added, that he never shewed the paper to any but the committee; that he knew not who had it, or what was become of it; that he did not convey it away himself, and was totally ignorant by whom it had been conveyed. This apology did not give full satisfaction. The house was acquainted with the affair, and it was ordered, that every one of the committee should make a solemn protestation, that they did not convey away the paper in question, nor know what was become of it. All of them made this protestation, and the lord Digby with more earnestness and deeper imprecations than any of the rest. Nevertheless, when, at the battle of Naseby, the king's cabinet was taken, a copy of this individual paper was found in it, written in his lordship's own hand. Thus was Mr. Whitelock cleared, and the conveyer of the paper to his majesty, and from him to the earl of Strafford, fully discovered. Lord Clarendon seems unwilling to credit the truth of this story; but it appears to rest on a foundation too strong to be easily shaken. What his lordship observes is, that it may be presumed, that a man who had gotten a paper in such a manner, would, at least, after such an inquiry was made upon it, have cast it into the fire. The earl of Clarendon, who is otherwise mistaken in his relation of the affair, should have recollected, that it was not in lord Digby's power to destroy his copy of the paper, after he had conveyed it to the king.—Biog. Brit.

the governor, sir John Hotham*. In 1643 he was made one of the secretaries of state to the king, and high steward of the university of Oxford, in the room of William lord Say. In the latter end of 1645 he went into Ireland, and exposed himself to great hazards of his life, for the service of the king; from thence he passed over to Jersey, where the prince of Wales was, and after that into France, in order to transact some important matters with the queen and cardinal Mazarin. Upon the death of the king, he was exempted from pardon by the parliament, and obliged to live in exile till the restoration of Charles II. when he was restored to all he had lost, and made knight of the garter. He became very active in public affairs, spoke frequently in

* The story is thus told: He pretended to be a Frenchman, the language of which country he spoke excellently; and he appeared to be so sea-sick, that he kept himself in the hole of the bark, till it arrived at the landing-place: and in that time he disposed of such papers as were not fit to be perused. When he came on shore, he so well counterfeited sickness and want of health, that he obtained leave to be sent, under a guard, to some obscure corner, for repose. In this confinement he began seriously to reflect on the desperateness of his condition. He did not think it possible for him to continue long concealed; and, if he should be discovered, he knew that he was so odious, above all other men, to the parliament, that his life would be in the greatest danger. At the same time, he was sensible that sir John Hotham, the governor of Hull, was his enemy, and that he was a man of a covetous, rough, and unfeeling disposition. Nevertheless, he resolved to discover himself to him. Accordingly, lord Digby, in broken English, which might well have become any Frenchman, found means to make one of his guard understand, that he desired to speak privately with the governor; and that he would reveal some secrets of the king's and queen's to him, that would highly advance the public service. Upon being introduced to sir John Hotham, and taken to a private part of the room, he asked in English, "Whether he knew him?" The other, surprized at the question, told him "No." "Then," said lord Digby, "I shall try whether I know sir John Hotham, and whether he be in truth the same man of honour I have always taken him to be." Upon this he informed the governor who he was, and that he hoped he was too much of a gentleman to deliver him up a sacrifice to those who were his implacable enemies. Sir John Hotham was so struck with lord Digby's greatness of mind, and with the compliment paid to himself, that, contrary to what might have been expected, both from his own nature, and the most powerful motives of interest and ambition, he told his lordship, that since he had placed such a confidence in him, he would not deceive his trust; and wished him to consider in what way, and under what pretence, he should be set at liberty. At length it was agreed that the Frenchman should be openly sent to York, as going upon a political business, with an assurance that he would return to Hull. In the conversations which at this time lord Digby had with the governor, he used every argument to persuade him to engage in the king's service; and it was upon some encouragement of that kind, that an expedition which his majesty shortly after made to Beverley, was founded. To forward the design, our enterprizing nobleman returned to Hull in his old disguise: but all his efforts to prevail upon sir John Hotham to surrender the town were in vain. Sir John's son, and the principal officers, were devoted to the parliament; and new supplies of men were sent into the place; so that the governor either wanted the courage or the power to execute what he desired.

parliament, and distinguished himself by his enmity to Clarendon while chancellor. He died at Chelsea, March 20, 1676, after succeeding his father as earl of Bristol. Many of his speeches and letters are still extant, to be found in our historical collections; and he wrote "Elvira," a comedy, &c. There are also letters of his to his cousin sir Kenelm Digby, against popery, mentioned in our account of sir Kenelm; yet afterwards he became a papist himself; which inconsistencies in his character have been neatly depicted by lord Orford. "He was," says he, "a singular person, whose life was one contradiction. He wrote against popery, and embraced it; he was a zealous opposer of the court, and a sacrifice for it; was conscientiously converted in the midst of his prosecution of lord Strafford, and was most unconscientiously a prosecutor of lord Clarendon. With great parts he always hurt himself and his friends; with romantic bravery, he was always an unsuccessful commander. He spoke for the test act, though a Roman catholic, and addicted himself to astrology on the birth-day of true philosophy."[1]

DIGGES (LEONARD), an able mathematician, was descended from an ancient family, and born at Digges-court, in the parish of Barham, in Kent, in the early part of the sixteenth century. He was sent, as Wood conjectures, (for he is doubtful as to the place), to University-college, Oxford, where he laid a good foundation of learning; and retiring from thence without a degree, prosecuted his studies, and composed the following works: 1. "Tectonicum; briefly shewing the exact measuring, and speedy reckoning of all manner of lands, squares, timber, stones, steeples," &c. 1556, 4to; republished, with additions, by his son Thomas Digges, 1592, 4to; and again in 1647, 4to. 2. "A geometrical practical treatise, named Pantometria, in three books," left imperfect in MS. at his death; but his son supplying such parts of it as were obscure and imperfect, published it in 1591, folio; subjoining, "A discourse geometrical of the five regular and Platonical bodies, containing sundry theoretical and practical propositions, arising by mutual conference of these solids, inscription, circumscription, and transformation." 3. "Prognostication everlasting of right good effect; or, choice rules to judge the weather by the sun, moon, and

[1] Biog. Brit.—Ath. Ox. vol. II.—Park's Orford, vol. III.

stars," &c. 1555, 1556, and 1564, 4to, corrected and augmented by his son; with general tables, and many compendious rules, 1592, 4to. He died not later than 1573.[1]

DIGGES (THOMAS), only son of the preceding Leonard Digges, after a liberal education at home, studied for some time at Oxford; and partly by the improvements he made there, and the previous instructions of his learned father, became one of the greatest mathematicians of his age. Of his history, however, we only know that when queen Elizabeth sent some forces to assist the oppressed inhabitants of the Netherlands, he was appointed muster-master general, by which he had an opportunity of becoming skilled in military affairs. The greater part of his life must have been spent in his favourite studies, as besides the revising, correcting, and enlarging some pieces of his father's, already mentioned, he wrote and published the following learned works himself: 1. "Alæ sive scalæ mathematicæ; or mathematical wings or ladders," 1573, 4to; containing several demonstrations for finding the parallaxes of any comet or other celestial body; with a correction of the errors in the use of the radius astronomicus. 2. "An arithmetical military treatise, containing so much of arithmetic as is necessary towards military discipline," 1579, 4to. 3. "A geometrical treatise, named Stratioticos, requisite for the perfection of soldiers," 1579, 4to. This was begun by his father, but finished by himself. They were both reprinted together in 1590, with several amendments and additions, under this title: "An arithmetical warlike treatise, named Stratioticos; compendiously teaching the science of numbers, as well in fractions as integers, and so much of the rules and equations algebraical, and art of numbers cossical, as are requisite for the profession of a souldier. Together with the moderne militaire discipline, offices, lawes, and orders in every well-governed campe and armie, inviolably to be observed." At the end of this work there are two pieces; the first entitled "A briefe and true report of the proceedings of the earle of Leycester, for the reliefe of the towne of Sluce, from his arrival at Vlishing, about the end of June 1587, untill the surrendrie thereof, 26 Julii next ensuing. Whereby it shall plainlie appear his excellencie

[1] Ath. Ox. vol. I.—Biog. Brit.

was not in anie fault for the losse of that towne;" the second, "A briefe discourse what orders were best for repulsing of foraine forces, if at any time they should invade us by sea in Kent, or elsewhere." 4. "A perfect description of the celestial orbs, according to the most ancient doctrine of the Pythagoreans," &c. This was placed at the end of his father's "Prognostication everlasting, &c." printed in 1592, 4to. 5. "Humble motives for association to maintain the religion established," 1601, 8vo. To which is added, his "Letter to the same purpose to the archbishops and bishops of England." 6. "England's Defence; or a treatise concerning invasion." This is a tract of the same nature with that printed at the end of his Stratioticos, and called, "A briefe discourse," &c. It was written in 1599, but not published till 1686. 7. A letter printed before Dr. John Dee's "Parallaticæ commentationis praxeosque nucleus quidam," 1573, 4to. Besides these and his "Nova Corpora," he had by him several mathematical treatises ready for the press; but lawsuits, which probably descended upon him with his patrimony, and were productive of pecuniary embarrassments, broke in upon his studies, and embittered his days. He died Aug. 24, 1595, and was buried in the chancel of the church of Aldermanbury, London. Among his unpublished works, was a Plan for the improvement of the Haven and Mole of Dover, in 1582, which was communicated to the Society of Antiquaries, and is printed in the "Archæologia," vol. XI. He married Agnes, daughter of sir William St. Leger, knt.[1]

DIGGES (Sir Dudley), eldest son of Thomas Digges, just mentioned, was born in 1583, and entered a gentleman-commoner of University-college, in Oxford, 1598. Having taken the degree of B. A. in 1601, he studied for some time at the inns of court; and then travelled beyond sea, having before received the honour of knighthood. On his return he led a retired life till 1618, when he was sent by James I. ambassador to the tzar, or emperor of Russia. Two years after he was commissioned with sir Maurice Abbot to go to Holland, in order to obtain the restitution of goods taken by the Dutch from some Englishmen in the East Indies. He was a member of the third parliament of

[1] Biog. Brit.—Ath. Ox. vol. I.—Bibliographer, No. XII. where are some curious extracts from his works.

James I. which met at Westminster, Jan. 30, 1621; but was so little compliant with the court measures, as to be ranked among those whom the king called ill-tempered spirits. He was likewise a member of the first parliament of Charles I. in 1626; and not only joined with those eminent patriots, who were for bringing Villiers duke of Buckingham to an account, but was indeed one of the most active managers in that affair, for which he was committed to the Tower, though soon released. He was again member of the third parliament of Charles I. in 1628, being one of the knights of the shire for Kent; but seemed to be more moderate in his opposition to the court than he was in the two last, and voted for the dispatch of the subsidies, yet opposed all attempts which he conceived to be hostile to the liberties of his country, or the constitution of parliament. Thus, when sir John Finch, speaker of the house of commons, on June 5, 1628, interrupted sir John Elliot in the house, saying, "There is a command laid upon me, that I must command you not to proceed;" sir Dudley Digges vented his uneasiness in these words: "I am as much grieved as ever. Must we not proceed? Let us sit in silence: we are miserable: we know not what to do." In April of the same year, he opened the grand conference between the commons and lords, "concerning the liberty of the person of every freeman," with a speech, in which he made many excellent observations, tending to establish the liberties of the subject. In all his parliamentary proceedings, he appeared of such consequence, that the court thought it worth their while to gain him over; and accordingly they tempted him with the advantageous and honourable office of master of the rolls, of which he had a reversionary grant Nov. 29, 1630, and became possessed of it April 20, 1636, upon the death of sir Julius Cæsar. But he did not enjoy it quite three years; for he died March 8, 1639, and his death was reckoned among the public calamities of those times. He was buried at Chilham church, in Kent, in which parish he had a good estate, and built a noble house.

He was a worthy good man, and, as Philipot says, "a great assertor of his country's liberty in the worst of times, when the sluices of prerogative were opened, and the banks of the law were almost overwhelmed with the inundations of it." He is now chiefly known as the author of

several literary performances. He published, 1. "A Defence of Trade; in a letter to sir Thomas Smith, knt. governor of the East India company," 1615, 4to; and after his death there was printed under his name, 2. "A Discourse concerning the Rights and Privileges of the Subject, in a conference desired by the lords, and had by a committee of both houses, April 3, 1628," 1642, 4to. At this conference, it was, that sir Dudley made the speech above-mentioned; which is probably the same given here. 3. He made several speeches upon other occasions, inserted in Rushworth's Collections, and "Ephemeris Parliamentaria." 4. He collected the letters that passed between the lord Burleigh, sir Francis Walsingham, and others, about the intended marriages of queen Elizabeth with the duke of Anjou, in 1570, and with the duke of Alençon in 1581, which were published in 1655, under the title of "The Complete Ambassador, &c." 1655, folio.

Learning was long hereditary in this family. Sir Dudley had a brother, Leonard, and a son Dudley, who were both learned men and authors. His brother LEONARD, born in 1588, was educated in University-college, Oxford, took the degree of B. A. in 1606, removed to London; and then travelling beyond sea, studied in foreign universities: from whence returning a good scholar, and an accomplished person, he was created M. A. in 1626. His commendatory verses to Shakspeare are prefixed to that poet's works. He also translated from Spanish into English "Gerardo the unfortunate Spaniard, 1622," 4to, written by Gonçalo de Cespades: and from Latin into English verse, "Claudian's Rape of Proserpine, 1617," 4to. He died April 7, 1635, being accounted a good poet and orator; and a great master of the English, French, and Spanish languages.

His son DUDLEY, who was his third son, was born about 1612, and educated at Oxford, where he took the degree of B. A. in 1632; and the year after was elected a fellow of All-souls' college. He took a master's degree in 1635; and became a good poet and linguist, and a general scholar. He died October 1, 1643; having distinguished himself only by the two following productions: 1. "An answer to a printed book entitled 'Observations upon some of his majesty's late answers and expresses,'" Oxon. 1642. 2. "The unlawfulness of subjects taking up arms against

their sovereign in what case soever; with answers to all objections," Lond. 1643, 4to.[1]

DILLENIUS (JOHN JAMES), an eminent botanist, who settled in England, was born at Darmstadt, in Germany, in 1681. He was early intended for the study of physic, and had the principal part of his education at the university of Giessen, a city of Upper Hesse. Of all the parts of science connected with the medical profession, he was most attached to the cultivation of botany; by which he soon obtained so much reputation, that early in life he was chosen a member of the Academia Curiosorum Germaniæ. How well he deserved this honour, was apparent in his papers published in the "Miscellanea Curiosa." The first of his communications that we are acquainted with, and which could not have been written later than 1715, was a dissertation concerning the plants of America that are naturalized in Europe. The subject is curious, and is still capable of much farther illustration. A diligent inquiry into it would unquestionably prove that a far greater number of plants than is usually imagined, and which are now thought to be indigenous in Europe, were of foreign origin. Besides the most obvious increase of them, owing to their passage from the garden to the dunghill, and thence to the field, they have been augmented in consequence of various other causes, no small number of them having been introduced and dispersed by the importation of grain, the package of merchandise, and the clearing out of ships. The English Flora of this kind, in its present state, cannot perhaps contain fewer than sixty acknowledged species; and a critical examination would probably add greatly to the catalogue. Another paper of Dillenius's, published in the "Miscellanea Curiosa," was a critical dissertation on the coffee of the Arabians, and on European coffee, or such as may be prepared from grain or pulse. In this dissertation he gives the result of his own preparations made with pease, beans, and kidney-beans; but says, that from rye is produced what comes the nearest to true coffee. In another paper he relates the experiment which he made concerning some opium which

[1] Biog. Brit.—Bibliographer, No. XII. in which there are some particulars of the family and their descendants, and a very interesting account of the Worthies of Wotton, with whom the writer of that article may be justly classed. —Ath. Ox. vols. I and II.

he had prepared himself from the poppy of European growth. In the same collection he shews himself as a zoologist, in a paper on leeches, and in a description of two species of the Papilio genus. In 1719, Dillenius excited the notice of naturalists by the publication of his Catalogue of plants growing in the neighbourhood of Giessen. Nothing can more strongly display the early skill and indefatigable industry of Dillenius, than his being able to produce so great a number of plants in so small a tract. He enumerates not fewer than 980 species of what were then called the more perfect plants; that is, exclusively of the mushroom class, and all the mosses. By the merit of this performance, the character of Dillenius, as a truly scientific botanist, was fixed; and henceforward he attracted the notice of all the eminent professors and admirers of the science. To this science no one was more ardently devoted at that time in England, than William Sherard, esq. who had been British consul at Smyrna, from which place he had returned to his own country in 1718; and who, soon after, had the honorary degree of LL. D. conferred on him by the university of Oxford. Being particularly enamoured with Dillenius's discoveries in the cryptogamia class, he entered into a correspondence with him, which ripened into a close friendship. In 1721, Dr. Sherard, in the pursuit of his botanical researches, made the tour of Holland, France, and Italy, much to the advantage of the science; but what in an especial manner rendered his travels of consequence to the study of nature in our own country, was, that on his return he brought Dillenius with him to England. It was in the month of August in the same year that this event took place; and Dillenius had not long resided in England before he undertook a work that was much desired, a new edition of the "Synopsis stirpium Britannicarum" of Ray, which was become scarce. This edition of the "Synopsis" seems to have been the most popular of all his publications.

During the former years of Dillenius in England, his time appears to have been divided between the country residence of Mr. James Sherard, at Eltham, in Kent; the consul's house in town; and his own lodgings, which in 1728 were in Barking-alley. At the latter end of 1727, Dillenius was so doubtful concerning what might be the state of his future circumstances, that he entertained a

design of residing in Yorkshire. This scheme did not take effect; and on Aug. 12, 1728, Dr. William Sherard died, and by his will gave 3000*l.* to provide a salary for a professor of botany at Oxford, on condition that Dillenius should be chosen the first professor; and he bequeathed to the establishment his botanical library, his herbarium, and his pinax. The university of Oxford having waved the right of nomination, in consequence of Dr. Sherard's benefaction, Dillenius now arrived at that situation which had probably been the chief object of his wishes, the asylum against future disappointments, and the field of all that gratification which his taste and pursuits prompted him to desire, and qualified him to enjoy. He was placed likewise in the society of the learned, and at the fountain of every information which the stores of both ancient and modern erudition could display to an inquisitive mind. One of the principal employments of Dr. William Sherard was the compilation of a pinax, or collection of all the names which had been given by botanical writers to each plant. After the death of Sherard, our professor zealously fulfilled the will of his benefactor, in the care he took of his collection, which he greatly augmented. But he was not a little chagrined at the want of books, and the means of purchasing them. Another undertaking in which our author was engaged, was the "Hortus Elthamensis." In this elegant and elaborate work, of which Linnæus says, "Est opus botanicum quo absolutius mundus non vidit," 417 plants are described and figured with the most circumstantial accuracy. They are all drawn and etched by Dillenius's own hand, and consist principally of such exotics as were then rare, or had but lately been introduced into England. The sale of this work, which was published in London, 1732, fol. did not by any means correspond with its merit. So limited was the attention at that time paid to botanical objects, that the "Hortus Elthamensis" found but few purchasers. Dillenius cut up a considerable number of copies, as papers to hold his Hortus Siccus; and in despair of selling the remainder, through the recommendation of his friend Gronovius, disposed of them, together with the plates, to a Dutch bookseller, who broke; so that our author lost the whole of the little profit he had expected to derive from the sale. April 3, 1735, he was admitted to the degree of M. D. in

the university of Oxford. His former degree of the same kind had probably been taken at Giessen. In the summer of 1736 he had the honour of a visit at Oxford from the celebrated Linnæus, who returned with the highest opinion of his merit; and from this period a correspondence was carried on between them*. After the publication of the Hortus Elthamensis, Dillenius pursued his "History of Mosses" with great application; in the prosecution of which he enjoyed every desirable assistance. There is the utmost reason to believe that Dillenius intended to have undertaken the funguses as well as the mosses; which design he appears to have had in contemplation not long after his settlement in this country. Dillenius is said to have been of a corpulent habit of body; which circumstance, united to his close application to study, might probably contribute to shorten his days. In the last week of March, 1747, he was seized with an apoplexy, and died on the 2d of April, in the sixtieth year of his age. Concerning Dillenius's domestic character, habits, temper, and dispositions, there is but slender information. The account of his contemporaries was, that he was moderate,

* This good opinion was not at first reciprocal. According to the account of their first and subsequent interviews, Dillenius did not exhibit those proofs of a liberal mind which might have been expected from one who had himself been indebted so much to the liberality of others. See Stoever's Life of Linnæus, p. 90, et seqq. But the ingenious writer of his life in the Cyclopædia, observes, that although Dillenius was previously rather unfavourably disposed towards the reformations and innovations of Linnæus, as tending to create difficulty and confusion in the first instance, he soon forgot all such prejudices, and these two great men became mutually attached, as honest liberal cultivators of so liberal and pleasing a science ought to be. Dillenius wished to fix Linnæus at Oxford, as his coadjutor in the Pinax; and if sir Hans Sloane had been equally discerning and equally liberal, the illustrious Swede might have been naturalized amongst us. The errors of Dillenius respecting the fructification of mosses, were too implicitly adopted by Linnæus against his own judgment and observation; and hence a totally erroneous use of terms has prevailed in his works and those of his followers, to the present day. In his "Flora Lapponica," he often cites Dillenius, especially concerning willows, for information respecting synonyms, that is erroneous; but his own remarks being subjoined, we are guarded against any errors that might ensue from such high authority. The "Critica Botanica" of Linnæus was dedicated to the Sherardian professor, as being, from his peculiar occupation and duty, more than any other person aware of the evils arising from confusion in botanical nomenclature, and the praise and respect habitual in dedications, have rarely been so sincerely bestowed, or so justly deserved. Linnæus remarked in a letter to Haller, May 1, 1737, that "Dillenius was the only person then in England who either cared about or understood the genera of plants;" a degree of scientific commendation, which in any age or country, can be extended to very few persons. Nor did he to whom it was then applied, long continue in the same degree to deserve it.

temperate, and gentle in all his conduct; that he was known to few who did not seek him; and, as might be expected from the bent of his studies, and the close application he gave to them, that his habits were of the recluse kind. From the perusal of some of his letters it may be collected that he was naturally endowed with a placid disposition, improved by a philosophical calmness of mind, which secured him in a considerable degree from the effects of the evils incident to life. In one of these he expresses himself as follows: "For my little time, I have met with as many adversities and misfortunes as any body; which, by the help of exercise, amusement, and reading some of the stoic philosophers, I have overcome; and am resolved that nothing shall afflict me more. Many things here, as well as at my home, that have happened to me, would cut down almost any body. But two days ago I had a letter, acquainting me with a very near relation's death, whom I was obliged to assist with money in his calamities, in order to set him up again in business; and now this is all gone, and there is something more for me to pay, which is not a little for me; but it does not at all affect me. I rather thank God that it is not worse. This is only one, and I have had harder strokes than this; and there lie still some upon me." His drawings, dried plants, printed books, and manuscripts, &c. were left by our author to Dr. Seidel, his executor; by whom they were sold to Dr. Sibthorpe, his ingenious and learned successor in the botanical professorship. They have been frequently studied by succeeding botanists, as may be found recorded in the works of Lightfoot, Dickson, Turner, Smith, and others; the present amiable professor, Dr. George Williams, being happy at all times to render them useful, and to forward the views of the truly excellent founder.[1]

DILLON (WENTWORTH, Earl of ROSCOMMON), an English poet, was born in Ireland about 1633, while the government of that kingdom was under the first earl of Strafford, to whom he was nephew; his father, sir James Dillon, third earl of Roscommon, having married Elizabeth the youngest daughter of sir William Wentworth, of Wentworth-Woodhouse, in the county of York, sister to the earl of Strafford. Hence lord Roscommon was chris-

[1] Biog. Brit.—Pulteney's Sketches.—Stoever's Life of Linnæus.—Rees's Cyclopædia.

tened Wentworth*. He was educated in the protestant religion, his father (who died at Limerick in 1619) having been converted by archbishop Usher from the communion of the church of Rome; and passed the years of his infancy in Ireland. He was brought over to England by his uncle, on his return from the government of Ireland*, and placed at that nobleman's seat in Yorkshire, under the tuition of Dr. Hall, erroneously said to have been afterwards bishop of Norwich. The celebrated Hall was at this time a bishop, and far advanced in years. By this Dr. Hall, whoever he was, he was instructed in Latin; and, without learning the common rules of grammar, which he could never remember, attained to write that language with classical elegance and propriety. When the cloud began to gather over England, and the earl of Strafford was singled out for an impeachment, he was, by the advice of Usher, sent to finish his education at Caen in Normandy, where the protestants had then an university, and studied under the direction of the learned Bochart; but at this time he could not have been more than nine years old. After some years he travelled to Rome, where he grew familiar with the most valuable remains of antiquity, applying himself particularly to the knowledge of medals, which he gained to perfection; and he spoke Italian with so much grace and fluency, that he was frequently mistaken there for a native.

Soon after the restoration, he returned to England, where he was graciously received by Charles II. and made captain of the band of pensioners. In the gaieties of that age, he was tempted to indulge a violent passion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A dis-

* These circumstances were first pointed out by Mr. Nichols, in a note on his "Select Collection of Poems," vol. VI. p. 54. It had been generally said by preceding biographers, that the earl sent for him "after the breaking out of the civil wars." But, if his lordship sent for him at all, it must have been at some earlier period; for he himself was beheaded before the civil war can properly be said to have begun. No print of lord Roscommon is known to exist; though Dr. Chetwode, in a MS life of him, says, that the print prefixed to his Poems (some edition probably about the end of the last century) was very like him; and that he very strongly resembled his noble uncle. It is not generally known that all the particulars of lord Roscommon, related by Fenton, are taken from this Life by Chetwode, with which he was probably furnished by Mr. T. Baker, who left them with many other MSS. to the library of St. John's college, Cambridge. The Life of lord Roscommon is very ill-written, and full of common-place observation.

pute with the lord privy seal, about part of his estate, obliging him to revisit his native country, he resigned his post in the English court; and, soon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Catharine Phillips, in a letter to sir Charles Cotterel, Dublin, Oct. 19, 1662, styles him "a very ingenious person, of excellent natural parts, and certainly the most hopeful young nobleman in Ireland." However, he still retained the same fatal affection for gaming; and, this engaging him in adventures, he was near being assassinated one night by three ruffians, who attacked him in the dark; but defended himself with so much resolution, that he dispatched one of them, while a gentleman coming up, disarmed another; and the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation, but whose circumstances were such, that he wanted even cloaths to appear decently at the castle. Lord Roscommon, on this occasion, presenting him to the duke of Ormond, obtained his grace's leave to resign to him his post of captain of the guards: which for about three years the gentleman enjoyed; and upon his death the duke returned the commission to his generous benefactor.

The pleasures of the English court, and the friendships he had there contracted, were powerful motives for his return to London. Soon after he came, he was made master of the horse to the duchess of York; and married the lady Frances, eldest daughter of the earl of Burlington, and widow of colonel Courtney. He began now to distinguish himself by his poetry; and about this time projected a design, in conjunction with his friend Dryden, for refining and fixing the standard of our language. But this was entirely defeated by the religious commotions that were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome, telling his friends, "it would be best to sit next to the chimney when the chamber smoked," a sentence of which, Dr. Johnson says, the application seems not very clear. Amidst these reflections, being seized with the gout, he was so impatient either of hindrance or of pain, that he submitted himself to a French empiric, who is said to have repelled the disease into his bowels. At the moment in which he expired he uttered, with an energy of voice that

expressed the most fervent devotion, two lines of his own version of "Dies Iræ:"

"My God, my Father, and my Friend,
Do not forsake me in my end."

He died Jan. 17, 1684; and was buried with great pomp in Westminster-abbey.

His poems, which are not numerous, are in the body of English poetry collected by Dr. Johnson. His "Essay on Translated Verse," and his translation of "Horace's Art of Poetry," have great merit. Waller addressed a poem to his lordship upon the latter, when he was 75 years of age. "In the writings of this nobleman we view," says Fenton, "the image of a mind naturally serious and solid; richly furnished and adorned with all the ornaments of art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and sprightly, if his judgment had been less severe; but that severity (delivered in a masculine, clear, succinct style) contributed to make him so eminent in the didactical manner, that no man, with justice, can affirm he was ever equalled by any of our nation, without confessing at the same time that he is inferior to none. In some other kinds of writing his genius seems to have wanted fire to attain the point of perfection; but who can attain it? He was a man of an amiable composition, as well as a good poet; as Pope, in his 'Essay on Criticism,' had testified in the following lines:

'—— Roscommon not more learn'd than good,
With manners generous as his noble blood;
To him the wit of Greece and Rome was known,
And every author's merit but his own.'"

We must allow of Roscommon, what Fenton has not mentioned so distinctly as he ought, and, what is yet very much to his honour, that he is perhaps the only correct writer in verse before Addison; and that, if there are not so many or so great beauties in his compositions as in those of some contemporaries, there are at least fewer faults. Nor is this his highest praise; for Pope has celebrated him as the only moral writer of king Charles's reign:

"Unhappy Dryden! in all Charles's days,
Roscommon only boasts unspotted lays."

"Of Roscommon's works," says Dr. Johnson, "the judgment of the public seems to be right. He is elegant,

but not great; he never labours after exquisite beauties, and he seldom falls into gross faults. His versification is smooth, but rarely vigorous, and his rhymes are remarkably exact. He improved taste, if he did not enlarge knowledge, and may be numbered among the benefactors to English literature." Nor ought it to be forgot, that he was the first critic who had the taste and spirit publicly to praise the "Paradise Lost;" with a noble encomium on which, and a rational recommendation of blank verse, he concludes his "Essay on Translated Verse," though this passage was not in the first edition.[1]

DILWORTH (THOMAS), a diligent schoolmaster, was many years settled in Wapping, and is known by an useful "Spelling Book," where, in imitation of his predecessors, he has favoured the public with a print of himself. He wrote besides, "The young Book-keeper's Assistant," 8vo. 2. "The Schoolmaster's Assistant," 12mo; and 3. "Miscellaneous Arithmetic," 12mo, all of them many times printed. He died Jan. 17, 1780. To this brief notice, from the last edition of this Dictionary, perhaps of little importance, we may add, that there was, about fifty or sixty years ago, a W. H. Dilworth, M. A. the author of many abridged Lives and Histories, price one shilling each, "adorned with cuts," such as "The Life of Alexander Pope, esq. with the Secret History of Himself and the Noble Lords his patrons;" "The Life of Dean Swift, with a thousand agreeable incidents," &c. &c.. He appears to have been the legitimate successor of Robert Burton, and probably, like him, may one day be elevated from the hawker's stall to the collector's library.[2]

DIMSDALE (THOMAS, Baron), a celebrated inoculator for the small pox, was the son of John Dimsdale of Theydon Gernon, near Epping in Essex, a surgeon and apothecary, by Susan, daughter of Thomas Bowyer of Albury-hall, in the parish of Albury, near Hertford. He was born in 1712, and received his first medical knowledge from his father, and at St. Thomas's hospital. He commenced practice at Hertford about 1734, where he married the only daughter of Nathaniel Brassey, esq. of Roxford, an eminent banker in London. This lady died in 1744, leaving no children; and to relieve his mind under this loss,

[1] Biog. Brit.—Life by Johnson.—Nichols's Poems, vol. VI.
[2] Last edition of this Dictionary, &c.

Mr. Dimsdale joined the medical staff of the duke of Cumberland's army, then on its way to suppress the rebellion in Scotland. In this situation he remained until the surrender of Carlisle to the king's forces, when he received the duke's thanks, and returned to Hertford. In 1746 he married Anne Iles, a relation of his first wife, and by her fortune, and that which he acquired by the death of the widow of sir John Dimsdale of Hertford, he was enabled to retire from practice; but his family becoming numerous, he resumed it, and took the degree of M. D. in 1761.

Having fully satisfied himself about the new method of treating persons under inoculation for the small-pox, he published his treatise on the subject in 1766, which was soon circulated over the continent, and translated into all languages. His particular opinion may be learned from the conclusion, in which he says that, "although the whole process may have some share in the success, it consists chiefly in the method of inoculating with recent fluid matter, and the management of the patients at the time of eruption." This proof of his professional knowledge occasioned his being invited to inoculate the empress Catherine of Russia, and her son, in 1768, of which he gives a very particular and interesting account in his "Tracts on Inoculation," printed in 1781. Never, perhaps, did the empress display her courage and good sense to more advantage than in submitting to an operation, of which she could have no experience in her own country, and where at that time it was the subject of uncommon dread and alarm. Nor was her liberal conduct towards Dr. Dimsdale less praiseworthy. He was immediately appointed actual counsellor of state and physician to her imperial majesty, with an annuity of 500*l.* the rank of a baron of the Russian empire, to descend to his eldest son, and a black wing of the Russian eagle in a gold shield in the middle of his arms, with the customary helmet, adorned with the baron's coronet, over the shield. He also received at the same time, the sum of 10,000*l.*, and 2000*l.* for travelling charges, and miniature pictures of the empress and her son, &c. The baron now inoculated great numbers of people at Petersburgh and Moscow; but resisted the empress's invitation to reside as her physician in Russia. He and his son, Dr. Nath. Dimsdale, were afterwards admitted to a private audience of Frederick III. king of Prussia, at Sans Souci, and thence returned to England, and for some time

the baron resumed practice at Hertford. In 1776, he published "Thoughts on general and partial Inoculation," 8vo; and two years after, "Observations on the Introduction to the plan of the Dispensary for general Inoculation," 8vo. This involved him in a controversy with Dr. Lettsom, in which he opposed the above plan for inoculating the poor at their own houses; and opened an inoculation-house, under his own direction, for persons of all ranks in the neighbourhood of Hertford, which was resorted to with success. His controversy with Dr. Lettsom was carried on in the following pamphlets: "Dr. Lettsom's letter on General Inoculation;" "Remarks on Ditto," 8vo; "Review of Dr. Lettsom's observations on the Baron's Remarks;" "Letter to Dr. Lettsom on his Remarks, &c." "Answer to Baron Dimsdale's Review," and "Considerations on the plan, &c." In 1781 he printed the "Tracts on Inoculation," already mentioned, which were liberally distributed, but not sold.

Baron Dimsdale afterwards opened a banking-house in Cornhill, in partnership with his sons, and the Barnards, which still flourishes under the firm of Barnard, Dimsdale, and Dimsdale. In 1779 he lost his second wife, by whom he had seven children, and afterwards married Elizabeth, daughter of William Dimsdale of Bishops-Stortford, who survived him. In 1780 he was elected representative for the borough of Hertford, and declined all practice, except for the relief of the poor. He went, however, once more to Russia, in 1781, where he inoculated the present emperor and his brother Constantine; and as he passed through Brussels, the late emperor of Germany, Joseph, received him with great condescension. In 1790 he resigned his seat in parliament, and passed some winters at Bath; but at length fixed altogether at Hertford, where he died Dec. 30, 1800. His remains were interred in the Quakers' burying-ground at Bishops-Stortford. His family were originally quakers.[1]

DINANTO (DAVID DE), an heretic of the thirteenth century, was a disciple of Amauri or Almaric, who imbibed many errors from the study of Aristotle, and fell under the ecclesiastical censure of the second council of Paris. (See AMAURI). The writings both of Amauri and Dinanto were condemned to be burned, which sentence

[1] Gent. Mag. vol. LXXI. 88, 209, 669.

was followed by a general prohibition of the use of the physical and metaphysical writings of Aristotle in the schools, by the synod of Paris, and afterwards, under pope Innocent III. by the council of the Lateran. Dinanto expressed the fundamental principle of his master in the following proposition, "God is the primary matter and substance of all things." He composed a work entitled "Quaternarii," with several other productions, which were chiefly designed to affect and gain the multitude, in which he partly succeeded until he was obliged to save himself by flight.[1]

DINARCHUS, an orator of Greece, the son of Sostratus, and a disciple of Theophrastus, was a native of Attica, or of Corinth, and earned a great deal of money by composing harangues, at a time when the city of Athens was without orators. Being accused of receiving bribes from the enemies of the republic, he took to flight, and did not return till fifteen years afterwards, about the year 340 before Christ. Of 64 harangues which, according to Plutarch, he composed, and which Photius says he read, only three have come down to us, in the collection of Stephens, 1575, folio, or in that of Venice, 1513, 3 vols. folio. His oration against Demosthenes is the most remarkable of these, and abounds in personal invective of the grossest kind. Dionysius of Halicarnassus used to call him Demosthenes the savage, meaning probably that he had some of his eloquence deformed by his own malice and temper.[2]

DINGLEY (ROBERT), second son of sir John Dingley, knt. by a sister of Dr. Henry Hammond, was born in Surrey in 1619, and educated at Magdalen college, Oxford; where he was a strict observer of all church ceremonies. He afterwards became a zealous puritan, and was remarkably active in ejecting such as were, by that party, styled ignorant and scandalous ministers and school-masters. He was rector of Brighton, in the Isle of Wight, when his kinsman colonel Hammond was governor there. The Oxford antiquary has given us a catalogue of his works, the most extraordinary of which is: "The Deputation of Angels, or the Angel Guardian; 1. proved by the divine light of nature, &c. 2. from many rubs and mistakes, &c. 3. applied and improved for our information, &c. chiefly

[1] Mosheim.—Brucker.—Fabric. Bibl. Lat. Med.—Moreri.
[2] Moreri.—Saxii Onomast.

grounded on Acts xii. 15." London, 1654, 8vo. He died in 1659, and was buried in the chancel of Brighton church.[1]

DINO. See DINUS.

DINOCRATES, a celebrated ancient architect of Macedonia, of whom several extraordinary things are related, lived in the 112th olympiad, or 332 B. C.—Vitruvius tells us, that, when Alexander the Great had conquered all his enemies, Dinocrates, full of great conceptions, and relying upon them, went from Macedonia to the army, with a view of acquiring his notice and favour. He carried letters recommendatory to the nobles about him, who received him very graciously, and promised to introduce him to the king; but suspecting, from some delays, that they were not serious, he resolved at length to introduce himself; and for this purpose conceived the following project. He anointed his body all over with oil, and crowned his temples with poplar; then he flung a lion's skin over his left shoulder, and put a club into his right hand. Thus accoutred, he appeared in the court, where the king was administering justice. The eyes of the people being naturally turned upon so striking a spectacle, for, in addition to his singular garb, he was tall, well proportioned, and very handsome; the king asked him, who he was? "I am," says he, "Dinocrates the Macedonian architect, and bring to your majesty thoughts and designs that are worthy of your greatness: for I have laid out the mount Athos into the form of a man, in whose left hand I have designed the walls of a great city, and all the rivers of the mount to flow into his right, and from thence into the sea." Alexander seemed amused with this vast project, but very wisely declined putting it in execution. He kept the architect, however, and took him into Egypt, where he employed him in marking out and building the city of Alexandria. Another memorable instance of Dinocrates's architectonic skill is his restoring and building, in a more august and magnificent manner than before, the celebrated temple of Diana at Ephesus, after Herostratus, for the sake of immortalizing his name, had destroyed it by fire. A third instance, more extraordinary and wonderful than either of the former, is related by Pliny in his Natural History; who tells us, that he had formed a scheme, by building the dome of the temple of Arsinoë at Alexandria

[1] Ath. Ox. vol. II.

of loadstone, to make her image all of iron hang in the middle of it, as if it were in the air. Dinocrates probably deserves great credit as an architect, but such foolish stories as this last must be placed to the account of the credulity of the times in which Pliny wrote, and of which he largely partook.[1]

DINOSTRATES was an ancient geometrician, whom some authors have erroneously represented as a disciple of Pythagoras, but who, according to Proclus, lived in the time of Plato, about 360 B. C. and was a disciple of the latter in philosophy. He was chiefly distinguished for his knowledge of geometry, and was the brother of Menechmus, who amplified the theory of the conic sections. Dinostrates also is said to have made many geometrical discoveries; but he is particularly distinguished as the inventor of the quadratrix, by which the quadrature of the circle is effected, though not geometrically, but only mechanically. Montucla, however, observes that there is some reason for ascribing the original invention of this curve to Hippias of Elæa, an ingenious philosopher and geometer, contemporary with Socrates.[2]

DINOUART (ANTHONY JOSEPH TOUSSAINT), canon of the chapter of St. Bennet at Paris, and member of the academy of the Arcades at Rome, was born of a reputable family at Amiens, Nov. 1, 1715, and died at Paris April 23, 1786. After exercising the ministerial functions in the place of his nativity, he repaired to the capital to engage in literary pursuits. M. Joly le Fleuri, at that time avocat-général, gave him his esteem, his confidence, and his patronage. He was first employed on the "Journal Chretien," under the abbé Joannet; and the zeal with which he attacked certain authors, and especially M. de Saint-Foix, involved him in some unpleasant controversy. He had represented this latter as an infidel seeking every occasion for mixing pestilential notions in whatever he wrote. Saint-Foix took up the affair with warmth, and brought an action against both him and abbé Joannet, which terminated in a sort of reparation made him by the two journalists, in their periodical publication. After this the abbé Dinouart began to write on his own account, and in October 1760, set up his "Journal Ecclesiastique," or, Library of ecclesiastical knowledge, which he continued till his death. He

[1] Moreri.—Vitruvius, lib. II.—Pliny, lib. XXXIV.
[2] Moreri.—Hutton's Math. Dict. in art. Quadratrix.—Rees's Cyclopædia.

established a very extensive correspondence with the provincial clergy, who consulted him on the difficulties of their ministration. This correspondence contributed greatly to the recommendation of his journal, which contained instructions in all matters of church discipline, morality, and ecclesiastical history. The editor indeed made no scruple of drawing almost all his materials from well-known books, without altering a word; he inserted, for example, in his journal, all the ecclesiastical part of Hardion's Universal History; but it was useful to the inferior provincial clergy, who were deficient in libraries, and not sorry to have their loss in some shape made up by the periodical compilation of abbé Dinouart. Other critics censured him for giving an incoherent assortment of articles; for advertising, for instance, in the same leaf, "Balm of Genevieve," and "Sermons to be sold" for the use of young orators who would not take the trouble to compose them; imitating in this a quack of our own nation, who used to advertise sermons, marmalade, and rules for carving. Dinouart, however, bears a reputable personal character. He was naturally of a kind disposition and a sensible heart. The great vivacity of his temper, which hurried him sometimes into transient extravagancies, which he was the first to condemn in himself, prompted also his activity to oblige, for which he never let any opportunities escape him. He generally wrote in a loose, negligent, and incorrect manner, both in verse and prose, and even aspired to be thought a French and Latin poet; but still the usefulness of the greater part of his works recommended them. Among them, we find, 1. "Embriologie sacrée, traduite du Latin de Cangiamila," 12mo. 2. "Hymnes Latines." 3. "Manuel des pasteurs," 3 vols. 12mo. 4. "La Rhetorique du predicateur, ou Traité de l'eloquence du corps," 12mo. 5. A new edition of the "Abregé chronologique de l'histoire ecclesiastique de l'abbé Macquer," Paris, 1768, 3 vols. 8vo. 6. "Anecdotes ecclesiastiques," ibid. 1772, 2 vols. 8vo, in which he was assisted by the abbé Jaubert.[1]

DINUS, or DINO, a native of Mugello in Tuscany, was a very learned lawyer and professor of law at Bologna, in the thirteenth century, and indeed accounted the first man of his time for knowledge, eloquence, and style both

[1] Dict. Hist.

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of speaking and writing. Pope Boniface VIII. employed him in compiling the fourth book of the Decretals, called the Sextus. He died at Bologna in 1303, as it is said, of chagrin. He had entered into the church, and been disappointed of rising according to what he thought his deserts. Of his works, his "Commentarium in regulas juris Pontificii," 8vo, was so valuable that Alciat reckoned it one of those books which a student ought to get by heart, a character which it ceased to support when Charles du Moulin pointed out a great many errors in it. His other publication is entitled "De glossis contrariis," 2 vols. fol.[1]

DIO or DION CASSIUS, an ancient historian, known also by the surnames of Cocceius or Cocceianus, was born at Nicæa, a city of Bithynia, and flourished in the third century. His father Apronianus, a man of consular dignity, was governor of Dalmatia, and some time after proconsul of Cilicia, under the emperors Trajan and Adrian. Dio was with his father in Cilicia; and from thence went to Rome, where he distinguished himself by public pleadings. From the reign of Commodus he was a senator of Rome; was made prætor of the city under Pertinax; and raised at length to the consulship, which he held twice, and exercised the second time, jointly with the emperor Alexander Severus. He had passed through several great employments under the preceding emperors. Macrinus had made him governor of Pergamus and Smyrna; he commanded some time in Africa; and afterwards had the administration of Austria and Hungary, then called Pannonia, committed to him. He undertook the task of writing history, as he informs us himself, because he was admonished and commanded to do it by a vision from heaven; and he tells us also, that he spent ten years in collecting materials for it, and twelve more in composing it. His history began from the building of Rome, and proceeded to the reign of Alexander Severus. It was divided into 80 books, or eight decades; many of which are not now extant. The first 34 books are lost, with part of the 35th. The 25 following are preserved intire; but instead of the last 20, of which nothing more than fragments remain, we have only the epitome, which Xiphilinus, a monk of Con-

[1] Moreri.—Tiraboschi.—Dict. Hist.—Dupin.—Freheri Theatrum.—Fabric. Bibl. Lat. Med.

stantinople, has given of them. Photius observes, that he wrote his Roman history, as others had also done, not from the foundation of Rome only, but from the descent of Æneas into Italy; which he continued to the year of Rome 982, and of Christ 228, when, as we have observed, he was consul a second time with the emperor Alexander Severus. What we now have of it, begins with the expedition of Lucullus against Mithridates king of Pontus, about the year of Rome 684, and ends with the death of the emperor Claudius about the year 806.

Though all that is lost of this historian is much to be regretted, yet that is most so which contains the history of the forty last years; for within this period he was an eye-witness of all that passed, and a principal actor in a great part. Before the reign of Commodus, he could relate nothing but what he had from the testimony of others; after that, every thing fell under his own cognizance; and a man of his quality, who had spent his life in the management of great affairs, and had read men as well as books, must have had many advantages in delineating the history of his own times; and it is even now allowed, that no man has revealed more of those state-secrets, which Tacitus styles arcana imperii, and of which he makes so high a mystery. He is also very exact and full in his descriptions, in describing the order of the comitia, the establishing of magistrates, &c. and, as to what relates to the apotheosis, or consecration of emperors, perhaps he is the only writer who has given us a good account of it, if we except Herodian, who yet seems to have been greatly indebted to him. Besides his descriptions, there are several of his speeches, which have been highly admired; those particularly of Mæcenas and Agrippa, upon the question, whether Augustus should resign the empire or no. Yet he has been exceedingly blamed for his partiality, which to some has appeared so great, as almost to invalidate the credit of his whole history; of those parts at least, where he can be supposed to have been the least interested. The instances alleged are his partiality for Cæsar against Pompey, for Antony against Cicero, and his strong prejudices against Seneca. "The obvious cause of the prejudice which Dio had conceived against Cicero," Dr. Middleton supposes "to have been his envy to a man who for arts and eloquence was thought to eclipse the fame of Greece;" but he adds another reason, not less probable, deducible from

Dio's character and principles, which were wholly opposite to those of Cicero. "For Dio," as he says, "flourished under the most tyrannical of the emperors, by whom he was advanced to great dignity; and, being the creature of despotic power, thought it a proper compliment to it, to depreciate a name so highly revered for its patriotism, and whose writings tended to revive that ancient zeal and spirit of liberty for which the people of Rome were once so celebrated: for we find him taking all occasions in his history, to prefer an absolute and monarchical government to a free and democratical one, as the most beneficial to the Roman state."

Dio obtained leave of the emperor Severus to retire to Nicæa, where he spent the latter part of his life. He is supposed to have been about seventy years old when he died; although the year of his death is not certainly known. His History was first printed at Paris, 1548, fol. by Robert Stephens, with only the Greek; but has been reprinted since with a Latin translation by Leunclavius, Hanov. 1592, fol. The best edition, however, is that of Reimarus, Hamburgh, 1750, 2 vols. fol. which was begun by Fabricius. Photius ranks the style of Dio Cassius amongst the most elevated. Dio seems, he says, to have imitated Thucydides, whom he follows, especially in his narratives and orations; but he has this advantage over him, that he cannot be reproached with obscurity. Besides his History, Suidas ascribes to him some other compositions; as, 1. "The Life of the Philosopher Arrianus." 2. "The Actions of Trajan;" and 3. certain "Itineraries." Raphael Volaterranus makes him also the author of three books, entitled "De Principe," and some small treatises of morality. His History, as abridged by Xiphilinus, was translated into English by Manning, and published at London, 1704, 2 vols. 8vo.[1]

DIO CHRYSOSTOM, the son of Pasicrates, was born at Prusa in Bithynia. We have just seen that Dio Cassius had the name of Cocceius or Cocceianus, and according to Mr. Wakefield, Dio Chrysostom had the same name from his patron Cocceius; but as an entire century intervened between these two Dio's, it is impossible that Cassius could have derived that name from the same cause.

[1] Fabric. Bibl. Græc.—Vossius Hist. Græc.—Middleton's preface to the Life of Cicero.—Blount's Censura.—Saxii Onomast.

It is more certain, however, that the subject of the present article was called Chrysostom, or golden mouthed, from the elegance and purity of his compositions. This name has occasioned a frequent confusion of our Dio Chrysostom with John Chrysostom, the Christian preacher, so denominated for the same solid and splendid excellencies of his style. Dio Chrysostom, under Nero and Vespasian, maintained the profession of a sophist: and frequently inveighed, in a declamatory and luxuriant style, against the most illustrious poets and philosophers of antiquity; which obliged him to leave Rome, and withdraw to Egypt. He then assumed the character of a stoic philosopher; embellishing, however, his philosophical discourses that treated of moral topics, with the graces of eloquence. As his character corresponded to his principles of virtue, he was a bold censor of vice, and spared no individual on account of his rank. By his freedom of speech he offended Domitian, and being obliged to become a voluntary exile in Thrace, he lived in great poverty, and supported himself by private labour. After the death of this emperor, he returned to Rome, and for some time remained concealed; but when he found the soldiers inclined to sedition, he brought to their recollection Dio the orator and philosopher, by haranguing them in a strain of manly eloquence, which soon subdued the tumult. He was admitted into the confidence of Nerva and Trajan, and distinguished by the former with tokens of favour. He lived to old age, but the time of his death cannot be ascertained. His "Orations" are still extant, from which we may infer that he was a man of sound judgment and lively fancy, and that he blended in his style the qualities of animation and sweetness. The first edition of his works was published at Milan, 1476, 4to. The principal subsequent editions are, Venice, 1551, 8vo; Paris, 1604, fol. and Paris, 1533, 4to. In 1800 the late Rev. Gilbert Wakefield published "Select Essays of Dio Chrysostom, translated into English from the Greek, with notes critical and illustrative," 8vo, a work, however, rather calculated for political allusion, to which the translator was unhappily addicted, than for classical illustration.[1]

DIODATI (JOHN), a very eminent divine, descended of a noble family of Lucca, was born June 6, 1576; but

[1] Fabric. Bibl. Græc.—Brucker.—Wakefield's preface.—Saxii Onomast.

of his early years we have no information. When, however, he was only nineteen years of age, we find him appointed professor of Hebrew at Geneva. In 1619 the church of Geneva sent him to the synod of Dort, with his colleague Theodore Tronchin. Diodati gained so much reputation in this synod, that he was chosen, with five other divines, to prepare the Belgic confession of faith. He was esteemed an excellent divine, and a good preacher. His death happened at Geneva, Oct. 3, 1649, in his seventy-third year, and was considered as a public loss. He has rendered himself noticed by some works which he published, but particularly by his translation of the whole Bible into Italian, the first edition of which he published, with notes, in 1607, at Geneva, and reprinted in 1641. The New Testament was printed separately at Geneva in 1608, and at Amsterdam and Haerlem in 1665. M. Simon observes, that his method is rather that of a divine and a preacher, than of a critic, by which he means only, that his work is more of a practical than a critical kind. He translated the Bible also into French, but not being so intimate with that language, he is not thought to have succeeded so well as in the Italian. This translation was printed in folio, at Geneva, in 1664. He was also the first who translated into French father Paul's "History of the Council of Trent," and many have esteemed this a more faithful translation than de la Houssaye's, although less elegant in language. He also is said to have translated sir Edwin Sandys' book on the "State of Religion in the West." But the work by which he is best known in this country is his Annotations on the Bible, translated into English, of which the third and best edition was published in 1651, fol. He is said to have begun writing these annotations in 1606, at which time it was expected that Venice would have shaken off the popish yoke, a measure to which he was favourable; and he went on improving them in his editions of the Italian and French translations. This work was at one time time very popular in England, and many of the notes of the Bible, called the "Assembly of Divines' Annotations," were taken from Diodati literally *. Diodati was at one time in England, as we learn from the life of bishop Bedell, whom he was desirous

* See his Letter to this Assembly in the Appendix to Abp. Usher's Life and Letters, p. 14.

to become acquainted with, and introduced him to Dr. Morton, bishop of Durham. From Morrice's "State Letters of the right hon. the earl of Orrery," we learn that when invited to preach at Venice, he was obliged to equip himself in a trooper's habit, a scarlet cloak with a sword, and in that garb he mounted the pulpit; but was obliged to escape again to Geneva, from the wrath of a Venetian nobleman, whose mistress, affected by one of Diodati's sermons, had refused to continue her connection with her keeper. The celebrated Milton, also, contracted a friendship for Diodati, when on his travels; and some of his Latin elegies are addressed to Charles Diodati, the nephew of the divine. This Charles was one of Milton's most intimate friends, and was the son of Theodore Diodati, who, although originally of Lucca, as well as his brother, married an English lady, and his son in every respect became an Englishman. He was also an excellent scholar, and being educated to his father's profession, practised physic in Cheshire. He was at St. Paul's school, with Milton, and afterwards, in 1621, entered of Trinity-college, Oxford. He died in 1638.[1]

DIODORUS SICULUS, an ancient historian, was born at Agyrium, in Sicily, and flourished in the times of Julius Cæsar and Augustus, in the first century. He informs us that he was no less than thirty years in writing his history, in the capital of the world, viz. Rome; where he collected materials which he could not have procured elsewhere. Nevertheless, he did not fail to travel through the greatest part of the provinces of Europe and Asia, as well as to Egypt, that he might not commit the usual faults of those who had ventured to treat particularly of places which they had never visited. He calls his work, not a history, but an Historical Library; and with some reason; since, when it was intire, it contained, according to the order of time, all which other historians had written separately. He had comprized in forty books the most remarkable events which had happened in the world during the space of 1138 years; without reckoning what was comprehended in his six first books of the more fabulous times, viz. of all which happened before the Trojan war. But of these forty, only fifteen books are now extant. The first five are intire,

[1] Moreri.—Freheri Theatrum.—Burnet's Life of Bedell, p. 29, 30.—Warton's Milton, p. 429, and MS notes by the author.

and give us an account of the fabulous times, explaining the antiquities and transactions of the Egyptians, Assyrians, Persians, Libyans, Grecians, and other nations, before the Trojan war. The five next are wanting. The 11th begins at Xerxes's expedition into Greece; from whence, to the end of the 20th, which brings the history down to the year of the world 3650, the work is intire; but the latter twenty are quite lost. Henry Stephens asserts, from a letter communicated to him by Lazarus Baif, that the Historical Library of Diodorus remains intire in some corner of Sicily; upon which, says la Mothe le Vayer, "I confess I would willingly go almost to the end of the world, in hopes to find so great a treasure. And I shall envy posterity this important discovery, if it be to be made when we are no more; when, instead of fifteen books only, which we now enjoy, they shall possess the whole forty."

The contents of this whole work are thus explained in the preface by Diodorus himself; "Our six first books," says he, "comprehend all that happened before the war of Troy, together with many fabulous matters here and there interspersed. Of these, the three former relate the antiquities of the barbarians, and the three latter those of the Grecks. The eleven next include all remarkable events in the world, from the destruction of Troy to the death of Alexander the Great. And lastly, the other twenty-three extend to the conquest of Julius Cæsar over the Gauls, when he made the British ocean the northern bounds of the Roman empire." Since Diodorus speaks of Julius Cæsar, as he does in more places than one, and always according to the pagan custom, with an attribute of some divinity, he cannot be more ancient than he. When Eusebius writes in his Chronicon, that Diodorus lived under this emperor, he seems to limit the life of the former by the reign of the latter; yet Suidas prolongs his days even to Augustus; and Scaliger observes in his "Animadversions upon Eusebius," that Diodorus must needs have lived to a very great age; and that he was alive at least half the reign of Augustus, since he mentions on the subject of the olympiads, the Roman bissextile year: now this name was not used before the fasti and calendar were corrected; which was done by Augustus, to make the work of his predecessor more perfect.

Diodorus has met with a different reception from the learned. Pliny affirms him to have been the first of the Greeks who wrote seriously, and avoided trifles: "primus apud Græcos desiit nugari," are his words. Bishop Montague, in his preface to his "Apparatus," gives him the praise of being an excellent author; who, with great fidelity, immense labour, and uncommon ingenuity, has collected an "Historical Library," in which he has exhibited his own and the studies of other men. This history, without which we should have been ignorant of the antiquities and many other particulars of the little town of Agyrium, or even of Sicily, presents us occasionally with sensible and judicious reflections. Diodorus takes particular care to refer the successes of war and of other enterprises, not to chance or to a blind fortune, with the generality of historians; but to a wise and kind providence, which presides over all events. Yet he exhibits proofs of extraordinary credulity, as in his description of the Isle of Panchaia, with its walks beyond the reach of sight of odoriferous trees; its fountains, which form an infinite number of canals bordered with flowers; its birds, unknown in any other part of the world, which warble their enchanting notes in groves of uninterrupted verdure; its temple of marble, 4000 feet in length, &c. The first Latin edition of Diodorus is that of Milan, 1472, folio. The first of the text was that of Henry Stephens, in Greek, 1559, finely printed: Wesseling's, Amsterdam, Gr. and Lat. with the remarks of different authors, various lections, and all the fragments of this historian, 1745, 2 vols. folio, was long accounted the best, but is not so correct as was supposed. Poggius translated it into Latin, the abbé Terasson into French, and Booth into English, 1700, fol. Count Caylus has an ingenious essay on this historian in vol. XXVII. of the "Hist. de l'academie des Belles Lettres," and professor Heyne has a still more learned and elaborate memoir in "The Transactions of the Royal Society of Gottingen," vol. V. on the sources of information from which Diodorus composed his history. This was afterwards inserted among the valuable prolegomena to Heyne's edition of Diodorus, 1793, &c. 10 vols. 8vo, which is now reckoned the best.[1]

DIODORUS, of Antioch, priest of that church, and afterwards bishop of Tarsus in the fourth century, was dis-

[1] Moreri.—Fabric. Bibl. Græc.—La Mothe le Vayer Jugemens sur le Hist.—Vossius de Græc. Hist.—Saxii Onomast.

ciple of Sylvanus, and master of St. John Chrysostom, of St. Basil, and of St. Athanasius, who all bestow great praises on his virtues and his zeal for the faith: praises which were confirmed by the first council of Constantinople. St. Cyril, on the contrary, calls him the enemy of the glory of Jesus Christ, and regards him as the fore-runner of Nestorius. Diodorus was one of the first commentators who adhered to the literal sense of Scripture, without expatiating in the fields of allegory; but only some fragments of his writings are come down to us, in the "Catena patrum Græcorum." His contemporaries and immediate successors differ very essentially as to his real character, as may be seen in our authorities.[1]

DIODORUS, of Caria, a philosopher of the Megaric school, flourished about 280 years B. C. and was a famous adept in the verbal quibbles so common at that time, and which Aristotle called Eristic syllogisms. A dialectic question was proposed to him in the presence of Ptolemy Soter, at whose court he was, by Stilpo, another quibbler like himself; and Diodorus acknowledging himself incapable of giving an immediate answer, requested *time* for the solution; on which the king himself, we presume a wit, ridiculed his want of ingenuity, and gave him the surname of CHRONUS. Mortified at this defeat, he retired from the court, wrote a book upon the question, and at last, foolishly enough, died of vexation. He is said to have invented the famous argument against motion: "if any body be moved, it is either moved in the place where it is, or in a place where it is not; but it is not moved in the place where it is, for where it is, it remains; nor is it moved in a place where it is not, for nothing can either act or suffer where it is not; therefore there is no such thing as motion." Diodorus, after the invention of this wonderful argument, was very properly repaid for his ingenuity. Having had the misfortune to dislocate his shoulder, the surgeon whom he sent for to replace it, kept him for some time in torture, whilst he proved to him, from his own method of reasoning, that the bone could not have *moved* out of its place. Diodorus has been ranked among the atomic philosophers, because he held the doctrine of small indivisible bodies, infinite in number, but finite in magnitude; but it does not appear that he conceived the idea which distinguishes the atomic doctrine, as it was taught by Democritus and

[1] Lardner's Works.—Cave, vol. I.—Dupin.

others, that the first atoms are destitute of all properties except extension and figures.[1]

DIOGENES, a celebrated Cynic philosopher, was born in the third year of the ninety-first olympiad, or 413 B.C. at Sinope, a city of Pontus. His father, who was a banker, was convicted of debasing the public coin, and was obliged to leave his country. This circumstance gave the son an opportunity of visiting Athens, where he offered himself as a pupil of Antisthenes; but that philosopher happening to be in a peevish humour, refused to receive him. Diogenes still importuning him for admission, Antisthenes lifted up his staff to drive him away; upon which Diogenes said, "Beat me as you please; I will be your scholar." Antisthenes, overcome by his perseverance, received him, and afterwards made him his intimate companion and friend. Diogenes perfectly adopted the principles and character of his master, and renouncing every other object of ambition, he determined to distinguish himself by his contempt of riches and honours, and by his indignation against luxury. He wore a coarse cloak; carried a wallet and a staff; made the porticoes and other public places his habitation; and depended upon casual contributions for his daily bread. A friend, whom he had desired to procure him a cell, not executing his order so soon as he expected, he took up his abode in a tub, or large open vessel, in the Metroum. It is probable, however, Brucker thinks, that this was only a temporary expression of indignation and contempt, and that he did not make a tub the settled place of residence, although it is mentioned by Juvenal and Seneca. Whether true or not, there is no doubt of his practising rigid abstinence, and depending upon casual charity; nor is it less certain that he reproved the luxurious manners of the Athenians with great freedom; and yet his reproofs, though very pungent, manifested so much ingenuity, as to excite even the admiration of those against whom they were directed. He uniformly inculcated patience of labour and pain, frugality, temperance, and an entire contempt of pleasure; and whether praised or blamed, appeared equally indifferent, and preserved on all occasions a perfect self-command.

Diogenes, in his old age, is said to have sailed to the island of Ægina; and having met with pirates, he was car-

[1] Moreri.—Brucker.—Diog. Laertius.

ried into Crete, and exposed to public sale. Being asked what he could do? he replied, "I can govern men, and therefore sell me to one who wants a master:" Xeniades, a wealthy Corinthian, being struck by this singular reply, purchased him; upon which Diogenes told him, "I shall be more useful to you as your physician, than as your slave." Upon their arrival at Corinth, Xeniades gave him his liberty, and committed to his direction the education of his children, and the management of his domestic concerns. Xeniades had so much reason to be satisfied with his judgment and fidelity, that he used to say the gods had sent a good genius to his house. He accustomed his pupils to the discipline of the Cynic sect, and took greater pains to inure them to habits of self-command, than to instruct them in the elements of science. However, he was not negligent in teaching them lessons of moral wisdom, which he inculcated by sententious maxims; and he allowed them the moderate use of athletic exercises and hunting. During his residence at Corinth, he frequently attended the assemblies of the people at the Craneum, a place in its vicinity; and at the Isthmian games, where he appeared under the character of a censor, severely lashing the follies of the times, and inculcating rigid lessons of sobriety and virtue. At one of these assemblies the conference between Alexander the Great and Diogenes is said to have happened. Plutarch relates the story thus: Alexander received the congratulations of all ranks on his being appointed, after the death of his father, to the command of the Grecian army in their projected expedition against the Persians. Diogenes was absent on this occasion, and Alexander expressed his surprise at this circumstance. Wishing to gratify his curiosity by the sight of such a philosopher as Diogenes, he visited the Craneum, where he found the philosopher sitting in his tub in the sun. The king came up to him in the crowd, and said, "I am Alexander the Great;" to which Diogenes replied, in a surly tone, "and I am Diogenes the Cynic." Alexander, requesting to know if he could render him any service, received for answer, "Yes," says he, "do not stand between me and the sun." Alexander surprised at the magnanimity of this reply, said to his friends, "If I were not Alexander, I would be Diogenes." There are several circumstances in this narrative which suggest some doubts

as to its truth: yet, from the character of Diogenes, it is not very improbable.

Some writers assert, that after the death of Antisthenes, Diogenes passed his summers in Corinth, and his winters in Athens, for which there seems to be no better foundation than for the whole detail of small anecdotes and jests which have been ascribed to him, and which are entirely contrary to the general scope of his philosophy, and to that authority and respect which he enjoyed with the wise men of his age. If we can pay any credit to the representation of the ancients, Diogenes was a philosopher of a penetrating genius, not unacquainted with learning, and deeply read in the knowledge of mankind. He moreover possessed a firm and lofty mind, superior to the injuries of fortune, hardy in suffering, and incapable of fear. Contented with a little, and possessing within himself treasures sufficient for his own happiness, he despised the luxuries of the age. From an earnest desire to correct and improve the public manners, he censured reigning follies and vices with a steady confidence which sometimes degenerated into severity. He spared neither the rich nor the powerful; and even ventured to ridicule the religious superstitions of the age. This freedom gave great offence to multitudes, who could not endure such harsh and reproachful lectures from the mouth of a mendicant philosopher. The consequence was, that he suffered much obloquy, and was made the subject of ludicrous and disgraceful calumny. It is wholly incredible, that a man universally celebrated for his sobriety, contempt of pleasure, and indignation against vice, should have been guilty of the grossest indecencies. Brucker has amply refuted the story of his amour with Lais, the celebrated courtesan, by proving that at the time this intrigue is said to have taken place, Lais must have been eighty years old, and Diogenes seventy. Of philosophical pride, however, it is less easy to acquit him; and it was probably to his haughty temper, his coarse invectives, and scurrilous replies, that he owed the hostility which broke out in misrepresentations of his real character. Various accounts are given concerning the time and manner of his death. It seems most probable that he died at Corinth, of mere decay, in the ninetieth year of his age, and in the hundred and fourteenth olympiad. His friends contended for the honour of defraying the expences of his funeral; but the magis-

trates of Athens settled the dispute, by ordering him an honourable interment at the public expence. A column of Parian marble, terminated by the figure of a dog, was raised over his tomb; and his friends erected many brazen statues from respect to his memory.

Diogenes left behind him no system of philosophy. After the example of his master, he was more attentive to practical, than theoretical wisdom. The chief heads of his moral doctrine may be thus briefly stated: Virtue of mind, as well as strength of body, is chiefly to be acquired by exercise and habit. Nothing can be accomplished without labour, and every thing may be accomplished with it. Even the contempt of pleasure may, by the force of habit, become pleasant. All things belong to wise men, to whom the gods are friends. The ranks of society originate from the vices and follies of mankind, and are therefore to be despised. Laws are necessary in a civilized state; but the happiest condition of human life is that which approaches the nearest to a state of nature, in which all are equal, and virtue is the only ground of distinction. The end of philosophy is to subdue the passions, and prepare men for every condition of life.

From the numerous maxims and apothegms which have been ascribed to Diogenes, we shall select the following, without staying to inquire what right he has to the credit of them: Diogenes treading upon Plato's robe, said, "I trample under foot the pride of Plato." "Yes," said Plato, "with greater pride of your own." Being asked in what part of Greece he had seen good men, he answered, "No-where; at Sparta I have seen good boys." To a friend who advised him in his old age to indulge himself, he said, "Would you have me quit the race when I have almost reached the goal?" Observing a boy drink water out of the hollow of his hand, he took his cup out of his wallet, and threw it away, saying that he would carry no superfluities about him. Plato having defined man to be a two-legged animal without wings, Diogenes plucked off the feathers from a cock, and turned him into the academy, crying out, "See Plato's man." In reply to one who asked him at what time he ought to dine; he said, "If you are a rich man, when you will; if you are poor, when you can." "How happy," said one, "is Callisthenes, in living with Alexander!" "No," said Diogenes, "he is not happy; for he must dine and sup when Alex-

ander pleases." Plato, discoursing concerning ideas, spoke of the abstract idea of a table and a cup; Diogenes said, "I see the table and the cup, but not the idea of the table and the cup." Plato replied, "No wonder, for you have eyes, but no intellect." His answer to an invitation from Craterus to come and live with him was, "I had rather lick salt at Athens, than sit down to the richest feast with Craterus." Being asked what countryman he was, he answered, "A citizen of the world." To one that reviled him he said, "No one will believe you, when you speak ill of me, any more than they would me, if I were to speak well of you." Hearing one of his friends lament that he should not die in his own country, he said, "Be not uneasy; from every place there is a passage to the regions below." "Would you be revenged upon your enemy," said Diogenes, "be virtuous, that he may have nothing to say against you."[1]

DIOGENES APOLLONIATES, or of Apollonia, in the island of Crete, was a disciple of Anaximenes, and the successor of Anaxagoras in the Ionic school. Following the steps of his master, he devoted himself to the contemplation of nature; not, however, without mingling with the severer pursuits of philosophy the study of eloquence. This qualified him to execute the office of preceptor with great reputation, both at Miletus and at Athens. But his success, and perhaps his opinions, excited so much jealousy and aversion among the Athenians, that, like Anaxagoras, he was obliged to provide for his safety by flight. What befel him afterwards, or what was the exact time of his birth or death, is unknown. With Anaximenes, he taught that air, or a subtle ether, is the first material principle in nature, but that it partakes of a divine intelligence, without which nothing could be produced. From comparing the imperfect accounts of his doctrine which remain, with the opinions of his predecessors, it appears probable that he conceived the infinite ether to be animated by a divine mind, and all things to be formed from this compound principle.[2]

DIOGENES, called the BABYLONIAN, from his birthplace, Seleucia, near Babylon, flourished in the second

[1] Brucker.—Diogenes Laertius.—Fenelon's Lives of the Philosophers.—Gen. Dict.—Stanley's Hist. of Philosophy.—Saxii Onomast.

[2] Gen. Dict.—Brucker.—Diogenes Laertius.—Moreri.

century B. C. He was the disciple of Chrysippus, and the successor of Zeno of Tarsus, where he taught the principles of his sect with unwearied diligence, and a high reputation. He was the author of several works on divination, the laws, learning, &c. which have been quoted with respect by Cicero and others. He is said to have lived to the age of eighty-eight years, and philosophized to the last. That he was highly esteemed by his contemporaries, is evident from his being appointed in conjunction with Carneades, the head of the academies, and Critolaus, the chief of the peripatetic school, to the embassy to Rome; and as a proof how well his practice conformed to his principles, we are told, that when he was once discoursing against anger, an insolent young man, with the hope of exposing him to the ridicule of his audience, spat upon him, and otherwise contumeliously treated him, upon which the philosopher observed with meekness, "I am not angry, but I am doubtful whether I ought not to be so."[1]

DIOGENES LAERTIUS, so called from Laerta, or Laertes, a town of Cilicia, where he is supposed to have been born, is an ancient Greek author, who wrote ten books of the Lives of the Philosophers, still extant. In what age he flourished, is not easy to determine. The oldest writers who mention him are Sopater Alexandrinus, who lived in the time of Constantine the Great, and Hesychius Milesius, who lived under Justinian. Diogenes often speaks in terms of approbation of Plutarch and Phavorinus; and therefore, as Plutarch lived under Trajan, and Phavorinus under Hadrian, it is certain that he could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about the year of Christ 200; and from certain expressions in his works, some have fancied him to have been a Christian; however, as Menage observes, the immoderate praises he bestows upon Epicurus will not suffer us to believe this, but incline us rather to suppose that he was an Epicurean. He divided his Lives into books, and inscribed them to a learned lady of the Platonic school, as he himself intimates in his life of Plato. Montaigne was so fond of this author, that, instead of one Laërtius, he wishes we had a dozen; and Vossius says, that his work is as precious as old gold. Without doubt we are

[1] Brucker.—Diogenes Laertius.

greatly obliged to him for what we know of the ancient philosophers; and if he had been as exact in the execution, as he was judicious in the choice of his subject, we had been more obliged to him still. Bishop Burnet, in the preface to his Life of sir Matthew Hale, justly speaks of him in the following manner: "There is no book the ancients have left us," says he, "which might have informed us more than Diogenes Laërtius's Lives of the Philosophers, if he had had the art of writing equal to that great subject which he undertook: for if he had given the world such an account of them, as Gassendus has done of Peiresc, how great a stock of knowledge might we have had, which by his unskilfulness is in a great measure lost! since we must now depend only on him, because we have no other and better author who has written on that argument." He is no where observed to be a rigid affecter or favourer of any sect; which makes it somewhat probable, that he was a follower of Potomon of Alexandria, who, after all the rest, and a little before his time, established a sect which were called Eclectics, from their choosing out of every sect what they thought the best. His books shew him to have been a man of universal reading; but as a writer he is very exceptionable, both as to the disposal and the defect of his materials. Brucker, whose opinion must be of sterling value, in estimating the merits of Diogenes Laertius, says, that "he has collected from the ancients with little judgment, patched together contradictory accounts, relied upon doubtful authorities, admitted as facts many tales which were produced in the schools of the sophists, and has been inattentive to methodical arrangement." Diogenes also composed a book of epigrams, to which he refers. The best edition is that of Meibomius, Amst. 1692, 2 vols. 4to; yet Rossius, in his "Commentationes Laertianæ," has convicted Meibomius of innumerable errors.[1]

DIONIS (Peter), an eminent French surgeon and writer, was born at Paris, and became surgeon in ordinary to Maria Teresa of Austria, queen of France, and to the dauphinesses and the royal family. These honours were bestowed in consequence of the fame which he acquired as lecturer in surgery and anatomy in the royal gardens at Paris, an office founded by Louis XIV. He retained this

[1] Vossius de Hist. Græc.—Fabr. Bibl. Græc.—Brucker.—Saxii Onomast.—Dibdin's Classics.

and his other offices with increasing reputation, until his death, Dec. 11, 1718. His first publication was "Histoire anatomique d'une matrice extraordinaire," 1683. In 1690, he published "Anatomie de l'homme suivant la circulation du sang, et les nouvelles decouvertes," 8vo, an useful epitome, containing all that was then known on the subject. It was well received, frequently reprinted, and was translated in 1718, into the Tartar language, by order of Cam-hi, the emperor of China, for the benefit of his subjects. His next work, which first appeared in 1707, was "Cours d'Operations de Chirurgie demontreé, au Jardin Royal de Paris," 8vo. This has been reprinted still more frequently than the former work, and has been translated into nearly all the modern languages. Heister gave an edition of it in Latin, with notes, and it still retains a certain degree of credit. In 1709, he gave "Dissertation sur la mort subite, avec l'histoire d'une fille cataleptique," 12mo; and in 1718, "Traite general des Accouchmens," 8vo. This also has been translated into most modern languages, though it contains little more than an abridgment of the practice of Mauriceau, and is now almost entirely unnoticed.[1]

DIONIS DU SEJOUR (ACHILLES PETER), one of the first French astronomers of the last century, was born at Paris Jan. 11, 1734, and appears to have been educated to the profession of the law, as he became a counsellor of parliament; but his fame is more solidly established on his astronomical pursuits. In the former capacity, however, he was appointed a deputy from the noblesse of Paris as one of their representatives in the constituent assembly. His conduct here appears to have been moderate, and even praiseworthy, as he incurred the displeasure of the succession of tyrants who ruined their country, and was obliged to escape to some secure place of retirement, where he died in August 1794. During his more prosperous career, he was chosen a member of the royal societies of London (in 1775) and of Stockholm and Gottingen, and contributed many papers to Memoirs of the academy of sciences at Paris, of which he was also a member. His principal works, all of high value, are, 1. "Traité des courbes algebraiques," 1756, 12mo. 2. "Methode gene-

[1] Moreri.—Dict. Hist.—Haller.—Manget, where there is a portrait of him. —Rees's Cyclopædia.

rale et directe pour resoudre les problemes relatifs aux eclipses," read in the academy. 3. "Recherches sur la gnomonique et les retrogradations des Planetes," 1761, 8vo. 4. "Traité analytique des mouvemens apparens des corps celestes," 1774, 2 vols. 4to. 5. "Essai sur les Cometes en general, et en particulier sur celles qui peuvent approcher de l'orbite de la terre," 1775, 8vo; a work, says its reviewer, which deserves undoubtedly to be placed among astronomical productions of the first rank, and in which the learned author has omitted nothing that has the least relation towards the general theory of comets. Accordingly the commissaries, who were appointed by the royal academy of sciences at Paris to examine this work, declared that it contained the most complete theory of comets hitherto given. 6. "Essai sur les phenomenes relatifs aux disparitions periodiques de l'anneau de Saturne," 1776, 8vo. This work amply supported the character which the author had established by his former writings, and it received the unanimous approbation of D'Alembert, Borda, Vandermonde, Bezout, and La Place, the members of the academy who were appointed to examine it.[1]

DIONYSIUS (PERIEGETES), was an ancient poet and geographer, concerning whom we have no certain information but what we derive from the elder Pliny. Pliny, speaking of the Persian Alexandria, afterwards called Antioch, and at last Charrax, could not miss the opportunity of paying his respects to a person who had so much obliged him, and whom he professes to follow above all men in the geographical part of his work. He tells us, that "Dionysius was a native of this Alexandria, and that he had the honour to be sent by Augustus to survey the eastern part of the world, and to make reports and observations about its state and condition, for the use of the emperor's eldest son, who was at that time preparing an expedition into Armenia, Parthia, and Arabia." This passage, though seemingly explicit enough, has not been thought sufficient by the critics to determine the time when Dionysius lived, whether under the first Augustus Cæsar, or under some of the later emperors, who assumed his name: Vossius and others are of opinion, that the former is the emperor meant by Pliny; but Scaliger and Salmasius think he lived under Severus, or Marcus Aure-

[1] Dict. Hist.—Month. Rev. vol. lii. and liv.

lius, about A. D. 130 or 150. Dionysius wrote a great number of pieces, enumerated by Suidas and his commentator Eustathius: but his "Periegesis," or survey of the world, is the only one we have remaining; and it would be superfluous to say, that this is one of the most exact systems of ancient geography, when it has been already observed, that Pliny himself proposed it for his pattern. It is written in Greek hexameters; but some think that Dionysius is no more to be reckoned a poet, than any of those authors who have included precepts in numbers, for the sake of assisting the memory. Yet, although his book is more valuable for matter than manner, it has been thought that he had a genius capable of more sublime undertakings, and that he constantly made the Muses the companions, though not the guides, of his travels. As proofs of this, we are referred to his descriptions of the island of Lucca, inhabited by departed heroes; of the monstrous and terrible whales in Taprobana; of the poor Scythians that dwelt by the Meotic lake; to the account of himself, when he comes to describe the Caspian sea, and of the swans and bacchanals on the banks of Cayster, which shew him to have possessed no small share of poetic spirit.

The "Periegesis" has been published several times with and without the commentaries of Eustathius; but the neatest edition is that printed by Thwaites, at Oxford in 1697; the best and most useful that enlarged and improved with notes and illustrations by Hill, Lond. 1688 and 1708. Dr. Wells's "Dionysii Geographia emendata," 1707, 8vo, has been often reprinted, and is held in estimation; Dr. John Free translated it in his "Tyrocinium Geographicum Londinense."[1]

DIONYSIUS (HALICARNASSENSIS), a historian and critic of antiquity, was born at Halicarnassus, a town in Caria; which is also memorable for having before produced Herodotus. He came to Rome soon after Augustus had put an end to the civil wars, which was about 30 years before Christ; and continued there, as he himself relates, twenty-two years, learning the Latin tongue, and making all necessary provision for the design he had conceived of writing the Roman history. To this purpose he read over, as

1 Vossius de Hist. Græc.—Dodwell's Dissert. de Dionysio, in vol. IV. Geog. Minor. Hudsoni.—Fabr. Bibl. Græc.—Saxii Onomast.

he tells us, all the commentaries and annals of those Romans who had written with any reputation about the antiquities and transactions of their state; of such as old Cato, Fabius Maximus, Valerius Antias, Licinius Macer, and others; but owns, after all, that the conferences he had with the great and learned men at Rome upon this subject, were almost as serviceable to him as any thing he had read. His history is entitled "Of the Roman antiquities," and was comprised in twenty books, of which only the first eleven are now extant. They conclude with the time when the consuls resumed the chief authority of the republic, after the government of the decemviri; which happened 312 years after the foundation of Rome. The entire work extended to the beginning of the first Punic war, ending where Polybius begins his history, which is about 200 years later. Some have imagined that Dionysius never ended his work, but was prevented by death from composing any more than eleven books out of the twenty which he had promised the public; but this is contrary to the express testimony of Stephanus, a Greek author, who quotes the 16th and 17th books of Dionysius's Roman antiquities; and Photius, in his Bibliotheca, says, that he had read all the twenty, and had seen the compendium or abridgment which Dionysius made of his own history into five books, but which is now lost. The reputation of this historian stands very high on many accounts, notwithstanding the severe attacks made on him by Mr. Hooke, in his "Observations, &c." on Middleton and Chapman, &c. 1750, 4to. As to what relates to chronology, all the critics have been apt to prefer him even to Livy himself: and Scaliger declares, in his animadversions upon Eusebius, that we have no author remaining, who has so well observed the order of years. He is no less preferable to the Latins on account of the matter of his history; for his being a stranger was so far from being prejudicial to him, that on this single consideration he made it his business to preserve an infinite number of particulars, most curious to us, which their own authors neglected to write, either because, by reason of their familiarity, they thought them below notice, or that all the world knew them as well as themselves. His style and diction, however, although pure, insomuch that many have thought him the best author to be studied by those who would attain a perfect knowledge of the Greek tongue, is not so elegant or lively as

that of Livy, to whom he has been compared in historic merit.

Besides the Roman Antiquities, there are other writings of his extant, critical and rhetorical. His most admired piece in this way is "De structura Orationis," first printed by Aldus at Venice in 1508, which has undergone several impressions since, with a Latin version joined to it; the last and best by Upton, printed at London in 1702. Several other compositions of the same kind, as his "Vita Isæi et Dinarchi;" "Judicium de Lysia;" "Homeri vita;" "De Priscis Scriptoribus;" "De antiquis Oratoribus," of which Rowe Mores published an edition in 1749, reprinted in 1781, after his death, with additional notes taken from his copy of Hudson's edition of Dionysius. All these shew Dionysius to have been a man of taste in the belles lettres, and of great critical exactness; and nothing can more clearly convince us of the vast reputation and high authority he possessed at Rome among the learned, than Pompey's singling him out to give a judgment of the first Greek historians, and especially of Herodotus and Xenophon. There is extant a letter of his upon this subject, written to Pompey, at Pompey's own request; and if there be any thing exceptionable in that letter, or in the other critical and rhetorical pieces of Dionysius, it is, that he was too rigorous in his criticisms, and contended too obstinately for perfection in an historian or orator. His finding fault with Plato upon his rigid principles, was one of the occasions of the letter which Pompey wrote to him: and we see by his answer, that though, to gratify Pompey, he professes himself an admirer of Plato, he does not forbear to prefer Demosthenes to him; protesting, that it was only to give the whole advantage to the latter, that he exercised his censure against the former. Nevertheless it appears, that at another season he spared Demosthenes no more than the rest; so prone was his inclination to find fault, merely because writers did not, in their works, come up to that ideal perfection which he had conceived in his mind. The best edition of all Dionysius's works is that by Hudson, at Oxford, 1704, in 2 vols. fol. His Roman History was translated into English by Edward Spelman, esq. 1757, 4 vols. 4to, with considerable fidelity and elegance, and illustrated with some dissertations, by which it appears that Mr. Spelman had devoted much time and study to his favourite author, as well

as to his subject; but he has likewise bestowed very unnecessary pains in exhibiting the defects of the French translators.[1]

DIONYSIUS (HALICARNASSENSIS), junior, flourished, according to Suidas, under the emperor Adrian, and wrote twenty-six books of the "History of Musicians," in which he celebrated not only the great performers on the flute and cithara, but those who had risen to eminence by every species of poetry. He was, likewise, author of five books, written in defence of music, and chiefly in refutation of what is alleged against it in Plato's Republic. Aristides Quintilianus has also endeavoured to soften the severity of some animadversions against music in the writings of Cicero; but though time has spared the defence of this author, yet it does not indemnify us for the loss of that which Dionysius junior left behind him; as testimonies are still remaining of his having been a much more able writer than Aristides Quintilianus.

The loss of the entire works of this writer is severely felt by all musical historians, but particularly by those who seek information concerning the music and musicians of the ancient Greeks.[2]

DIONYSIUS (AREOPAGITA) was born at Athens, and educated there. He went afterwards to Heliopolis in Ægypt; where, if we may believe some writers of his life, he saw that wonderful eclipse which happened at our Saviour's passion, and was urged by some extraordinary impulse to cry out, "Aut Deus patitur, aut cum patiente dolet;" Either God himself suffers, or condoles with him who does. At his return to Athens he was elected into the court of Areopagus, from whence he derived his name of Areopagite. About the year 50 he embraced Christianity, and, as some say, was appointed first bishop of Athens by St. Paul, and consecrated by his hands. Of his conversion we have this account in Acts xvii.: Paul, preaching at Athens, was brought before the Areopagus, to give account of himself and his doctrine. He harangued in that court, taking occasion to speak against the prevailing idolatry of the place, from an altar which he found with this inscription, "To the unknown God." The event

[1] Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Dibdin's Classics—and Clarke's Bibliographical Dictionary.—Saxii Onomast.

[2] Suidas.—Rees's Cyclopædia.

of which preaching was, as the sacred historian tells us, that "certain men clave unto him, and believed; among the which was Dionysius the Areopagite, a woman named Damaris, and others with them." He is supposed to have suffered martyrdom; but whether under Domitian, Trajan, or Adrian, is not certain.

The works ascribed to this Dionysius, printed at Cologne in 1536, at Antwerp, 1634, and at Paris, 1644, 2 vols. fol. are generally allowed to be spurious, and probably were written in the fifth or sixth century, as they abound with the mystical trifles of the Plotinian school.[1]

DIONYSIUS, bishop of Corinth, flourished under the reigns of Marcus Antoninus and Commodus; and is supposed to have suffered martyrdom about the year 178. We know little more of him than what appears from some of his epistles, preserved by Eusebius: from which we learn, that he was not only very diligent in his pastoral care over the flock committed to him, but that he extended this care likewise to the inhabitants of all other countries and cities. He wrote a letter to the Lacedæmonians, in which he exhorts them to peace and concord; another to the Athenians, in which he recommends purity of faith and evangelical holiness; a third to the Nicomedians, to guard them against the heresy of Marcion; a fourth to the churches of Crete; a fifth to the churches of Pontus; a sixth to the Gnossians, in which he admonishes Pinytus, their bishop, not to impose too severely upon the brethren the heavy burden of continence, but to consider the frailties and infirmities of the flesh; a proof that monastic austerities were beginning at this early period of the church. He wrote also a seventh letter to the Romans, in which he mentions the famous epistle of Clemens to the Corinthians; which, as we learn from him, was wont at that time to be publicly read in their churches. He recommends to them also to continue a charitable custom, which, from their first plantation, they had always practised; namely, to send relief to divers churches throughout the world, and to assist particularly those who were condemned to the mines; a strong proof, says a recent historian, both that the Roman church continued opulent and numerous, and that they still partook much of the spirit of Christianity. None of these epistles are now

[1] Cave.—Dupin.—Lardner's Works.—Saxii Onomast.

extant, but Eusebius has preserved some fragments of them.[1]

DIONYSIUS, bishop of Alexandria, a man of great renown in the church, was born a heathen, and of an ancient and illustrious family. He was a diligent inquirer after truth, which he looked for in vain among the sects of philosophers; but at last found it in Christianity, in which he was probably confirmed by his preceptor Origen. He was made a presbyter of the church of Alexandria in the year 232; and in the year 247 was raised to that see upon the death of Heracles. When the Decian persecution arose, he was seized by the soldiers and sent to Taposiris, a little town between Alexandria and Canopus; but he escaped without being hurt, of which there is an extraordinary account in the fragments of one of his letters, which Eusebius has preserved. He was less fortunate under the Valerian persecution, which began in the year 257, being then forcibly hurried off in the midst of a dangerous illness, and banished to Cephrus, a most desert and uncultivated region of Libya, in which terrible situation he remained for three years. Afterwards, when Gallienus published an edict of toleration to the Christians, he returned to Alexandria, and applied himself diligently to the offices of his function, as well by converting heathens, as by suppressing heretics. To the Novatian heresy he laboured to put a stop; he endeavoured to quiet the dispute, which was risen to some height, between Stephen and Cyprian, concerning the re-baptization of heretics: both which he attempted with Christian moderation and candour, and it must be acknowledged to his credit, that he seems to have possessed more of that spirit of gentleness and meekness than was usually to be found in those zealous times. He does not indeed appear to have been quite so moderate in the next congress which he had with Sabellius, who had asserted, that "the substance in the trinity was nothing more than one person distinguished by three names;" which Dionysius opposed with such zeal and ardour, as to fall into the Arian opinion, and maintain, that there was "not only a distinction of persons, but of essence or substance also, and even an inequality of power and glory in them." Cave, however, excuses this error, or "blindness," as he calls it, in him, because it flowed from his

[1] Cave.—Dupin.—Milner's Church History, vol. I. p. 283.

intemperate zeal and hatred of heretics, and because Dionysius was in all other respects a very sound and orthodox bishop. A little before his death he was called to a synod at Antioch, to defend the divinity of Jesus Christ against Paul of Samosata, bishop of Antioch: but he could not appear by reason of his great age and infirmities. He wrote a letter, however, to that church, in which he explained his own opinion of the matter, and refuted Paul, whom he thought so very blameable for advancing such an error, that he did not deign to salute him even by name. He died in the year 267; and though his writings were very numerous, yet scarce any of them are come down to us, except some fragments preserved by Eusebius. [1]

DIONYSIUS, surnamed EXIGUUS, or LITTLE, on account of his stature, was a monk by profession, and born in Scythia, where he is supposed to have died about the year 540, as Dupin reckons, or 556, according to Cave. He understood Greek and Latin, and was well acquainted with the holy scriptures. Cassiodorus, who was intimate with him, wrote his panegyric in the 23d chapter of his book on divine learning. At the desire of Stephen, bishop of Salone, he made a collection of canons, which contains, besides those which were in the code of the universal church, the fifty first canons of the apostles, those of the council of Sardica, and 138 canons of the council of Africa. This code of canons was approved and received by the church of Rome, and France, and by the Latin churches; and was printed by Justel in 1628, with a version of the letter of St. Cyril, and of the council of Alexandria against Nestorius, which is also the translation of Dionysius Exiguus. He afterwards joined these with the decretals of the popes from Syricius to Anastasius, to which have been since added those of Hilary, Simplicius, and other popes, to St. Gregory. This second collection was printed by Justel in his Bibliotheca of Canon law. Dionysius was the first who introduced the way of counting the years from the birth of Jesus Christ, and who fixed it according to the epocha of the vulgar æra. He wrote also two letters upon Easter in the years 525 and 526, which were published by Petavius and Bucherius; and made a cycle of 95 years. Father Mabillon published a letter of his written to Eugippius, about the translation which he made of a work of

[1] Cave.—Dupin.

Gregory Nyssen, concerning the creation of man. With respect to the epoch which he invented, he began his account from the conception or incarnation, usually called the Annunciation, or Lady-day; which method obtained in the dominions of Great Britain till 1752, before which time the Dionysian was the same as the English epoch: but in that year the Gregorian calendar having been admitted by act of parliament, they now reckon from the first of January, as in the other parts of Europe, except in the court of Rome, where the epoch of the Incarnation still obtains for the date of their bulls.[1]

DIONYSIUS, a Greek poet and musician, was the author of the words and music of three hymns, of which the first is addressed to Calliope, the second to Apollo, and the third to Nemesis. Of these the music has been preserved and published by Dr. Fell, bishop of Oxford, in 1672. This precious manuscript, which was found in Ireland, among the papers of the famous archbishop Usher, was bought, after his decease, by Mr. Bernard, fellow of St. John's college, who communicated it to the editor, together with remarks and illustrations by the rev. Mr. Edmund Chilmead, of Christ church, who likewise reduced the ancient musical characters to those in common use. It appears by the notes, that the music of these hymns was composed in the Lydian mode, and diatonic genus. Vincenzo Galilei, father of the great Galileo, first published these hymns with their Greek notes, in his "Dialogues upon Ancient and Modern Music," printed at Florence, 1581, folio. He assures us, that he had them from a Florentine gentleman, who copied them very accurately from an ancient Greek manuscript, preserved in the library of cardinal St. Angelo, at Rome, which MS. likewise contained the treatises of music by Aristides Quintilianus, and Bryennius, since published by Meibomius and Dr. Wallis. The Florentine edition of these hymns entirely agrees with that printed at Oxford. In 1602, Hercules Bottrigari mentioned the same hymns in his harmonical discourse, called "Melone," printed at Ferrara, in 4to. But he derived his knowlege of these pieces only from the Dialogues of Galilei; however, he inserted, in the beginning of his book, some fragments of them in common notes; but they were disfigured by a number of

[1] Dupin.—Cave.—Fabric. Bibl. Lat. Med.—Saxii Onomast.

typographical errors. At length, in 1720, M. Burette published these three hymns in the "Memoirs of the Academy of Inscriptions," tom. v. from a copy found at the end of a Greek manuscript in the king of France's library at Paris, No. 3221, which likewise contained the musical treatises of Aristides Quintilianus, and of Bacchius senior. But though the words were confused, and confounded one with another, they appeared much more complete in this manuscript than elsewhere, particularly the hymn to Apollo, which had six verses more at the beginning; and that to Nemesis, which, though deficient at the end in all the other editions, was here entire, having fourteen verses, exclusive of the six first. [1]

DIOPHANTUS, a celebrated mathematician of Alexandria, has been reputed to be the inventor of algebra; at least his is the earliest work extant on that science. It is not certain when he lived. Some have placed him before Christ, and some after, in the reigns of Nero and the Antonines; Saxius places him in the fourth century. He appears to be the same Diophantus who wrote the "Canon Astronomicus," which Suidas says was commented on by the celebrated Hypatia, daughter of Theon of Alexandria. His reputation must have been very high among the ancients, since they ranked him with Pythagoras and Euclid in mathematical learning. Bachet, in his notes upon the 5th book "De Arithmeticis," has collected, from Diophantus's epitaph in the Anthologia, the following circumstances of his life; namely, that he was married when he was thirty-three years old, and had a son born five years after; that this son died when he was forty-two years of age, and that his father did not survive him above four years; from which it appears, that Diophantus was eighty-four years old when he died.

He wrote thirteen books of arithmetic, or algebra, which, Regiomontanus in his preface to Alfraganus tells us, are still preserved in manuscript in the Vatican library. Indeed Diophantus himself tells us that his work consisted of thirteen books, viz. at the end of his address to Dionysius, placed at the beginning of the work; and from hence Regiomontanus might be led to say the thirteen books were in that library. No more than six whole books, with part of a seventh, have ever been published; and it is probable

[1] Burney's Hist. of Music, vol. I. where the music is engraved.

there are no more in being; indeed Bombelli, in the preface to his Algebra, written in 1572, says there were but six of the books then in the library, and that he and another were about a translation of them. Those six books, with the imperfect seventh, were first published at Basil by Xylander in 1575, but in a Latin version only, with the Greek scholia of Maximus Planudes upon the two first books, and observations of his own. The same books were afterwards published in Greek and Latin at Paris in 1621, by Bachet, an ingenious and learned Frenchman, who made a new Latin version of the work, and enriched it with very learned commentaries. Bachet did not entirely neglect the notes of Xylander in his edition, but he treated the scholiast Planudes with the utmost contempt. He seems to intimate, in what he says upon the 28th question of the second book, that the six books which we have of Diophantus may be nothing more than a collection made by some novice, of such propositions as he judged proper, out of the whole thirteen: but Fabricius thinks there is no just ground for such a supposition. From him certain questions relating to square and cubic numbers, and to right-angled triangles, have been called Diophantine problems, because the nature of them was first and chiefly treated of by him in his arithmetic, or rather algebra.[1]

DIOSCORIDES (PEDACIUS), an eminent physician of Anaxarba, since called Cæsarea, in Cilicia, flourished in the reign of Nero, in the first century, and composed five books of the Materia Medica. Fabricius is certain, that he composed these books before Pliny wrote his Natural History, although he supposes Pliny might reach the age of Dioscorides. Pliny has indeed made no mention of him, and yet relates many things of a very similar nature; which circumstances Fabricius imputes to their both having collected their materials from the same store-house, and to Pliny's not having seen the books of Dioscorides. This physician tells us, in the preface of his first book, that he had consulted all who had written upon the Materia Medica before him; that to the information he had received from others, he had joined great application of his own; that he had travelled over many countries, for the sake of confirming by observation what he had learned from books;

[1] Fabric. Bibl. Græc.—Hutton's Dictionary.—Montucla Hist. Math.—Vossius de Scient. Math.—Moreri.

that he had corrected many errors of others, added many new things of his own, and digested the whole into a regular order. Salmasius considers all this as so much boasting, and treats Dioscorides as merely a laborious compiler, or pillager of others; but Galen has pronounced these books of Dioscorides to be the best that had been written upon the subject, and it is evident that in the early stages of botanical science he was looked up to with a reverence which is no longer paid. His object being solely the Materia Medica, he discusses each subject specifically, and in a separate chapter, dividing the whole into five books; in which, as far as any order takes place, they arrange into aromatic, alimentary, and medicinal plants. His descriptions are chiefly taken from colour, size, mode of growing, comparison of the leaves and roots, with other plants well known, and therefore left undescribed. In general they are short, and frequently insufficient to determine the species; and hence arise the endless and irreconcileable contentions among his commentators. In this manner, however, he has described near 700 plants; to which he subjoins the virtues and uses; and to him all posterity have appealed as decisive on the subject.

Besides these five books, there are a sixth and a seventh mentioned by Photius; but the genuineness of them is justly doubted, since Galen takes no notice of them in several places where he could hardly be supposed to overlook them. There are also two other books "upon simple and compound medicines easy to be come at," which have been attributed to Dioscorides; but these are supposed to be spurious, though they seem to have borne his name when Ætius read them. Several manuscripts of this author's works with figures are extant, which have often been cited by his commentators. Of these the most celebrated is in the imperial library at Vienna, the figures of which were partly engraved in the reign of the empress Maria Theresa, under the inspection of Jacquin. Two impressions only of these plates, as far as we can learn, have ever been taken off, as the work was not prosecuted. Of these, one was sent to Linnæus, with notes by Jacquin, and is now in the valuable library of Dr. Smith; the other was given, out of professor Jacquin's own library, to Dr. Sibthorp, to assist his inquiries in Greece, and remains at Oxford. The Linnæan copy consists of 142 plates, in oblong quarto, in alphabetical order; but nothing can be more rude than

these figures; and they scarcely afford any information that is not familiar to botanists versed in the subject. Haller asserts, that perhaps a third part of the plants of Dioscorides is still unknown, and it is to be feared they will never be entirely determined. The inquiry, indeed, at present, is rather a matter of curiosity than of any considerable medical importance. Dioscorides was first published at Cologn, in a Latin translation, 1478, folio, and in the original by Aldus, 1495, folio. It was afterwards published in Latin by Hermolaus Barbarus, and Ruellius, 1516; by Vergilius, 1518; and by Cornarus, 1529, all in folio. There are many other editions, but the learned prefer that with a translation by Saracenus, Lyons, 1598, and Francfort, 1620, folio.[1]

DIPPEL (JOHN CONRAD), an author famous for his extravagancies, and who styled himself in his writings Christianus Democritus, was born Aug. 10, 1672, at Frankenstein, near Darmstadt, where he commenced his studies. He afterwards studied philosophy and theology at Giessen, where he took his master's degree in 1693. He began his literary career by a controversy with the pietists, a sect against which he declaimed publicly at Strasburg. Being obliged, for some irregularities, to quit that city, he returned to Giessen, and shewed himself as zealous in behalf of pietism as he had been before in opposition to it. Having failed in his views of getting a wife, and a professor's chair, he threw off the mask, and openly attacked the reformed religion, in his "Papismus Protestantium vapulans." This book having incensed the protestants against him, he abandoned theology for chemistry; and gave out, that, after a process of eight months, he had succeeded in making a sufficient quantity of gold to enable him to keep a country house, which he bought for 50,000 florins; but he was at that time actually in the utmost indigence; and could think of no better expedient for avoiding the pursuit of his creditors than by commencing his travels. After having run over various countries, Berlin, Copenhagen, Francfort, Leyden, Amsterdam, Altona, Hamburgh, and having experienced the discipline of the prison in every one, he was invited to Stockholm in 1727 to prescribe for the king of Sweden. The clergy of that kingdom, pleased

[1] Moreri.—Haller Bibl. Bot.—Fabric. Bibl. Græc.—Pulteney's Sketches.—Rees's Cyclopædia.

with the hope of the king's recovery, but unwilling to owe it to a man that openly derided their religion, procured an order for the medical alchemist to quit the kingdom. Dippel returned to Germany, without having changed either his opinions or his conduct. The report of his death having been several times falsely propagated, he in 1733 published a sort of certificate, in which he affirmed that he should not die till the year 1808; a prophecy which was not fulfilled: for he was found dead in his bed at the castle of Witgenstein, the 25th of April, 1734, at the age of 62.

His works were published together in 1747, 5 vols. 4to, and, notwithstanding his many extravagancies and absurdities, many have considered him as an eminent teacher of true piety and wisdom. He probably deserved more praise as a physician and chemist. He is said to have invented Prussian blue; and there is still an oil called Dippel's oil, which he first discovered, a powerful sudorific, and deserving of more notice than it now receives. [1]

DIROIS (FRANCIS), a learned doctor of the Sorbonne, was at first a friend to the society of Port-royal, but afterwards disagreed with them on account of the formulary, which he defended in several of his writings. He was very intimate with Richard Simon, and died canon of Avranches at the end of the seventeenth century. Besides his works in favour of the formulary, he left a treatise, entitled "Preuves et Préjugés pour la Religion Chrétienne et Catholique, contre les fausses Religions, et l'Atheisme," 4to, much esteemed by his Roman catholic brethren. It was Dirois who inserted the ecclesiastical history of each century in Mezeray's History of France. [2]

DISNEY (JOHN), a learned English divine and magistrate, was born at Lincoln in 1677. At the grammar school in that city he received the early part of his education, and afterwards studied at a private academy among the dissenters, to whom his father was attached. He was next entered at the Middle Temple with a view of making himself so far acquainted with the law as to enable him to become respectable as a magistrate and an author. The former character he sustained with dignity and much reputation: he was diligent, disinterested, and impartial in his decisions: he took an active part with those who formed themselves into a society for the suppression of vice and

[1] Moreri.—Mosheim's Eccles. Hist. [2] L'Avocat.—Moreri.

immorality. His regard to duty gained him the respect of the wise and good, and on some occasions he was singled out as meriting the thanks of the judges of the circuit for services that he had rendered his country. As he advanced in life, and after he had acted as a magistrate more than twenty years, he conceived the design of becoming a minister in the church of England, with which he had communicated from the time that he had attained to manhood. He was accordingly first ordained a deacon, and afterwards, in 1719, a priest. In the same year he was presented with the vicarage of Croft, and to the rectory of Kirby-super-Baine, both in his native county. In the year 1722, he was instituted to the vicarage of St. Mary in Nottingham, to which town he removed; and here he remained till his death, Feb. 3, 1729-30, in the 53d year of his age. He was buried, according to his own request, in the chancel of his church, near to the communion-table, having no other inscription over his grave than the initial letters of his name, and the year of his death. He left a widow, who afterwards lived at her own family-seat, Flintham-hall, in Nottinghamshire, and died there May 20, 1763, in the 86th year of her age, by whom he had five sons and three daughters.

He was a zealous advocate for, and a great friend to, the religious societies (particularly that for the reformation of manners), then in their infancy. His temper was naturally warm and impatient; but he was formed by nature also with a generous and forgiving mind, and his warmth and impatience were generally under the government of his reason. His principles of religion were orthodox in regard to points of doctrine and articles of faith: in respect to the principles of others, they were truly catholic. Mr. Disney's correspondence with some persons of high name for literature in his age does honour to both parties. His own learning was acknowledged, and the great work which he had designed to have published, under the title of "Corpus Legum de Moribus Reformandis," was greatly approved by several judicious and learned men, and forwarded by their ready answers to queries proposed to them by the writer, as occasion suggested them, and not unfrequently by their voluntary contributions. His own library contained a very extensive and valuable collection of books in all languages; but he spared not journies to the public libraries in London, and both of our universities, for the

consultation of such scarce books and manuscripts as were nowhere else to be met with. His manuscripts, which are numerous, are preserved in his family, and his exactness and precision in their arrangement, and the fairness of their transcript, are peculiar to himself.

He published: 1. "Primitiæ Sacræ, the reflections of a devout solitude, consisting of Meditations and Poems on divine subjects," London, 1701 and 1703, 8vo. 2. "Flora," in admiration of the Gardens of Rapin, and the translation of Mr. Gardiner, written in 1705, prefixed to Subdean Gardiner's translation of "Rapin of Gardens," the third edition of which was published 1728, 8vo. 3. "An Essay upon the Execution of the Laws against Immorality and Profaneness. With a Preface addressed to her Majesty's justices of the peace," London, 1708 and 1710, 8vo. His portrait is prefixed to several copies on large paper. 4. "A Second Essay upon the Execution of the Laws against Immorality and Profaneness. Wherein the case of giving informations to the magistrate is considered, and objections against it answered. By John Disney, esq. With a Preface addressed to grand juries, constables, and churchwardens," London, 1710, 8vo. The preface to this second essay was afterwards printed in a small size by itself, in order to distribute it among those whom it more particularly concerned. 5. "Remarks upon a Sermon preached by Dr. Henry Sacheverell, at the assizes held at Derby, Aug. 15, 1709. In a Letter to himself. Containing a just and modest defence of the Societies for Reformation of Manners, against the aspersions cast upon them in that Sermon," London, 1711, 8vo. 6. Proposals for the publication of his great work, entitled "Corpus Legum de Moribus Reformandis," dated Lincoln, 1713; a single sheet, and republished in the "View of ancient laws." 7. "The Genealogy of the most serene and most illustrious House of Brunswick Lunenburgh, the present royal family of Great Britain; drawn up from the best historical and genealogical writers," 1714. Dedicated to his majesty, king George I. and engraved by J. Sturt, on two sheets of imperial paper. N. B. A mistake in this Genealogical Table is corrected in the "Acta Regia," 1716, 8vo, vol. I. p. 102. Rymer says, that "Albert Great Duke of Brunswick married Adelhard, daughter to Henry the magnanimous duke of Brabant; whereas, Mr. Disney makes Adelhard daughter of the marquis of Montserrat,

8. "A Sermon, preached in the parish church of St. Botolph's, Aldgate, London, on Sunday, Nov. 22, 1719," London, 1720, 8vo. 9—14. Six other occasional Sermons. 15. "A View of ancient laws against Immorality and Profaneness, under the following heads: lewdness; profane swearing, cursing, and blasphemy; perjury; profanation of days devoted to religion; contempt or neglect of divine service; drunkenness; gaming, idleness, vagrancy, and begging; stage-plays and players; and duelling. Collected from the Jewish, Roman, Greek, Gothic, Lombard, and other Laws, down to the middle of the eleventh century." Dedicated to lord King, lord high chancellor," Cambridge, 1729, fol.[1]

DITHMAR, DITMAR, or DIETHUMAR, bishop of Mersburgh, in Misnia, was the son of Sigefroy, count of Saxony, and was born in the year 976. In his eighteenth or twentieth year, he embraced the monastic life, in the convent of St. John of Magdeburgh; and after he had executed the office of prior in another religious house, the emperor Henry II. advanced him in 1018, to the bishopric of Mersburgh. In 1027 he began his Chronicle, in seven books, which includes the history of the emperors Henry I.; Otto I. II. and III.; and Henry II. which is thought to be very faithful and accurate. Reinar Reineccius published an edition of it at Francfort, in 1584, fol. with a life of the author; and it has been also added to the collection of the German historians. Other editions, Francfort, 1600, and Helmstadt, 1664, followed; but the best is that of Leibnitz, among his writers on the history of the house of Brunswick, Hanover, fol. It was also translated into German, and published in 1606, 4to. Dithmar, after holding his bishopric a little more than ten years, died Oct. 1, 1028, revered for his piety.[2]

DITHMAR (JUSTUS CHRISTOPHER), professor of the law of nature and nations, and of history, at Francfort on the Oder, and a member of the royal society of Berlin, was born March 13, 1677, at Rottenburgh, in Hesse. His father was rector of that place, and became afterwards minister and dean. His son was at first educated under his care, which he amply repaid by a proficiency far beyond his years. In his seventeenth year he went to Mar-

[1] Life in Biog. Brit. by his grandson, Dr. Disney.

[2] Moreri.—Dupin, whose dates differ from the above.—Fabric. Bibl. Lat. Med.

purg, and studied under Otto, the celebrated orientalist, and Tilemann, professor of divinity, with whom he lodged, and who afterwards procured him the appointment of tutor to the two young barons of Morrien. Dithmar executed this office with general satisfaction, and when he went afterwards to prosecute his studies at Leyden, he was maintained at the expence of the landgrave of Hesse Cassel. He afterwards travelled over some parts of Germany and Holland, as tutor to the son of M. the great president Dancklemann. The learned Perizonius, with whom he became acquainted at Leyden, and who had a great esteem for him, procured him the offer of a professorship at Leyden, with a liberal salary; but Dithmar thought himself obliged first to return M. Dancklemann's son to his father, who was so sensible of the value of his services, as to procure him a settlement at Francfort on the Oder. Here he was appointed professor of history, then of the law of nature and nations, and lastly, gave lectures on statistics and finance. He had been before this admitted a member of the royal society of Berlin, and was created a counsellor of the order of St. John. His situation at Francfort was in all respects so agreeable, that he refused many offers to remove, and in 1715 again declined a very honourable opportunity of settling at Leyden. He died at Francfort March 13, 1737, after a short illness; and with the reputation of one of the most learned men of his time.

His works are: 1. "Maimonidis constit. de Jurejurando," with notes and additions, Leyden, 4to. 2. "Gregorii VII. pontif. Romani Vita," Francfort, 8vo. 3. "Historia belli inter imperium et sacerdotium," ibid. 8vo. 4. "Teschenmacheri Annalis Cliviæ, &c. notis, tabulis genealogicis et codice diplomatico illustrati," ibid. fol. 5. "Summa Capita Antiq. Judaicarum et Romanarum in usum prælectionum privatarum," ibid. 4to. 6. "Chytræi Marchia Brandenburgensis ad nostra tempora continuata," ibid. 8vo. 7. "Delineatio historiæ Brandenburgensis in privatis prælectionibus prolixius illustranda," ibid. 8vo. 8. "Delineatio historiæ præcipuorum juris, aut prætensium statibus Europæ competentium in collegio privato magis illustranda," ibid. 9. "C. Corn. Taciti Germania, cum perpetuo et pragmatico Commentario," ibid. 8vo, a very correct and valuable edition, which has been twice reprinted since its first appearance, in 1724. 10. "Dis-

sertatio de abdicatione regnorum, aliarumque dignitatum illustrium tam secularium quam ecclesiasticarum," ibid. 1724, 4to; a pamphlet. 11. "Commentatio de honoratissimo ordine militari de Balneo," ibid. 1729, fol. containing a history of the origin of the order of the Bath; its progress, restoration (by George I. about four years before this publication), the rules of the order, and a list of the members. 12. An edition of the history of the order of St. John, by Becman, in German, 4to. 13. Introduction to the knowledge of finance, police, &c.; also in German, 8vo. Besides these, he contributed some papers to the literary journals, and superintended before his death a collection of his dissertations on various subjects of law and history, which was published at Leipsic in 1737, 8vo.[1]

DITTON (HUMPHREY), an eminent mathematician, was born at Salisbury, on the 29th of May, 1675, being the fourteenth of that name in a direct line. His father was a gentleman possessed of a small estate in the county of Wilts. His mother was of the family of the Luttrells of Dunstercastle, near Taunton, in Somersetshire, whose fortune made a considerable increase to the family income. Mr. Ditton's father being of the sect of nonconformists, and extremely tenacious of his opinions, entered much into the religious controversies of those times, and in supporting such contentions impaired his fortune, almost to the ruin of his family. Mr. Humphrey Ditton was the only son; and his father, observing in him an extraordinary good capacity, was desirous that he should not want the advantage of a good education. Accordingly, he placed him in a private academy, under the direction of Dr. Olive, a clergyman of the established church, who, notwithstanding his religious sentiments were different from those of Mr. Ditton's family, was much esteemed by them for his candour and moderation in those troublesome times. When Mr. Ditton had finished his studies under Dr. Olive, he at the desire of his father, although contrary to his own inclination, engaged in the profession of divinity, and began to exercise his function at Tunbridge, in Kent, where he continued to preach some years; during which time he married Miss Ball, a lady at that place.

He was so indefatigable and assiduous in the exercise of his calling, that he very much impaired his health; so

[1] Moreri.—Chaufepie.—Bibl. Germanique, vol. X. and XII.—Republic of Letters, vol. IV.

that several of his friends foreseeing it would shorten his life, advised him to relinquish a profession which the weakness of his constitution could not support. These circumstances, together with the death of his father, which happened about the same time, determined him to quit the profession of divinity; and at the persuasion of Dr. Harris and Mr. Whiston, both eminent mathematicians, he engaged in the study of mathematics, to which he had always a great propensity. In the prosecution of this science he was much encouraged by the success and applause he received. He was highly esteemed by sir Isaac Newton, by whose interest and recommendation he was elected master of the new mathematical school in Christ's hospital, in which office he remained during his life.

Mr. Ditton published many mathematical and other tracts. His first works were a paper on the Tangents of Curves, and a treatise on Spherical Catoptrics, both which were published in the "Philosophical Transactions." This last was written in the Latin language, and was so highly approved, that it was republished in a foreign periodical work, called the "Acta Eruditorum," in 1707; and was afterwards printed in the "Memoirs of the Academy of Sciences at Paris." In 1706 he published a treatise, entitled, "An Institution of Fluxions, containing the first principles, operations, and applications of that admirable method, as invented by sir Isaac Newton." This work, with additions and alterations, was again published by Mr. John Clarke, in 1726, some years after Mr. Ditton's death. The same year, 1706, Mr. Ditton also published a treatise on the laws of nature and motion. Of this the celebrated Wolfius makes mention, and asserts, that it illustrates and renders easy the writings of Galileo, Huygens, and the "Principia" of sir Isaac Newton. It is also noticed by De la Roche, in "The Mémoires de Litérature," vol. VIII. p. 46. In 1709 he published the "Synopsis Algebraicum" of John Alexander Bernatus Helvetius; with many additions and corrections. His treatise on Perspective was published in 1712. In this work he explained the principles of that art mathematically; and besides teaching the methods then generally practised, gave the first hints of the new method afterward enlarged upon and improved by Dr. Brook Taylor; and which was published in 1715. Several publications of Mr. Ditton's appeared in 1714, one of which was a "Discourse upon the Resurrection of Jesus Christ;"

the truth of which he here endeavoured to demonstrate. This work went through four editions, and was translated into several of the modern languages. Tindal, Collins, and some other authors, opposed it, and endeavoured to confute the reasoning; to whom Ditton had begun an answer, but died before it was finished; and his friends, upon revising it, found it too incomplete to hazard its publication. Another of his works that appeared in the same year, was, "The new law of Fluids; or, a Discourse concerning the ascent of liquids, in exact geometrical figures, between two nearly contiguous surfaces." To this was annexed a tract, to demonstrate the impossibility of thinking or perception being the result of any combination of the parts of matter and motion; a subject much agitated in those days by the free-thinkers and their opponents. There was also adjoined to this work an advertisement from him and Mr. Whiston, concerning a method for discovering the longitude; which, it appears, they had published about half a year before. This attempt, it is thought, cost Mr. Ditton his life; for, although it was approved and countenanced by sir Isaac Newton, previously to its being presented to the Board of longitude, and the method has been since successfully put in practice, in finding the longitude between Paris and Vienna, yet that board then determined against it. Such a disappointment, together with the public ridicule incurred, is supposed to have affected his health, but this we think unlikely, as his death was occasioned by a putrid fever, which proved fatal Oct. 15, 1715, in the fortieth year of his age. He was much regretted by the philosophical literati of that time, who expected from his assiduity, learning, and penetrating genius, many useful and ingenious discoveries *.

* Doctor Arbuthnot, in a letter to dean Swift, dated July 17, 1714, says, "Whiston has at last published his project of the longitude; the most ridiculous thing that ever was thought on. But a pox on him, he has spoilt one of my papers of Scriblerus, which was a proposal for the longitude, not very unlike his, to this purpose; that, since there was no pole for east and west, all the princes of Europe should join and built two prodigious poles, upon high mountains, with a vast light-house, to serve for a pole-star. I was thinking of a calculation of the time, charges, and dimensions. Now you must understand, his project is by light-houses, and explosions of bombs at a certain hour." Absurd, however, as this might appear to the wits of the day, Whiston's plan was the cause of an act being passed in the British parliament, allowing 2000*l.* towards making experiments; and also offering a reward to the person who should discover the longitude at sea, proportioned to the degree of accuracy that might be attained by such discovery; viz. a reward of 10,000*l.* if it determines the longitude to one degree of

In an account of Mr. Ditton, prefixed to the German translation of his Discourse on the Resurrection, it is said, that he had published, in his own name only, another method for finding the longitude; but which Mr. Whiston denied*. However, Raphael Levi, a learned Jew, who had studied under Leibnitz, informed the German editor that he well knew that Ditton and Leibnitz had corresponded upon the subject; and that Ditton had sent to Leibnitz a delineation of a machine he had invented for that purpose; which was a piece of mechanism constructed with many wheels, like a clock, and which Leibnitz highly approved of for land use, but doubted whether it would answer on ship-board, on account of the motion of the ship.

Mr. Ditton was buried in the cloisters of Christ's-hospital, on the north side of the quadrangle, and near the passage at its east end. A large blue grave-stone, with a Latin inscription cut in it, was laid over the grave. The stone yet remains; but the inscription is entirely effaced. From a private diary of Mr. Ditton's, he appears to have been a man of warm piety and simplicity of heart. His son, the rev. John Ditton, was many years lecturer of St. Mary's, Islington, where he died March 16, 1776.[1]

DLUGOSS (JOHN LONGINUS), a Polish historian, was born in 1415, at Brzeznich, a town in Poland, of which his father was governor. In his sixth year, his father being appointed governor of Korczyn, he was removed thither with the family, and began his education, which was continued in the different places of which his father was successively appointed governor, until he was sent to Cracow. Here and at other places he pursued his studies, with very little encouragement from his father, but found a friend in Zbigneus, bishop of Cracow, who was a patron of learned men. This prelate first placed him at the head of his chancery, after that of his house, and at last made him general manager of his affairs; and he acquitted him-

a great circle, or 60 geographical miles; 15,000*l.* if it determines the same to two-thirds of that distance; and 20,000*l.* if it determines it to half that distance; with other regulations and encouragements.

* So in the Biographia Britannica, which does not give us the date of this German translation. There was a German translation published in 1720, by Cornelius Coorn, which might have a life of Ditton prefixed to it, but in 1746, Whiston informs us that he wrote a life of his friend, to be prefixed to a German edition then in the press, and in which he would not have asserted what is here contradicted.

[1] Biog. Brit.—Whiston's Memoirs.—Gospel Magazine, by Vallance and Simmons, for 1777, where are many extracts from his Diary.

self so much to the satisfaction of the bishop, that on his death-bed he appointed him one of his executors. He had also ordained him priest at the age of twenty-five, and gave him some church preferment, particularly the living of St. Martin of Klobuczk, and a canonry of Cracow. He was afterwards promoted to be chanter, and treasurer of the church of Vissicza, canon of Sendomir, and got some other preferments less considerable. The only use he made of the wealth arising from these benefices, was to share it with poorer clergymen of talents and character; or to bestow it on the poor, on the repairs of churches, and other pious purposes. Eugene IV. having appointed Zbigneus to the dignity of cardinal, and several impediments being thrown in the way of this preferment, Dlugoss went to Rome in 1449, and had these difficulties removed. Pope Nicholas V. employed him to carry the cardinal's cap to the bishop, which he had the honour to put on his head in the cathedral of Cracow, in the same year. In 1450 he took a journey to the land of Palestine, where he contemplated with veneration the places dignified by being the site of Scripture history. On his return to Poland, king Casimir IV. appointed him tutor to his sons, which office he filled for many years with great reputation. On the death of his early patron, cardinal Zbigneus, in April 1455, Dlugoss was accused by the brother of the deceased for having abused his confidence, a charge which he had little difficulty in repelling, but was less successful with the king, whose displeasure he incurred by espousing the cause of an ecclesiastic whom the pope had nominated bishop of Cracow, while the king had nominated another; and for this slight reason Dlugoss was exiled for the space of three years; at the end of which, however, he was recalled, and his majesty restored him to his favour, and not only consulted him on many public affairs of importance, but employed him to negociate in various parts of Europe, on matters respecting the interests of Poland. At length he was appointed archbishop of Leopold, but died before his consecration, May 29, 1480. His principal historical work is entitled "Historia Polonica," the first volume of which was printed in 1615, fol. This edition, which is of rare occurrence, is one of the few scarce books which proceeded from the private press of Herburt of Dobromil. It contains, however, only the first six books, bringing the history down to 1240; the rest remained in manuscript

until 1711, when they were printed at Francfort, along with the preceding, under the title "J. Dlugossi historiæ Polonicæ libri duodecim, &c." This brings the history down to 1444, but a continuation was published by J. G. Krause, which he called the thirteenth book, at Leipsic, 1712, folio, and which extends to 1480, the year of the author's death. He is esteemed a very correct historian, although not free from the barbarism of his age. His other works are, 1. "Vita St. Stanislai episcopi et martyris," Cracow, 1611 and 1666. 2. "Plocensium episcoporum vitæ," which is inserted in "Stanislai Lubienski opera posthuma," Antwerp, 1643, fol. 3. "Vitæ episcoporum Postnaniensium," 1624, 4to; and some other lives of bishops.[1]

DOBSON (WILLIAM), an English painter, was born in London, in 1610. His father was master of the Alienation office; but "spending his estate upon women, necessity forced his son to be the most excellent painter that England hath yet bred." He was put out early an apprentice to one Mr. Peake, a stationer and trader in pictures, with whom he served his time. Nature inclined him very powerfully to the practice of painting after the life, in which he had some instructions from Francis Cleyne; and, by his master's procurement, he had the advantage of copying many excellent pictures, especially some of Titian and Van Dyck. How much he was beholden to the latter, may easily be seen in all his works; no painter having ever so happily imitated that excellent master, who was so much pleased with his performances, that he presented him to Charles I. This monarch took him into his immediate protection, kept him in Oxford all the while his majesty continued in that city, sat several times to him for his picture, and obliged the prince of Wales, prince Rupert, and most of the lords of his court, to do the like. Dobson was a fair, middle-sized man, of a ready wit and pleasing conversation; but somewhat loose and irregular in his way of living; and, notwithstanding the opportunities he had of making his fortune, died poor at his house in St. Martin's-lane, in 1647. Although it was his misfortune to want suitable helps in beginning to apply himself to painting, and he was much disturbed by the commotions of the unhappy times he flourished in, yet he shone out through all disadvantages;

[1] Niceron, vol. XXXVIII.—Moreri.—Fabric. Bibl. Med. Lat.—Clement Bibl. Curieuse.—Saxii Onomasticon.

and it is universally agreed, that, had his education and encouragement been answerable to his genius, England might justly have been as proud of her Dobson, as Venice of her Titian, or Flanders of her Van Dyck. He was both a history and portrait painter; and there are in the collections of the dukes of Marlborough, Devonshire, Northumberland, and the earl of Pembroke, several of his pictures of both kinds.[1]

DOD (JOHN), usually styled the DECALOGIST, from his Commentary on the commandments, and called by Fuller, the "last of the Puritans," was a native of Shotledge, in Cheshire; in which county there were several ancient families of the Dods; but to which of them he belonged, we have not been able to ascertain. He was born, the youngest of seventeen children, in 1547, and sent to school at West-Chester, but Mr. Cole says he was educated at Winchester, a name which he probably transcribed hastily for the other. In 1561, when he was fourteen years of age, he was entered of Jesus college, Cambridge, of which he was chosen fellow in 1585, according to a MS note of Mr. Baker; and Mr. Cole adds, that he was junior proctor in 1614; both which dates must belong to some other person, as it does not appear that he remained in all more than sixteen years at college. At what time he took his master's degree is uncertain, but a few years after, being appointed to oppose in the philosophy act at the commencement, he exhibited such a display of talents, as highly gratified his hearers, and in consequence, he had liberal offers to remove to Oxford. These he declined, but was incorporated M. A. in that university in 1585. Associating much with Drs. Fulke, Chaderton, and Whitaker, he imbibed the principles and strictness for which they were famous, and conceived an early dislike to some of the ceremonies or discipline of the church, but to what we are not told. After taking orders, he first preached a weekly lecture at Ely, until invited by sir Anthony Cope to be minister of Hanwell, in Oxfordshire, in 1577, where he became a constant and diligent preacher, and highly popular. Nor was his hospitality less conspicuous, as he kept an open table on Sundays and Wednesdays—lecture days, generally entertaining on these occasions from eight to twelve persons at dinner. At Hanwell he remained twenty years,

[1] Biog. Brit.—Walpole's Anecdotes.—Pilkington.—Letters by eminent Persons, &c. 1813, 3 vols. 8vo.

in the course of which he married, and had a large family; but, owing to his nonconformity in some points, he was suspended by Dr. Bridges, bishop of Oxford. After this, he preached for some time at Fenny-Compton, in Warwickshire, and from thence was called to Cannons Ashby, in Northamptonshire, where he was patronized by sir Erasmus Dryden; but here again he was silenced, in consequence of a complaint made by bishop Neale to king James, who commanded archbishop Abbot to pronounce that sentence. During this suspension of his public services, he appears to have written his Commentary on the Decalogue and Proverbs, which he published in conjunction with one Robert Cleaver, probably another silenced puritan, of whom we can find no account. At length, by the interest of the family of Knightley, of Northamptonshire, after the death of king James, he was presented in 1624, to the living of Fawesley, in that county. Here he recommended himself as before, not more by his earnest and affectionate services in the pulpit, than by his charity and hospitality, and particularly by his frequent visits and advice; which last he delivered in a manner peculiarly striking. A great many of his sayings became almost proverbial, and remained so for above a century, being, as may yet be remembered, frequently printed in a small tract, or on a broad sheet, and suspended in every cottage. On the commencement of the rebellion he suffered considerably, his house being plundered, as the house of a puritan, although he was a decided enemy to the proceedings of the republicans. When they were about to abolish the order of bishops, &c. Dr. Brownrig sent to Mr. Dod, for his opinion, who answered, that "he had been scandalized with the proud and tyrannical practises of the Marian bishops; but now, after more than sixty years' experience of many protestant bishops, that had been worthy preachers, learned and orthodox writers, great champions for the protestant cause, he wished all his friends not to be any impediment to them, and exhorted all men not to take up arms against the king; which was his doctrine, he said, upon the fifth commandment, and he would never depart from it." He died in August, 1645, at the very advanced age of ninety-seven, and was buried on the 19th of that month, at Fawesley, in Northamptonshire. Fuller says, "with him the Old Puritan seemed to expire, and in his grave to be interred. Humble, meek, patient,

charitable as in his censures of, so in his alms to others. Would I could truly say but half so much of the next generation!" "He was," says the same author, "a passive nonconformist, not loving any one the worse for difference in judgment about ceremonies, but all the better for their unity of affections in grace and goodness. He used to retrench some hot spirits when inveighing against bishops, telling them how God under that government had given a marvellous increase to the gospel, and that godly men might comfortably comport therewith, under which learning and religion had so manifest an improvement." He was an excellent scholar, particularly in the Hebrew language, which he taught to the celebrated John Gregory, of Christchurch, Oxford. The no less celebrated Dr. Wilkins was his grandson, and born in his house at Fawesley, in 1614, a date which seems to interfere with that given above as the date of Mr. Dod's presentation to Fawesley, which we have taken from the register in Bridges's Northamptonshire, but he might probably have resided there previous to the living becoming vacant. Of his works we know only that which conferred on him the name of the Decalogist, "A plain and familiar Exposition of the Ten Commandments," London, 1606, 4to; and "A plain and familiar Exposition" of certain chapters of the Book of Proverbs, 1606, 4to, published at different times; and the prefaces signed by Dod and Cleaver. There are some original letters by Dod in the British Museum, (Ayscough, No. 4275), addressed to lady Vere. They consist chiefly of pious exhortations respecting the confused state of public affairs. In one of them, dated Dec. 20, 1642, he says, he is "not far off ninety-five years old," which has enabled us to ascertain his age, hitherto incorrectly given by his biographers.[1]

DODART (DENIS), doctor regent of the faculty of medicine at Paris, where he was born in 1634, was educated not only in the learned languages, but in painting, music, and other elegant accomplishments, and exhibited early such traits of genius and learning, that Guy Patin, not in general very lavish of praise, considered him as one of the most learned men of his time. In a letter to a

[1] Clark's Lives of Eminent Divines.—Lloyd's Memoirs, fol.—Fuller's Worthies.—Fuller's Church History, book XI. p. 219.—Wood's Fasti.—Plume's Life of Bishop Hacket, p. xxv.—Cole's MS Athenæ in Brit. Mus.—Hawkins's Life of Johnson, p. 541.—Granger.

friend, he called him "Monstrum sine Vitio," a character which Adrian Turnebus applied to Scaliger; and in another letter, Patin redoubles his praise of young Dodart. Having in 1660 taken his degree of doctor, he soon attained to distinction in his profession, being the following year called to attend the princess dowager of Conti, and the princes, her children; and some time after he was appointed physician to the king, Louis XIV. In 1673 he was made a member of the academy of sciences, and in compliance with their wishes, he wrote a preface to the "Memoires pour servir a l'Histoire de Plantes," published by the academy, in 1676, which Chamberlayne in his Lives of the Academicians strangely mistakes for "Memoirs to serve for the History of France!" and gravely argues upon his fitness for the work. Dodart employed some labour in making chemical analyses of plants, with the view of acquiring a more intimate knowlege of their medical virtues, agreeably to the opinions that then prevailed, but which further experience has shewn not to be well founded. He pursued his statical experiments, to find the proportion that perspiration bears to the other excretions, for more than thirty years. The results first appeared in 1699, in the Memoirs of the academy, and were afterwards published separately, under the title of "Medicina Statica Gallica." In the course of those experiments, he found that during the Lent in one year, he had lost in weight eight pounds five ounces: returning to his ordinary way of living, he recovered what he had lost in a very short time. He once purposed writing a history of music, but only finished a memoir on the voice, which is published among the Memoirs of the Academy. He was of a grave disposition, Fontenelle says, pious and abstemius; and his death, which happened Nov. 5th, 1707, was much regretted.

His son, CLAUDE-JOHN-BAPTISTE DODART, following in the steps of his father, was made M. D. in 1688, and in 1718 was appointed first physician to Louis XV. The only work in which he was concerned, was an edition of "Pomet's History of Drugs," with some useful notes. He died at Paris, in 1730.[1]

DODD (CHARLES), a Roman catholic historian, deserves a fuller memorial than can now be recovered. All we

[1] Moreri.—Rees's Cyclopædia.

know of him is derived from Mr. Berrington, who informs us that he was a clergyman of the Roman church, resided at Harvington in Worcestershire, and died there about the year 1745. His virtues and talents were eminent, and his labours in the range of literature were incessant and manifold. The work that has principally given celebrity to his name is a "Church History of England," 1737—1742, 3 vols. folio, with the place of Brussels, but evidently from the type, &c. printed in England. Having had repeated occasion to consult it, we are ready to acknowledge our obligations for information derived from this history, which cost the author the labour of thirty years; and we agree with Mr. Berrington, that it contains much curious matter, collected with great assiduity, and many original records. The author's style, when the subject admits expression, is pure and unincumbered, his narration easy, and his reflections just and liberal, at least as much so as can be expected from an undisguised zeal for a certain train of opinions, and certain views of history. His materials are perhaps not well arranged, and he was himself, we are told, so dissatisfied, as, with his own hand, to copy this voluminous work into two or three different forms. This history remained for many years almost unknown, and we can remember when it was sold almost at the price of waste-paper. Its worth is now better ascertained, and the last copy offered for sale, belonging to the marquis Townshend's library, was sold for ten guineas. [1]

DODD (Dr. William), an ingenious divine, of unfortunate memory, was born in 1729, at Bourne in Lincolnshire; of which place his father, of the same names, was many years vicar. After being educated at a private school in classical learning, he was admitted a sizar of Clare-hall in Cambridge in 1745, where he gave early proofs of parts and scholarship, and so early as in 1747 began to publish little pieces of poetry. In this year he published (without his name) "A Pastoral on the Distemper among the horned cattle;" in 1749, "The African prince, now in England, to Zara at his father's court," and "Zara's answer;" in 1750, "A day in Vacation at College," a mock-heroic poem in blank verse; abridgments of Grotius "De jure belli et pacis," and of Clarke on the

[1] Berrington's Preface to the Memoirs of Panzani, where Dodd's share in that work is acknowledged.

being and attributes of God, with sir Jeffrey Gilbert's Abstract of Locke on the human understanding, all inscribed to Dr. Keene, then vice-chancellor of the university, and afterwards bishop of Ely, under the title "Synopsis compendiaria Librorum H. Grotii de jure belli et pacis, S. Clarkii de Dei existentiâ et attributis, et J. Lockii de intellectu humano." He published also, while at Cambridge, "A new Book of the Dunciad, occasioned by Mr. Warburton's edition of the Dunciad complete," in which Warburton is made the hero. About the same time he published proposals for a translation, by subscription, of the Hymns of Callimachus, the fragments of Orpheus, &c. from the Greek; and wrote a tragedy, with choruses, called "The Syracusan." He continued to make frequent publications in this light way, in which there were always marks of sprightliness and ingenuity; but at the same time imbibed that taste for expence and dissipation which finally proved his ruin. In January 1750 he took the degree of B. A. with reputation; and that of master in 1757. Before he was in orders he had begun and finished his selection of "The Beauties of Shakspeare," which he published soon after in 2 vols. 12mo, and, at the conclusion of the preface, tells us, as if resigning all pursuits of the profane kind, that "better and more important things henceforth demanded his attention:" nevertheless, in 1755, he published his translation of the hymns of Callimachus, in English verse; in the preface to which he was assisted by Mr. (afterwards Dr.) Horne, bishop of Norwich. Happy would it have been, had he remained longer in the friendship of that excellent man, whom, however, he soon disgusted by his vanity and unbecoming conduct. His "Callimachus" was dedicated to the duke of Newcastle, by the recommendation of Dr. Keene, bishop of Chester; who, having conceived a good opinion of Dodd at the university, was desirous of bringing him forward into the world.

In 1753 he received orders; and, being now settled in London, soon became a very popular and celebrated preacher. He obtained several lectureships; that of West-Ham and Bow, that of St. James Garlickhithe, and that of St. Olave Hart-street; and was appointed to preach a course of lady Moyer's lectures: and he advanced his theological character greatly, by an almost uninterrupted publication of sermons and tracts of piety. And farther to keep up the profession of sanctity, and increase his popu-

larity, he was very zealous in promoting and assisting at charitable institutions, and distinguished himself much in regard to the Magdalen hospital, which was opened in August 1758: he became preacher at the chapel of this charity, for which he was allowed yearly 100*l.* But, notwithstanding his apparent attention to spiritual concerns, he was much more in earnest, and indeed in earnest only in cultivating his temporal interests; but all his expedients were not successful, and his subservient flattery was sometimes seen through. In 1759 he published in 2 vols. 12mo, bishop Hall's Meditations, and dedicated them to Miss Talbot, who lived in the family of archbishop Secker; and, on the honour the marquis of Granby acquired in Germany, addressed an ode to the marchioness. His dedication to Miss Talbot was too extravagant a piece of flattery not to miss its aim, and gave such offence to the archbishop, that, after a warm epistolary expostulation, his grace insisted on the sheet being cancelled in all the remaining copies.

Dr. Squire, who in 1760 was made bishop of St. David's, had published the year before a work entitled "Indifference for Religion inexcusable:" on the appearance of which, Dodd wrote a sonnet, and addressed it to the author, who was so well pleased with this mark of his attention, that in 1761 he made him his chaplain, and in 1763 procured for him a prebend of Brecon. He also egregiously flattered this prelate in "The Public Ledger," in which he then wrote: and about the same time he is supposed to have defended the measures of administration, in some political pieces. From 1760 to 1767 he superintended and contributed largely to "The Christian's Magazine," for which he received from the proprietors 100*l.* yearly. By all these employments and contrivances he earned money enough to support a man of moderate expences; but a very considerable fortune would have been too small for the luxurious style of living in which he delighted to indulge, and which in him may have been reckoned original, as he never lived in any situation where he could have acquired the habit.

Still, however, he preserved theological appearances; and he now meditated a design of publishing a large commentary on the Bible. In order to give the greater éclat to this undertaking, and draw the public attention upon it, it was announced, that lord Masham presented him with

MSS. of Mr. Locke, found in his lordship's library at Oates*; and that he had helps also from MSS. of lord Clarendon, Dr. Waterland, Gilbert West, and other celebrated men. He began to publish this commentary, 1765, in weekly and monthly numbers; and continued to publish it regularly till it was completed in 3 vols. folio. It was dedicated to his patron bishop Squire, who died in May the year following, 1766; and was lamented (we believe very sincerely) by our commentator, in a funeral sermon dedicated to his widow. This year he took the degree of LL. D. at Cambridge, having been made a chaplain to the king some time before. His next publication was a volume of his poems, in 8vo. In 1769 he published a translation from the French, of "Sermons preached before Lewis XV. during his minority, by Massillon, bishop of Clermont." They were called "Sermons on the duties of the great," and inscribed to the prince of Wales. In 1771 he published "Sermons to Young Men," 3 vols. 12mo. These he dedicated to his pupils Charles Ernst and Philip Stanhope, now earl of Chesterfield, he having become tutor to the latter, by the recommendation of bishop Squire.

In 1772 he was presented to the living of Hockliffe in Bedfordshire: but such a preferment was of little avail in supplying his wants. The habits of expence had gained an irresistible ascendancy over him: he was vain; he was pompous; which persons emerging from low situations in life are apt to be; and thus became involved and sinking under debts. To relieve himself, he was tempted to a step which ruined him for ever with those who had not before seen through his character; and this was, to procure by indirect means the rectory of St. George's, Hanover-square. On the preferment of Dr. Moss to the see of Bath and Wells, in 1774, that rectory fell to the disposal of the crown; on which, Dodd caused an anonymous letter to be sent to lady Apsley, offering the sum of 3000*l.* if by her means he could be presented to the living: the letter was immediately communicated to the chancellor; and, after being traced to the sender, laid before the king. His name was ordered to be struck out of the list of chaplains; the press abounded with satire and invective; he was abused and ridiculed in the papers of the day; and, to

* See the life of Chillingworth, where this matter is more fully explained.

crown the whole, the transaction became a subject of entertainment, in one of Foote's performances at the Haymarket. All the answer he made was a short letter in the newspapers, requesting the public to suspend their opinions, and promising an elucidation of the affair, which never appeared.

Stung with shame, if not remorse, he decamped for a season; and went to his pupil then at Geneva, who added to Hockliffe the living of Winge in Buckinghamshire: but his extravagance continued undiminished, and drove him to schemes which covered him with infamy. He now became the editor of a newspaper, and is said to have attempted a disengagement from his debts by a commission of bankruptcy, in which, however, he failed. From this period every step led to complete his ruin. In the summer of 1776 he went to France; and, as if he had a mind to wanton in folly, paraded in a phaeton at the races on the plains of Sablons, tricked out in all the foppery of French attire. He returned in the beginning of winter, and proceeded to exercise his function with the same formality and affected earnestness as formerly, particularly at the Magdalen chapel, where his last sermon was preached, Feb. 2, 1777*. Two days after this, he signed a bond, which he had forged as from his pupil lord Chesterfield, for the sum of 4200*l.* and, upon the credit of it, obtained a considerable sum of money: but detection instantly following, he was committed to prison, tried and convicted at the Old Bailey, Feb. 24, and executed at Tyburn, June 27, where he exhibited every appearance of penitence. The unusual distance between the pronouncing and executing of his sentence was owing to a doubt for some time, respecting the admissibility of an evidence, whose testimony had been made use of to convict him.

Before concluding this part of his history, we shall enumerate such of his publications as remain unnoticed. These were, "An Elegy on the death of the Prince of Wales;" "The Sisters, or the History of Lucy and Caroline Sanson," 2 vols. 12mo, a work very unfriendly to morals; several occasional Sermons; three on "The Wisdom and Goodness of God in the Vegetable Creation," preached before the Apothecaries' Company; "Thoughts on the glorious

* It is said that his text was taken from Deut. ch. xxviii. verses 65 and 66. There was a fatality in all his actions, and every one could see their tendency, except himself.

Epiphany of our Lord Jesus Christ," a poem, 1758; "Sermons on the Parables and Miracles;" "Account of the Rise, Progress, &c. of the Magdalen Charity;" "A Familiar Explanation of the Poetical Works of Milton," 1762; "Reflections on Death," 1763; "Comfort for the Afflicted under every affliction, with suitable devotions," 1764, 12mo; "The Visitor," a collection of essays originally printed in the Public Ledger, 1766, 2 vols. 12mo; an edition of what is called "Locke's Common-place book to the Bible," 4to; and in 1776 he issued proposals for a History of Free-Masonry, to be comprized in 2 vols. 4to; and had projected an edition of Shakspeare, from which he had great expectations. But of all his works the most curious are, his "Thoughts in Prison, in five parts, viz. the Imprisonment, the Retrospect, public Punishment, the Trial, Futurity:" to which are added, his speech in court before sentence was pronounced on him; his last prayer, written the night before his death; the convict's address to his unhappy brethren, and other miscellaneous pieces, some of which were written for him by Dr. Johnson. Prefixed to the MS. is the ensuing note by himself: "April 23, 1777. I began these thoughts merely from the impression of my mind, without plan, purpose, or motive, more than the situation and state of my soul. I continued them on a thoughtful and regular plan: and I have been enabled wonderfully—in a state, which in better days I should have supposed would have destroyed all power of reflection—to bring them nearly to a conclusion. I dedicate them to God, and to the *reflecting serious* amongst my fellow-creatures; and I bless the Almighty for the ability to go through them, amidst the terrors of this dire place, and the bitter anguish of my disconsolate mind.—The thinking will easily pardon all inaccuracies, as I am neither *able* nor *willing* to read over these melancholy lines with a *curious* and *critical* eye. They are imperfect, but the language of the heart; and, had I time and inclination, might and should be improved. But—— W. D."

This wretched man was married so early as April 1751, even before he was in orders, or had any certain means of supporting himself; but his wife, "though largely endowed with personal attractions, was certainly deficient in those of birth and fortune." She survived to the year 1784. Dr. Dodd exhibits the most awful instance known in our days of the miserable consequences of indulging habits of

gaiety and expence in a profession to which the world looks for a more edifying example. His life, by his own confession, was for many years fearfully erroneous. But the most remarkable part of his history was the uncommon interest excited in the public mind, and the numerous petitions presented to the throne in his favour. Even the talents of Dr. Johnson were engaged to give a fair colouring to his case, and to combine with public sympathy a high opinion of the talents of which the world was about to be deprived. For this purpose the pen of that eminent writer was employed in writing those papers and documents which, to be any thing, ought to have been written by Dodd himself, but which, being immediately known to be Johnson's, could only be considered as a part of that literary quackery which Dodd had so often practised. Dr. Johnson appears indeed in this instance to have been more swayed by popular judgment, than he would perhaps have been willing to allow. The cry was, the honour of the clergy; but if the honour of the clergy was tarnished, it was by Dodd's crime, and not his punishment; for his life had been so long a disgrace to his cloth, that he had deprived himself of the sympathy which attaches to the first deviation from rectitude, and few criminals could have had less claim to such a display of popular feeling.[1]

DODINGTON (GEORGE BUBB), LORD MELCOMBE, the son of a gentleman of fortune in Dorsetshire*, was born in 1691, and appears to have been educated at Oxford. In 1715 he was elected member of parliament for Winchelsea, and was soon after appointed envoy-extraordinary at the court of Spain, in which capacity he signed the treaty of Madrid, and remained there until 1717. In 1720, by the death of his uncle George Dodington of Eastbury in Dorsetshire, he came into possession of a very large estate in that county, on which he built a magnificent

[1] Memoirs prefixed to his "Thoughts in Prison."—Historical Memoirs of his Life and Writings, 1777, 8vo, written by the late Isaac Reed.—Jones's Life of Horne, p. 54.—Gent. Mag. LX. 1010, 1066, 1077, where are some feeble attempts to prove him a penitent.—Boswell's Life of Johnson.

* It has usually been said that he was the son of an apothecary; but a correspondent in the British Critic for Feb. 1809, gives the following account of the family. There were two heiresses in Somersetshire of the name of Dodington; one was married into the family of the marquis of Buckingham, who, by that right became possessed of the estate and magnificent house at Eastbury, after the death of lord Melcombe. The other married an Irish fortune-hunter of the name of Bubb, and the offspring of this marriage was the subject of the present article.

seat at the expence of 140,000*l.* which was often the residence of the first writers of the times, of Thomson, Young, Pitt, Lyttelton, &c. and the beauties of which have been frequently celebrated by them. On this great accession of property, he took the surname of Dodington. In 1721 he was appointed lord lieutenant of the county of Somerset; in 1724 was constituted a lord of the treasury, and obtained the lucrative office of clerk of the pells in Ireland. While he was lord of the treasury, Thomson dedicated the first edition of his "Summer" to him, in 1727; but this dedication, of the flattery of which Thomson became probably ashamed, was never reprinted.

At this period Dodington closely connected himself with sir Robert Walpole, and in 1726 published a poetical epistle addressed to that minister, which is remarkable only for its servility, and which he afterwards, changing the name, addressed to lord Bute. In 1734 he was elected member for Weymouth, and in 1737 he took a very decided part in the contest between George II. and the prince of Wales, in the question about the augmentation of his allowance, and a jointure for the princess. This transaction forms one of the best parts of his "Diary," lately published. At this time he appears to have acted with some coolness towards sir Robert Walpole, in consequence of which he was, in 1740, dismissed from his seat in the treasury, and joined the ranks of opposition; but although his new friends succeeded in procuring the dismissal of the Walpole administration, Dodington was probably disappointed, since he became principally concerned in that opposition which brought about the downfall of this new administration. On their succession to power in 1745, he was made treasurer of the navy, and sworn of the privy-council, but his versatility would not permit him to remain steady to this party. In March 1749, the prince of Wales offered him a full return to his favour, and the principal direction of his affairs, to which Dodington agreed, and resigned his office of treasurer of the navy. He now fancied himself at the head of a formidable band, whom he was about to muster and train, when almost immediately an opposition was formed against him in the prince's household, and, as he informs us, he foresaw there was no prospect of "doing any good." He continued, however, in the household until the prince's death, which put an end to the hopes of all his highness's dependents.

For some time, Mr. Dodington, although desirous of regaining his influence at court, found all his efforts unsuccessful; but at length, on the sudden change which took place in 1755, he accepted his former post of treasurer of the navy under the duke of Newcastle, which he retained until, another change taking place the following year, he was again left alone, and gave up all hopes of establishing himself at court during that reign. On the accession of his present majesty he was very early received into the confidence of lord Bute, and in 1761 was advanced to the peerage by the title of lord Melcombe, yet he attained no ostensible post, nor indeed did he long survive his baronial honours, as he died at his house at Hammersmith, July 28, 1762.

Lord Melcombe is allowed to have been generous, magnificent, and convivial, but more respected as a private gentleman than as a politician. In the one character he was free, easy, and engaging; in the other intriguing, close, and reserved. His reigning passion was to be well at court, and to this object he sacrificed every circumstance of his life. Lord Orford says of him that he was "ostentatious in his person, houses, and furniture, and wanted in his expences the taste he never wanted in his conversation. Pope and Churchill treated him more severely than he deserved, a fate that may attend a man of the greatest wit, when his parts are more suited to society than to composition. The verse remains, the *bon-mots* and sallies are forgotten." He was handsome, and of a striking figure, but in his latter days was probably singular in his dress. Churchill ridicules his wig, and Hogarth has introduced it in one of his "orders of periwigs." His patronage of learned men descended from Young, Thomson, and Glover, to the meaner political hirelings who frequented the prince's court. And among his intimate friends, besides Young, Thomson, and Glover, were Fielding, Bentley, Voltaire, Lyttelton, lord Chesterfield, lord Peterborough, Dr. Gregory Sharpe, &c. and among his lower associates, Ralph, Paul Whitehead, and a Dr. Thomson, a physician without practice or manners, served to add to the hilarity of his table. Most of his biographers have reported that he was a single man, but he certainly was married, as in his letters he frequently speaks of Mrs. Dodington, whose heart was placed in an urn at the top of an obelisk which he erected at Hammersmith. When she died we know

not, but as she left no family, he is reported to have used some singular expedients for procuring an heir, which were as unsuccessful as immoral and foolish. He bequeathed his whole property, a few legacies excepted, to the late Thomas Wyndham, esq. of Hammersmith. The mansion which he built at Eastbury came, as already observed in the note, to the marquis of Buckingham, and was taken down a few years ago. Part of the offices were left standing, and have been converted into a very convenient house by J. Wedgewood, esq. who purchased the estate of the marquis of Buckingham. His villa at Hammersmith became a few years ago the property of the margrave of Anspach.

Lord Melcombe has some literary claims. Two of his Memorials to the court of Spain may be seen in the Historical Register for 1716, p. 205—207, &c. He was concerned in writing the "Remembrancer," an anti-ministerial paper, published in 1744; and was the avowed author of "Occasional observations on a double-titled paper about the clear produce of the Civil List Revenue, from Midsummer 1727 to Midsummer 1761." A pamphlet on the "Expedition to Rochefort" has also been ascribed to him. His poetical efforts, some of which have been admired, were, "An Epistle to sir Robert Walpole, written on his birth-day, Aug. 26," printed in Dodsley's Collection, and afterwards, as we have mentioned, addressed, *mutatis mutandis*, to lord Bute; "An Epistle from John More, apothecary in Abchurch lane, to lord Carteret, upon the treaty of *Worms*;" "Verses in his eating-room at Hammersmith;" "Verses to Mrs. Stubbs;" "Verses written a little before his death to Dr. Young;" some "Love Verses," and other poetry unpublished, and most of which, it is said, is too indelicate for publication; "An Elegy on the Death of queen Caroline" is printed in Coxe's Life of Walpole. But he will long be best known by his celebrated "Diary," published in 1784 by Henry Penruddock Wyndham, esq. On a publication so generally read, our remarks may be spared. The public owe much to the editor for thus "unveiling the mysterious intrigues of a court, and for exposing the latent causes of opposition." The whole proves, that while this publication reflects "some degree of honour on lord Melcombe's abilities, it shows his political conduct to have been wholly directed by the base motives of avarice, vanity, and selfishness."[1]

[1] Diary, as above, the best edition of which is that of 1809, with a copious

DODDRIDGE (Sir John), an eminent English lawyer, the son of Richard Doddridge, of a Devonshire family, was born at Barnstaple in 1555. In 1572 he was entered of Exeter college, Oxford, where he studied four years; after which he was removed to the Middle Temple, London, where he became a great proficient in the law, and a noted counsellor. In the forty-fifth year of the reign of queen Elizabeth he was Lent reader of that house; and on the 20th of January, 1603-4, he was called to the degree of serjeant-at-law, at which time he had the honour of being appointed serjeant to Henry prince of Wales. From this employment he was raised, in the succeeding year, to be solicitor-general to the king, and on the 25th of June 1607, he was constituted his majesty's principal serjeant-at-law, and was knighted on the fifth of July following. In February 1612-13, he was created M. A. at his chambers in Serjeants Inn by the vice-chancellor, the two proctors, and five other members of the university of Oxford. This peculiar honour was conferred upon him in gratitude for the great service he had done to the university in several law-suits depending between the city of Oxford and the university. On the 22d of April 1613, he was appointed one of the judges of the court of king's bench, in which office he continued till his death. In this station he appears to have conducted himself with great integrity as well as ability. However, in April, 1628, he and the other judges of the court were called upon to assign their reasons in the house of lords, for having given judgment against admitting five gentlemen to bail, who had been imprisoned for refusing the loan which had lately been demanded by the crown. Sir Nicholas Hyde, lord chief justice, sir John Doddridge, Mr. Justice Jones, and Mr. Justice Whitlocke, each of them spoke upon the occasion, and made the best defence which the nature of the case would admit. If they were guilty of a mistake, which cannot now reasonably be doubted, they seem to have been led into it in the sincerity of their hearts, from the notions they entertained of regal power, and probably from their perceiving the drift of parliament in these proceedings. Sir John Doddridge, in his speech, asserts the

index.—Faulkner's Hist. of Fulham.—Park's Royal and Noble Authors.—Cumberland's Life.—Some account of his uncle, Knight's Life of Colet.—Hawkins's Life of Johnson.—Dodsley's, Pearch's, and Nichols's Poems.—Bowles's edition of Pope's Works.—Lounger's Common-place Book, vol. I.—Coxe's Life of Walpole.

purity of his own character in the following terms: "It is no more fit for a judge to decline to give an account of his doings than for a Christian of his faith. God knoweth I have endeavoured always to keep a good conscience; for a troubled one who can bear? I have now sat in this court fifteen years, and I should know something. Surely, if I had gone in a mill so long, dust would cleave to my clothes. I am old, and have one foot in the grave; therefore I will look to the better part as near as I can. But *omnia habere in memoria, et in nullo errare, divinum potius est quam humanum.*" He died Sept. 13, 1628, in the seventy-third year of his age, and was buried in the ambulatory before the door of the library, formerly called Lady Mary's Chapel, in the cathedral church of Exeter. Within that library is a very sumptuous monument erected to his memory, containing his figure and that of his wife, cut in alabaster, under a stately arch supported by marble pillars. This learned judge, by his happy education, accompanied with excellent natural parts and unremitted industry, became so general a scholar, that it was said of him, that it was difficult to determine whether he were the better artist, divine, civil or common lawyer. Among his other studies, he was a great lover of antiquities, and attained to such an eminence of knowledge and skill in that department of literature, that he was regarded as one of the ablest members of the famous society of antiquaries, which may be said to have begun in 1571, but which more particularly flourished from 1590 to 1614. He wrote, 1. "The Lawyer's Light; or, due direction for the study of the Law," London, 1629, 4to. 2. "A complete Parson, or a description of advowsons and church livings, delivered in several readings, in an inn of chancery called the New Inn," printed 1602, 1603, 1630, 4to. 3. "The History of the ancient and modern estate of the principality of Wales, duchy of Cornwall, and earldom of Chester," 1630, 4to. 4. "The English Lawyer, a treatise describing a method for the managing of the Laws of this Land, and expressing the best qualities requisite in the student, practiser, judges, &c." London, 1631, 4to. 5. "Opinion touching the antiquity, power, order, state, manner, persons, and proceedings, of the High Courts of Parliament in England," London, 1658, 8vo. 6. "A Treatise of particular Estates," London, 1677, duodecimo, printed at the end of the fourth edition of William Noy's Works,

entitled, "The Ground and Maxims of the Law." 7. "A true representation of forepassed Parliaments to the view of the present times and posterity." This still remains in manuscript. Sir John Doddridge also enlarged a book called "The Magazine of Honour," London, 1642. The same book was afterwards published under his name by the title of "The Law of Nobility and Peerage," Lond. 1657, 1658, 8vo. In the Collection of curious Discourses, written by eminent antiquaries, are two dissertations by our judge; one of which is on the dimensions of the land of England, and the other on the office and duty of heralds in this country. Mr. Bridgman, in his "Legal Bibliography," informs us that many valuable works have been attributed to sir John Doddridge, which in their title-pages have borne the names of others. He mentions particularly Sheppard's "Law of Common Assurances touching Deeds in general," and "Wentworth's office and dutie of Executors;" both which are said to have been written by Doddridge.[1]

DODDRIDGE (PHILIP), an eminent dissenting divine, great-grand-nephew to the preceding, was the son of the nonconformist rector of Shepperton in Middlesex, and was born in London, June 26th, 1702. At his birth he was so weakly that he was regarded as dead; but by attention and care he recovered some degree of strength. His constitution, however, was always feeble, and probably rendered more so by the assiduity with which he prosecuted his studies and public services. To his pious parents he was indebted for early instruction in religion, and for those salutary impressions which were never erased from his mind. His classical education commenced in London, but being left an orphan in his thirteenth year, he was removed to a private school at St. Alban's, where he had the happiness of commencing an acquaintance with Mr. (afterwards Dr.) Samuel Clark, the dissenting minister of the place; and having lost his whole patrimony after his father's death, the protection of this friend enabled him to pursue the course of his studies. In 1718 he left St. Alban's, and retired to the house of his sister, the wife of Mr. John Nettleton, a dissenting minister at Ongar, in Essex, and while deliberating on the course of life which he should

[1] Ath. Ox. vol. I.—Hearne's Discourses, vol. II. p. 432, &c.—Prince's Worthies of Devon.—Fuller's Worthies.—Biog. Brit. note on the Life of Dr. Doddridge, at the beginning.—Bridgman's Legal Bibliography.

pursue, he received offers of encouragement and support from the duchess of Bedford, if he chose to be educated in one of the universities for the church of England; but could not conscientiously comply with the terms of conformity. Others advised him to devote himself to the profession of the law; but before he had finally determined, he received a letter from Mr. Clark, with generous offers of assistance, if he chose the ministry among the dissenters. These offers he thankfully accepted; and after continuing for some months at St. Alban's in the house of his benefactor, he was placed, in October 1719, under the tuition of the reverend John Jennings, who kept an academy for the education of nonconformist ministers at Kibworth in Leicestershire. Here he paid particular attention to classical literature, and cultivated an acquaintance with the Greek writers, and also with the best authors of his own country.

In 1722, having obtained an ample testimonial from a committee of ministers, by whom he was examined, he became a preacher at Kibworth, which he preferred, because it was an obscure village, and the congregation was small, so that he could pursue his studies with little interruption. During his residence at this place, from June 1723 to October 1725, he is said to have excelled as a preacher. At first he paid particular attention to his compositions, and thus acquired a habit of delivering his sentiments usually with judgment, and always with ease and freedom of language, when he was afterwards, by a multiplicity of engagements, reduced to the necessity of extempore speaking. In 1725, he removed to Market-Harborough, to enjoy the conversation and advice of Mr. Some, the pastor of the congregation in that place; and after the year 1727, when he was chosen assistant to Mr. Some, he preached alternately at Kibworth and Market-Harborough. He received several invitations from congregations much more numerous than these; but he determined to adhere to the plan, which he had adopted, of pursuing his schemes of improvement in a more private residence. When he left the academy, his tutor, Mr. Jennings, not long before his death, which happened in 1723, advised him to keep in view the improvement of the course of lectures on which he had attended; and this advice he assiduously regarded during his retirement at Kibworth. Mr. Jennings foresaw, that, in case of his own death, Mr. Doddridge was the most likely of any of his pupils to com-

plete the schemes which he had formed, and to undertake the conduct of a theological academy. Mr. Doddridge's qualifications for the office of tutor were generally known and approved, in consequence of a plan for conducting the preparatory studies of young persons intended for the ministry, which he had drawn up at the desire of a friend, whose death prevented his carrying it into effect. This plan was shewn to Dr. Watts, who had then no personal acquaintance with the author; but he was so much pleased with it, that he concurred with others in the opinion, that the person who had drawn it up was best qualified for executing it. Accordingly he was unanimously solicited to undertake the arduous office; and after some hesitation, and with a very great degree of diffidence, he consented to undertake it. Availing himself of all the information and assistance which he could obtain from conversation and correspondence with his numerous friends, he opened his academy at Midsummer, in 1729, at Market-Harborough. Having continued in this situation for a few months, he was invited by a congregation at Northampton; and he removed thither in December 1729; and in March of the following year, he was ordained according to the mode usually practised among dissenters. In this place he engaged, in a very high degree, the love and attachment of his congregation; and he observes, in his last will, "that he had spent the most delightful hours of his life in assisting the devotions of as serious, as grateful, and as deserving a people, as perhaps any minister had ever the happiness to serve."

In 1730, Mr. Doddridge entered into the matrimonial relation, with a lady who possessed every qualification that could conduce to his happiness, and who survived him many years. At the first removal of the academy to Northampton, the number of students was small; but it increased every year; so that, in 1734, it became necessary to have a stated assistant, to whom the care of some of the junior pupils was committed. The number of students was, one year with another, thirty-four. The system of education being liberal, many received instruction in his academy, who were members of the established church. And in the course of the twenty years, during which Mr. Doddridge presided over it, he acquired high reputation both as a preacher, tutor, and author. Of his detached works, consisting of tracts and sermons, it would be unnecessary to

give a particular list, as they are now published in a collection of his works. The most popular of them was his "Rise and Progress of Religion in the Soul," which has gone through numerous editions, and been translated into the Dutch, German, Danish, and French languages; and the most useful is his "Family Expositor," in 6 vols. 4to, which has lately risen in reputation, and been often reprinted in 6 vols. 8vo. His "Course of Lectures," published after his death by the rev. Samuel Clark, 1763, 4to, is also a work of great utility, and was republished in 1794, 2 vols. 8vo, by Dr. Kippis, with very extensive and valuable additions. Dr. Doddridge also wrote some hymns, and though inferior to those of Dr. Watts, he gave at least one evidence of his poetical taste and powers, in the excellent lines which he wrote on the motto to the arms of his family, "dum vivimus vivamus," which are highly commended by Dr. Johnson, and represented as containing one of the finest epigrams in the English language.

"Live, while you live," the epicure would say,
"And seize the pleasures of the present day."
"Live, while you live," the sacred preacher cries,
"And give to God each moment as it flies:"
Lord, in my views let both united be,
I live in pleasure, when I live to thee.

From the course of Dr. Doddridge's life, and the multiplicity of his labours, his application must have been incessant, and with little time for exercise and recreation. His constitution was always feeble, and his friends deprecated the injurious effects of his unintermitting assiduity and exertion. By degrees, however, his delicate frame was so impaired, that it could not bear the attack of disease. In December 1750, he went to St. Alban's to preach the funeral sermon of his friend Dr. Clark, and in the course of his journey he caught a cold, which brought on a pulmonary complaint, that resisted every remedy. But notwithstanding the advice and remonstrances of those who apprehended his death, and wished to prolong his usefulness, he would not decline or diminish the employments in the academy, and with his congregation, in which he took great delight. At length he was obliged to submit; and to withdraw from all public services to the house of his friend Mr. Orton, at Shrewsbury. Notwithstanding some relief which his recess from business afforded him, his disorder gained ground; and his medical friends ad-

vised him to make trial of the Bristol waters. The physicians of this place afforded him little hope of lasting benefit; and he received their report of his case with Christian fortitude and resignation. As the last resort in his case, he was advised to pass the winter in a warmer climate; and at length he was prevailed upon to go to Lisbon, where he met with every attention which friendship and medical skill could afford him. But his case was hopeless. Arriving at Lisbon on the 13th of October, the rainy season came on, and prevented his deriving any benefit from air and exercise, and in a few days he was seized with a colliquative diarrhœa, which rapidly exhausted his remaining strength. He preserved, however, to the last the same calmness, vigour, and joy of mind, which he had felt and expressed through the whole of his disease. The only anxiety he seemed to feel was occasioned by the situation in which Mrs. Doddridge would be left upon his removal. To his children, his congregation, and his friends in general, he desired to be remembered in the most affectionate manner; nor did he forget a single person, not even his servant, in the effusions of his benevolence. Many devout sentiments and aspirations were uttered by him on the last day but one preceding that of his death. At length, his release took place on the 26th of October, O. S. about 3 o'clock in the morning; and though he died in a foreign land, and in a certain sense among strangers, his decease was embalmed with many tears, nor was he molested, in his last moments, by the officious zeal of any of the priests of the church of Rome. His body was opened, and his lungs were found to be in a very ulcerated state. His remains were deposited in the most respectful manner in the burying-ground belonging to the British factory at Lisbon. His congregation erected in his meeting-house a handsome monument to his memory, on which is an inscription drawn up by his much esteemed and ingenious friend, Gilbert West, esq. Dr. Doddridge left four children, one son and three daughters, and his widow survived him more than forty years. His funeral sermon was preached by Mr. Orton from 1 Cor. xv. 54; and it was extensively circulated under the title of "The Christian's triumph over death." His character stands high among the dissenters, no man with equal powers and equal popularity having appeared among them in the course of the last century, Dr. Watts excepted. Dr. Doddridge was

an indefatigable student, and his mind was furnished with a rich stock of various learning. His acquaintance with books, ancient and modern, was very extensive; and if not a profound scholar, he was sufficiently acquainted with the learned languages to make a considerable figure as a critic and commentator. To history, ecclesiastical as well as civil, he had paid no small degree of attention; and while from his disposition he was led to cultivate a taste for polite literature in general, more than for the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. But the favourite object of his pursuit, and that in which his chief excellence lay, was divinity, taking that word in its largest sense. As a preacher, Dr. Doddridge was much esteemed and very popular. But his biographers have had some difficulty in vindicating him from the charge of being what is called a *trimmer*, that is, accommodating his discourses to congregations of different sentiments; nor do we think they have succeeded in proving him exempt from the appearance at least of inconsistency, or obsequious timidity. We are informed, however, that his piety was ardent, unaffected, and cheerful, and particularly displayed in the resignation and serenity with which he bore his affliction. His moral conduct was not only irreproachable, but in every respect exemplary. To his piety he joined the warmest benevolence towards his fellow-creatures, which was manifested in the most active exertions for their welfare within the compass of his abilities or influence. His private manners were polite, affable, and engaging; which rendered him the delight of those who had the happiness of his acquaintance. No man exercised more candour and moderation towards those who differed from him in religious opinions. Of these qualities there are abundant proofs in the extensive correspondence he carried on with many eminent divines in the establishment, and of other persuasions.

His reputation was such, and the respect of persons of all parties and denominations for his various excellent qualities was so great, that in the close of his life, and in the scene of his last decline, all seemed to vie in testifying their solicitude for his recovery, and their wishes for his obtaining every accommodation that would render his mind and his circumstances easy. During his stay at Bristol, previously to his voyage to Lisbon, he received very par-

ticular expressions of regard from a clergyman of the established church. When Dr. Doddridge undesignedly threw out a hint of the principal reason which caused him to demur about the voyage, and that was the expence of it, this gentleman was both generous and active in promoting a subscription to defray the charges of his voyage. Nathaniel Neal, esq. an eminent solicitor in London, was also very zealous in the management of this business, which he conducted with such success as to be able to inform the doctor, that instead of selling what our author had in the funds, he should be able through the benevolence of friends, to add something to it, after the expence of the voyage was defrayed. As Mrs. Doddridge forfeited a considerable annuity, to which as a widow she would have been entitled, by her husband's dying abroad, a subscription was opened for her, chiefly in London, and in a great measure under the direction of Mr. Neal, by means of which a sum was raised, which was more than equal to the annuity that had been forfeited.[1]

DODOENS, or DODONÆUS (REMBERT), a learned physician and botanist, of a West Friesland family of good repute, was born at Mechlin, in 1517. He studied medicine at Louvaine, and afterwards visited the celebrated universities of France and Italy, and to his medical knowledge added an acquaintance with the classics and polite literature. On his return from Italy, his reputation procured him the honour of being appointed physician to the emperors Maximilian II. and Rodolph II. Having been obliged during the civil wars of his time to quit the imperial court, in order to take care of his property at Mechlin and Antwerp, he resided awhile at Cologne, from whence he was persuaded to return to Antwerp; but soon afterwards he became professor of physic in the newly-founded university of Leyden, with an ample stipend. This took place in 1582, and he sustained the credit of his appointment by his lectures and various writings, till death put a period to his labours in March 1585, in the sixty-eighth year of his age. It appears by his epitaph at Leyden, that he left a son of his own name behind him.

[1] Life by Kippis, in the Biog. Brit. a most prolix and disproportioned article, judiciously abridged in the Cyclopædia. Much information may be derived from Orton's Life.—Letters to and from Dr. Doddridge, 1790, 8vo.—Orton's Letters, 2 vols. 12mo.—Palmer's Letters to Dissenting Ministers, 2 vols. 12mo, &c.

Dodoens is recorded to have excelled in a knowledge of the history of his own country, and especially in genealogical inquiries, as well as in medicine. His chief fame at present rests on his botanical publications, particularly his "Pemptades," or 30 books of the history of plants, in 1 vol. folio, published at Antwerp in 1583, and again in 1612 and 1616. This is still a book of general reference on account of the wooden cuts, which are numerous and expressive. Haller reckons it "a good and useful work, though not of the first rate." The author had previously published some lesser works in 8vo, as "Frugum Historia," printed at Antwerp, in 1552, including the various kinds of corn and pulse, with their virtues and qualities, often copied, as Haller remarks, literally from ancient authors, who perhaps do not always speak of the same plants. This work, likewise, is illustrated by wooden cuts. His "Herbarium Belgicum" first appeared in the German language in 1553, and again in 1557; which last Clusius translated into French. From the French edition "Henry Lyte, esquyer" composed his Herbal, which is pretty nearly a translation of the whole. It was published in 1578, and went through several subsequent editions. This work, in its various languages and editions, is accompanied by wooden cuts, very inferior, for the most part, to those in the above-mentioned "Pemptades." Haller records an epitome of Dodoens by William Kam, printed at London, in 1606, 4to, under the title of "Little Dodoen." This we have never seen.

Dodoens published two 8vo volumes of "Imagines" or wooden cuts of plants, with a few remarks, which went through several impressions, but are now seldom used, being superseded by his "Pemptades." Some of the best of these cuts were employed in his "Florum et Coronariarum Odoratarumque nonnullarum Herbarum Historia," 8vo, published at Antwerp, in 1569; an elegant little volume, resembling the 8vo editions of Clusius; but all these figures are reprinted in the "Pemptades." Haller speaks with praise of the figures in his work on purging and poisonous herbs, barks and roots, Antwerp, 1574, 8vo, and mentions a little book on the Vine, &c. without cuts, neither of which has come under our inspection.[1]

[1] Moreri.—Rees's Cyclopædia.—Niceron, vol. XXXVIII.—Freheri Theatrum.—Foppen Bibl. Belg.—Haller Bibl. Bot.

DODSLEY (ROBERT), an English poet and miscellaneous writer, was born at Mansfield, in Nottinghamshire, in 1703. His father is said to have kept the free-school at Mansfield, a situation in which it is natural to suppose he could have bestowed some education on his children, yet it is not easy to reconcile this with the servile track of life into which they were obliged to enter. He is described as a little deformed man, who, after having a large family by his first wife, married at the age of seventy-five a young girl of only seventeen years, by whom he had a child. Of his sons, Alvory lived many years, and died in the service of the late sir George Saville; Isaac was for some time gardener to Mr. Allen, of Prior-park, and afterwards to lord Weymouth, at Long-leat. In these two families he spent fifty-two years of his life; and has the credit of being the projector of some of the beautiful plantations at both those seats. He retired from Long-leat at the age of seventy-eight, and died about three years after. There was a third, John, whose name with that of Alvory, and of the father, is among the subscribers to our poet's first publication. James, who was twenty-two years younger than Robert, will come to be mentioned hereafter; when he was taken into partnership. How he passed the preceding part of his time is not known. Of Robert, nothing is now remembered in his native town, but a traditional story, that he was put apprentice to a stocking-weaver of that place, and that, being almost starved, he ran away, and was hired by a lady as her footman: this lady, it is added, observing that he employed his leisure hours in reading, gave him every encouragement; and soon after he wrote an entertainment, which was shewn to Pope and others. Part of this story is probable, but too much of his history is crowded into it. His first service was not that of a lady, nor was the entertainment (The Toy-shop) his first production.

Although he was probably not in many stations of the menial kind, it is certain that he was once footman to Charles Dartiquenave, (or, as spelt by Swift, Dartineuf,) esq. paymaster of the works, and the *Darty* who is noticed by Pope,

> "Each mortal has his pleasure; none deny,
> Scarsdale his bottle, Darty his ham-pye."

His gluttony, which was long proverbial, suggested to lord Lyttelton to introduce him, in his Dialogues of the

Dead, holding a conversation with Apicius. The story of the *Ham-pye*, Dr. Warton assures us, was confirmed by Dodsley, who knew Dartineuf, and, as he candidly owned, had waited on him at dinner; or, as he said more explicitly to Dr. Johnson, "was his footman." He served afterwards, in the same humble station, in the family of the hon. Mrs. Lowther, where his conduct procured him respect, and his abilities, distinction. Several of his smaller poems were written while in this family, and being shewn to his mistress and her visitors, he was encouraged to publish them by a very liberal subscription, including about two hundred names of considerable note. His volume had the very appropriate title of "The Muse in Livery; or, The Footman's Miscellany," a thin 8vo, published in 1732. In his preface he alludes very feelingly to the many disadvantages of his humble condition; and in an emblematical frontispiece is a figure intended to represent himself, the right foot chained to *despair*, the right hand chained by *poverty* to *misery*, *folly*, and *ignorance*, the left hand *winged*, and endeavouring in vain to reach *happiness*, *virtue*, and *knowledge*.

The volume contains the "Epistle to Stephen Duck;" "Kitty," a pastoral; "The Petition;" "Rome's pardon," under the title of "The Devil is a Dunce;" "Religion," a simile; "The Epithalamium," called here, an Entertainment designed for the Wedding of governor Lowther and miss Pennington; and the "Advice," which were reprinted in his volume of Trifles."

His next attempt was more successful than the publication of his poems, and, considering the disadvantages of a life of servitude, more extraordinary; he wrote a dramatic piece, entitled "The Toy-shop," the style of which discovers an improvement which to those who had just read "The Muse in Livery," must have appeared wonderful. This the author determined to submit to Pope in manuscript. He tells us he had a great regard for that poet, before he had the honour of being known to him, and "it was a great mortification to him that he used to think himself too inconsiderable ever to merit his notice or esteem. However, some time after I had wrote the Toy-shop, hoping there was something in it which might recommend me to him in a moral capacity, at least, though not in a poetical one, I sent it to him, and desired his opinion of it; expressing some doubt, that though I designed it for the

stage, yet, unless its novelty would recommend it, I was afraid it would not bear a public representation, and therefore had not offered it to the actors."

Pope's answer to this application may appear in this place without impropriety, as it has escaped the collectors of his letters, and exhibits his kindness to unprotected genius in a very favourable light.

"SIR, *Feb.* 5, 1732-3.

I was very willing to read your piece, and do freely tell you, I like it, as far as my particular judgment goes. Whether it has action enough to please the stage, I doubt; but the morality and satire ought to be relished by the reader. I will do more than you ask me; I will recommend it to Mr. Rich. If he can join it to any play, with suitable representations, to make it an entertainment, I believe he will give you a benefit night; and I sincerely wish it may be turned any way to your advantage, or that I could show you my friendship in any instance. I am, &c."

Pope accordingly recommended it to Mr. Rich, and ever after bestowed his "favour and acquaintance" on the author. The hint of this excellent satire, for it scarcely deserves the name of drama, was taken from Randolph's "Muse's Looking-glass." It was acted at Covent-garden theatre in 1735, and met with great success; but was yet more popular, when printed, being indeed much better calculated for the closet than the stage. There is an ease and elegance in the style which raise our opinion of Dodsley's natural talents; and so many circumstances of public and private absurdities are brought together, as to afford decisive proof that he had a mind far above his situation, and that with habits of attentive observation of life and manners, he cherished the justest moral feelings. Such was his situation, however, that for some time he was supposed to be only the nominal author of the "Toy-shop;" but when he asserted his claim, he became more noticed, and the theatre more easily accessible to his future dramatic attempts. The profits of his volume of poems, and the Toy-shop, enabled him to set up in business, and with much judgment he chose that of a bookseller, which his friends might promote, and which might afford him leisure and opportunity to cultivate his talents. At what time he quitted service is not known, but he commenced the bookselling trade at a shop in Pall Mall, in 1735, and

by Pope's friendly interest, and his own humble and prudent behaviour, soon drew into his little premises such a society of men of genius, taste, and rank, as have seldom met. Many of these he afterwards had the honour to unite together in more than one scheme of literary partnership.

In the mean time, the success of his first dramatic piece encouraged him to attempt another better adapted to stage rules. This was his farce of "The King and the Miller of Mansfield," the plot of which is founded on a traditional story in the reign of Henry II. It was performed in 1736-7, and with applause scarcely inferior to that of the "Toy-shop." In 1737-8, he produced "Sir John Cockle at Court," intended as a sequel to the King and the Miller, but it had the usual fate of sequels, to suffer by comparison. His next dramatic performance was "The Blind Beggar of Bethnal-green," a ballad farce, acted in 1741, but with little success. The songs, however, are not unfavourable specimens of lyric simplicity.

Almost from the commencement of trade, Dodsley became a speculator in various literary undertakings, either original or compiled. So rapid was his success, that before he had been three years in business, he became a purchaser of copyrights; and it is among the most striking of those occurrences which diversify the lives of men of literary eminence, that, in 1738, the truly illustrious Dr. Samuel Johnson was glad to sell his first original publication to humble Robert Dodsley, for the small sum of ten guineas. We find by Mr. Boswell's very interesting account of this transaction, that Dodsley was the first to discover the merits of Johnson's "London," and was desirous to purchase an article of which as a tradesman he had not miscalculated the value. But before this time Dodsley's shop must have been in considerable reputation, as in April 1737 he published Pope's "Second Epistle of the Second Book of Horace," and in the following month Pope assigned over to him the sole property of his "Letters," and afterwards that of vols. V. and VI. of his Works, and some of his detached pieces. Not long after, Young and Akenside published their works at his shop, and as early as March 1738-9, he became a partner with some of his brethren in the copyright of established authors*.

* About this time he had the misfortune to incur the displeasure of the house of lords by publishing Paul Whitehead's satire entitled "Manners."

The first of his literary schemes was a periodical journal, which appears to have escaped the researches of his biographers, entitled "The Public Register, or Weekly Magazine," begun Jan. 3, 1741, each number of which consisted of sixteen 4to pages, handsomely printed, and was sold for three-pence. Although Dodsley appears to have lived on friendly terms with Cave, the printer, who referred Johnson to him as a fit publisher of the "London," yet this Register was undoubtedly one of the many attempts made at that time to rival the uncommon and much envied success of the Gentleman's Magazine, and like them was soon obliged to yield to the superior popularity of that valuable miscellany. Dodsley and Cave abused one another a little, as rival projectors, but were probably reconciled when the cause was removed. The contents of Dodsley's "Public Register" were original letters and essays in prose and verse; records of literature; the substance of the parliamentary debates, with news foreign and domestic, and advertisements relating to books. The original essays were contributed by his friends, and many of them probably by himself. It proceeded as far as the twenty-fourth number, when the editor thought proper to stop. He urges in his farewell address, "the additional expense he was at in stamping it, and the ungenerous usage he met with from one of the proprietors of a *certain monthly pamphlet*, who prevailed with most of the common newspapers not to advertise it." In 1745, he wrote a little poetical piece called "Rex et Pontifex," which he meant as an attempt to introduce a new species of pantomime upon the stage. It was not, however, received by any of the theatres, and probably was considered only as a political effusion for a temporary purpose.

In 1746, he projected another periodical work, entitled "The Museum, or the Literary and Historical Register," published every fortnight, in an 8vo size. Of this concern he had only a fourth share, the rest being the property of Mess. Longman, Shewell, Hitch, and Rivington. It extended to three volumes, and contains a greater va-

Ben Victor was partly the means of saving him from the worst consequences of this affair, by requesting the earl of Essex (one of those libelled in the poem) to present an humble petition from Dodsley, which his lordship did with so much effect, that Dodsley was discharged on paying his fees, which came "to seventy odd pounds; a tolerable sum," Victor adds, "for one week's scurvy lodging in the Butcher-row." Victor's Letters, vol. I.

riety of original essays of real merit than any similar undertaking within our memory, nor will this be doubted, when it is added that among the contributors were Spence, Horace Walpole, the two Wartons, Akenside, Lowth, Smart, Gilbert Cooper, William Whitehead, Merrick, and Campbell. This last wrote those political papers which he afterwards collected, enlarged, and published under the title of "The Present State of Europe."

In 1748 our author published a work of yet greater popularity and acknowledged value in the instruction of youth, his "Preceptor," to which some of the parties just mentioned contributed. Dr. Johnson furnished the Preface, and "The Vision of Theodore the Hermit." In the beginning of the following year, Dodsley purchased Johnson's "Vanity of Human Wishes," for the small sum of fifteen guineas, but Johnson reserved the right of printing one edition. It is a better proof of Dodsley's enterprizing spirit that he was the first who suggested the scheme of the English Dictionary, upon which Dr. Johnson was at this time employed; and is supposed to have procured some hints from Pope, among whose friends a scheme of this kind had been long entertained. Pope, however, did not live to see the excellent Prospectus which Johnson published in 1747. In 1748, Dodsley collected together in one volume his dramatic pieces, under the modest title of "Trifles." On the peace of Aix-la-Chapelle, he wrote the "Triumph of Peace," a masque, which was set to music by Dr. Arne, and performed at Drury-lane in 1748-9. In 1750 he published a small volume, unlike any of his former attempts, entitled "The Œconomy of Human Life, translated from an Indian manuscript, written by an ancient Bramin; to which is prefixed, an account of the manner in which the said manuscript was discovered. In a letter from an English Gentleman, now residing in China, to the earl of *****." Whether from modesty, fear, or merely a trick of trade, Dodsley affected to be only the publisher of this work, and persisted in his disguise for some time. Conjecture gave it to the earl of Chesterfield, and not quite so absurdly as Mrs. Teresa Constantia Phillips complimented that nobleman on being author of the "Whole Duty of Man." Chesterfield had a friendship for Dodsley, and would not contradict a report which rendered the sale of the "Œconomy" both rapid

and extensive. The critics, however, in the Monthly Review, and Gentleman's Magazine, were not to be deceived.

It would be unnecessary to say much on the merit of a piece which is so well known. During its early popularity, it occasioned many imitations, the principal of which were, "The Second part of the Œconomy of Human Life;" "The Œconomy of Female Life;" "The Œconomy of the Sexes;" and "The Œconomy of a Winter's Day," an humourous burlesque. Dodsley's "Œconomy," however, outlived these temporary efforts, and continued to be praised and read as the production of lord Chesterfield. The real author, although he might secretly appropriate this praise to himself, was perhaps not very well pleased to find that he seldom was suspected to have deserved it. His next production appears to have occupied his thoughts and leisure hours for a considerable time. This was a poem, intended to be comprized in three books, treating of agriculture, commerce, and arts. Of these, by way of experiment, he published the first, under the general title of "Public Virtue," in 1754; but it did not meet with such encouragement as to induce him to complete his design. It is written in blank verse, to which his ear was not very well attuned; but with many imperfections, this poem has likewise many beauties. He appears to have contemplated rural scenery with the eye of a poet. In the didactic part, he fails as others have failed before him, who wished to convey mechanical instruction with solemn pomp, and would invoke the heroic muse to tell what an unlettered farmer knows better. To console himself for the cool reception of this work, he told Dr. Johnson that "*Public Virtue* was not a subject to interest the age."

About this time, he established, in conjunction with Moore, a periodical paper, entitled "The World," a name which Dodsley is allowed to have suggested after the other partners had perplexed themselves in vain for a proper one. Lord Lyttelton, although no contributor himself, used his influence with his friends for that purpose, and Dodsley procured papers from many of his friends and customers. One paper only, No. 32, is acknowledged to come from his own pen. By undertaking to pay Moore a stipulated sum for each paper, whether contributed by that writer, or sent by volunteers, Dodsley secured to himself the copyright, and was amply repaid not only by its sale in

single numbers, but by the many editions printed in volumes. When it was concluded in 1756, he obtained permission of the principal writers to insert their names, which gave it an additional interest with the public. A few chose, at that time, to remain concealed, who have since been discovered, and some are yet unknown. Chesterfield and Horace Walpole were known at the time of publication.

In 1758, Dodsley wrote "Melpomene, or the Regions of Terror and Pity," an ode, but concealed his being the author, and employed Mrs. Cooper as his publisher. The consequence was that this ode, in which it is universally acknowledged that there are many sublime passages, was attributed to some promising young man, whom years and cultivation would lead to a high rank among poets. Mary Cooper, who was also the publisher of the World, lived in Paternoster-row, and appears to have been frequently employed in this capacity by Dodsley and others, when they did not choose that their names should appear to the first edition of any work.

In the same year, Dodsley produced his tragedy of "Cleone," at Covent-garden theatre. This is said to have been rejected by Garrick with some degree of contempt, principally because there was not a character in it adapted to the display of his talents; and when it was performed for the first time at the rival theatre, he endeavoured to diminish its attraction by appearing the same night in a new character at Drury-lane. The efforts of jealousy are sometimes so ridiculous, as to make it difficult to be believed that they are seriously intended. But notwithstanding this malicious opposition, Cleone was played with great success for many nights, although the company at Covent-garden, with the exception of Mrs. Bellamy, were in no reputation as tragedians. How powerfully the author has contrived to excite the passions of terror and pity, was lately seen, when this tragedy was revived by Mrs. Siddons. Its effect was so painful, and indignation at the villainy of Glanville and Ragozin approached so near to abhorrence, that the play could not be endured. There are, indeed, in this piece, many highly-wrought scenes, and the madness of Cleone deserves to rank among the most pathetic attempts to convey an idea of the ruins of an amiable and innocent mind. For Garrick's opinion we can have little respect; and perhaps he was not sincere in giving it. The prologue to Cleone was written by Melmoth, and the epi-

logue by Shenstone. Dodsley omitted about thirty lines of the latter, and substituted twelve or fourteen of his own, but restored the epilogue as originally written, in the fourth edition, at which it arrived in less than a year. Such was the avidity of the public, occasioned probably in a great measure by the opposition given to the performance of the play, that two thousand copies were sold on the first day of publication. Pope, when very young, had attempted a tragedy on the same subject, which he afterwards burnt, as he informed Dodsley, when the latter sent him his Cleone, in its first state, requesting his advice. Pope encouraged him to bring it out, but wished he would extend the plan to the accustomed number of five acts. Dodsley acted with sufficient caution in keeping his piece rather more than "nine years," and then submitted it to lord Chesterfield and other friends, who encouraged him to offer it to the stage, and supported it when produced. Dr. Johnson was likewise among those who praised its pathetic effect, and declared that "if Otway had written it, no other of his pieces would have been remembered." Dodsley, to whom this was told, said very justly, that "it was too much."

This was an important year (1758) to our author in another respect. He now published the first volume of the "Annual Register," projected in concert with the illustrious Edmund Burke, who is supposed to have contributed very liberally to its success. This work was in all its departments so ably conducted, that although he printed a large impression, he and his successor were frequently obliged to reprint the early volumes. Its value as an useful and convenient record of public affairs was so universally felt, that every inquirer into the history of his country must wish it had been begun sooner. Dodsley, however, did not live to enjoy its highest state of popularity; but some years after his death it became irregular in its times of publication, and the general disappointment which such neglect occasioned, gave rise, in 1780, to another work of the same kind, under the name of the New Annual Register. This for many years was a powerful rival, until the unhappy æra of the French revolution, when the principles adopted in the New Register gave disgust to those who had been accustomed to the Old, and the mind, if not the hand of Burke appearing again in the latter, it resumed and still maintains its former reputation, under the manage-

ment of Messrs. Rivington, who succeeded the late James Dodsley in the property.

In 1760, our author published his "Select Fables of Esop and other Fabulists," in three books, which added very considerably to his reputation, although he was more indebted than has been generally supposed to his learned customers, many of whom seem to have taken a pleasure in promoting all his schemes. The Essay on Fable, prefixed to this collection, is ascribed to Dodsley by the author of his life in the Biographia. Dodsley probably drew the outline of the essay, but Shenstone produced it in the shape we now find it.

When, after selling two thousand copies of this excellent collection, within a few months, Dodsley was preparing a new edition, Shenstone informs us that Mr. Spence offered to write the life afresh; and Spence, Burke, Lowth, and Melmoth, advised him to discard *Italics*.—Such particulars may appear so uninteresting as to require an apology, but they add something to the history of books, which is a study of importance as well as of pleasure, and they show the very high respect in which our author was held. Here we have Shenstone, Spence, Burke, Lowth, and Melmoth clubbing their opinions to promote his interest, by improving the merit of a work, which, however unjustly, many persons of their established character would have thought beneath their notice*.

On the death of Shenstone, in the beginning of the year 1763, Dodsley endeavoured to repay the debt of gratitude, by publishing a very beautiful edition of the works of that poet, to which he prefixed a short account of his life and writings, a character written with much affection, a description of the Leasowes, &c. He had now retired from the active part of his business, having realized a considerable fortune, and was succeeded by his brother James, whom he had previously admitted into partnership,

* Among other of Dodsley's publications, may be enumerated his "Fugitive Pieces," in two volumes, written by Spence, lord Whitworth, Burke, Clubbe, Hay, Cooper, Hill, and others; "London and its Environs," 6 vols. 8vo, in which he was assisted by Horace Walpole, who procured the lists of paintings; "England Illustrated," 2 vols. 4to. His collection of "Poems," in 6 vols. 8vo, the last edition of which was edited by Mr. Isaac Reed in 1782, with biographical notes; and his collection of "Old Plays," a second edition of which was published in 1780 by the same editor. During the publication of his Poems in separate volumes he solicited and obtained original pieces from most of his literary friends. See Hull's Select Letters, *passim*.

and who continued the business until his death in 1797, but without his brother's spirit or intelligence.

During the latter years of our author's life, he was much afflicted with the gout, and at length fell a martyr to it, while upon a visit to his learned and useful friend the rev. Joseph Spence at Durham. This event happened September 25, 1764, in the sixty-first year of his age. He was interred in the abbey church-yard of that city, with a homely tribute to his memory on his tomb-stone.

In 1772, a second volume of his works was published, under the title of "Miscellanies," viz. Cleone, Melpomene, Agriculture, and the Œconomy of Human Life. Two of his prose pieces, yet unnoticed, were inserted in the later editions of his first volume; the "Chronicle of the Kings of England," in imitation of the language of Scripture, and an ironical Sermon, in which the right of mankind to do what they will is asserted. Neither of these has contributed much to his reputation.

After the incidental notices taken of his different writings in this sketch of his life, little remains to be added as to their general character. As a poet, if poets are classed by rigorous examination, he will not be able to maintain a very elevated rank. His "Agriculture" was probably intended as the concentration of his powers, but the subject had not been for many years of town-life very familiar to him, and had he been more conversant in rural œconomy, he could not give dignity to terms and precepts which are neither intelligible nor just when translated from the homely language of the farm and the cottage. Commerce and the Arts, had he pursued his plan, were more capable of poetical illustration, but it may be doubted whether they were not as much above his powers, as the other is beneath the flights of the heroic muse. The "Art of Preaching" shows that he had not studied Pope's versification in vain. It is not, however, so strictly an imitation of Horace's Art of Poetry, which probably he could not read, as of Pope's manner of modernizing satire. It teaches no art, but that which is despicable, the art of casting unmerited obloquy on the clergy.

Upon the whole, the general merit of his productions, and the connexions he formed with many of the most eminent literary characters of his time, have given a considerable popularity to the name of Dodsley; and his personal character was excellent. Although flattered for his early

productions, and in a situation where flattery is most dangerous, he did not yield to the suggestions of vanity, nor considered his patrons as bound to raise him to independence, or as deserving to be insulted, if they refused to arrogant indolence what they willingly granted to honest industry. With the fair profits of his first pieces, he entered into business, and while he sought only such encouragement as his assiduity might merit, he endeavoured to cultivate his mind by useful, if not profound erudition. His whole life, indeed, affords an important lesson. Without exemption from some of the more harmless artifices of trade, he preserved the strictest integrity in all his dealings, both with his brethren, and with such authors as confided to him the publication of their works; and he became a very considerable partner in those large undertakings which have done so much credit to the booksellers of London.

In his more private character, Dodsley was a pleasing and intelligent companion. Few men had lived on more easy terms with authors of high rank, as well as genius; and his conversation abounded in that species of information which, unfortunately for biographers, is generally lost with those by whom it has been communicated. By his letters, some of which we have seen, he appears to have written with ease and familiar pleasantry, and the general style of his writings affords no reason to remember that he was deprived of the advantages of education. So much may application, even with limited powers, effect, while those who trust to inspiration only, too frequently are content to excite wonder, and dispense with industry, mistaking the bounty-money of fame for its regular pay.[1]

DODSON (MICHAEL), an English barrister, was the son of the Rev. John Dodson, M. A. a dissenting minister of Marlborough, in Wiltshire, and of Elizabeth, one of the daughters of Mr. Foster, an attorney-at-law of the same place. He was born at Marlborough on the 20th or 21st Sept. 1732, and educated partly under the care of his father, and partly at the grammar-school of that town; and under the direction of his maternal uncle, sir Michael Foster, he was brought up to the profession of the law. After being admitted of the Middle Temple, London, August 31, 1754, he practised many years with considerable

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit.

reputation, as a special pleader. His natural modesty and diffidence discouraged him from attending the courts, and therefore he did not proceed to be called to the bar till July 4, 1783. This measure contributed, as was intended, more to the diminution than to the increase of professional business. He was appointed one of the commissioners of bankrupts in 1770, during the chancellorship of lord Camden, and was continued in that situation till the time of his death. On December 31, 1778, Mr. Dodson married miss Elizabeth Hawkes, his cousin-german, and eldest daughter of Mr. Hawkes, of Marlborough. He enjoyed a life of uninterrupted good health, and indeed little alteration was observeable in his strength or general habits till nearly the last year of his life. It was not till the month of October 1799, that he began more sensibly to feel the effect of disease; and, after a confinement to his room of about a fortnight, he died of a dropsy in his chest, at his house in Boswell-court, Carey-street, London, on the 13th of November of that year; and was buried in Bunhill-fields the 21st of the same month. Mr. Dodson's legal knowledge and discrimination were deservedly estimated by those to whom he was known, and who had occasion to confer with him upon questions of law. He was deliberate in forming his opinion, and diffident in delivering it, but always clear in the principles and reasons on which it was founded. His general acquaintance with the laws, and veneration for the constitution of his country, evinced his extensive acquaintance with the principles of jurisprudence, and his regard for the permanence of the liberties of Britain. In 1762, Mr. Justice Foster published his book, entitled, "A Report of some proceedings on the commission for the trial of the Rebels in the year 1746, in the county of Surrey; and of other crown cases; to which are added, Discourses upon a few branches of the Crown Law." This work will be to him, said Mr. Dodson, "monumentum ære perennius." The impression being large, and a pirated edition being made in Ireland, a new edition was not soon wanted in England; but in 1776 Mr. Dodson published a second edition with some improvements, and with remarks in his preface on some objections made by Mr. Barrington in his "Observations on the more ancient Statutes." In 1792 he published a third edition, with an appendix, containing three new cases, which the author had intended to insert in the first edition, and had

caused to be transcribed for that purpose. In 1795 Mr. Dobson drew up a life of his truly learned and venerable uncle sir Michael Foster, which was to have formed a part of the sixth volume of the new edition of the Biographia Britannica. It has since been printed separately in 1811, 8vo. But the public are in possession of more ample documents of Mr. Dodson's deep research and critical judgment in biblical literature, than in legal disquisitions. He had very attentively and dispassionately examined the evidences of revelation, and was firmly convinced of the truth of its pretensions. He was zealous for the true and rational interpretation of its scriptures, because he was strongly persuaded of the great influence such interpretation would have on its reception in the world, and on the consequent happiness of mankind. But having a turn for biblical criticism, and having embraced the principles of the unitarians, he published many papers in a work entitled "Commentaries and Essays," written by the members of a small "Society for promoting the knowledge of the Scriptures." Mr. Dodson was a very early member of this society, not only communicating some papers of his own, but conducting through the press some of the contributions of others. In 1790 he laid before the public, as the result of many years' study, "New translation of Isaiah, with notes supplementary to those of Dr. Lowth, late bishop of London, and containing remarks on many parts of his Translation and Notes, by a Layman." In this he has taken more freedoms than can be justified by the principles of sound criticism; which drew forth an able answer from the pen of Dr. Sturges, in "Short remarks on a new Translation of Isaiah," 8vo. To this Mr. Dodson replied, with urbanity and candour, in "A Letter to the Rev. Dr. Sturges, &c." 8vo, 1791.[1]

DODSWORTH (Roger), an eminent antiquary, the son of Matthew Dodsworth, registrar of York cathedral, and chancellor to archbishop Matthews, was born July 24, 1585, at Newton Grange, in the parish of St. Oswald, in Rydale, Yorkshire. He died in August 1654; and was buried at Rufford, Lancashire. He was a man "of wonderful industry, but less judgment; always collecting and transcribing, but never published any thing." Such is

[1] Biographical Memoir privately circulated by Dr. Disney.—Preface to the 8vo edition of the Life of sir Michael Foster.

the report of him by Wood; who in the first part of it, Mr. Gough observes, drew his own character. "One cannot approach the borders of this county," adds this topographer, in his account of Yorkshire, "without paying tribute to the memory of that indefatigable collector of its antiquities, Roger Dodsworth, who undertook and executed a work, which, to the antiquaries of the present age, would have been the stone of Tydides." One hundred and twenty-two volumes of his own writing, besides original MSS. which he had obtained from several hands, making all together 162 volumes folio, now lodged in the Bodleian library, are lasting memorials what this county owes to him, as the two volumes of the Monasticon (which, though published under his and Dugdale's names conjointly, were both collected and written totally by him) will immortalize that extensive industry which has laid the whole kingdom under obligation. The patronage of general Fairfax (whose regard to our antiquities, which the rage of his party was so bitter against, should cover his faults from the eyes of antiquaries) preserved this treasure, and bequeathed it to the library where it is now lodged. Fairfax preserved also the fine windows of York cathedral; and when St. Mary's tower, in which were lodged innumerable records, both public and private, relating to the northern parts, was blown up during the siege of York, he gave money to the soldiers who could save any scattered papers, many of which are now at Oxford; though Dodsworth had transcribed and abridged the greatest part before. Thomas Tomson, at the hazard of his life, saved out of the rubbish such as were legible; which, after passing through several hands, became the property of Dr. John Burton, of York, being 1868, in thirty bundles. Wallis says they are in the cathedral library. Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in churches.

Fairfax died in 1671; his nephew, Henry Fairfax, dean of Norwich, gave Roger Dodsworth's 162 volumes of collections to the university of Oxford; but the MSS. were not brought thither till 1673, and then in wet weather, when Wood with much difficulty obtained leave of the vice-chancellor to have them brought into the muniment-room in the school-tower, and was a month drying them on the leads. Many transcripts from them are in various collections, particularly the British museum, where are

also many of Dodsworth's letters. Hearne, in a transport of antiquarian enthusiasm, "blesses God that he was pleased, out of his infinite goodness and mercy, to raise up so pious and diligent a person, that should, by his blessing, so effectually discover and preserve such a noble treasure of antiquities as is contained in these volumes: most of them written with his own hand, and the genealogical tables, and the notes on them, done with that exquisite care and judgment, that I cannot but think otherwise of this eminent person than the author of the 'Athenæ Oxonienses.' For it plainly appears to me, that his judgment and sagacity were equal to his diligence; and I see no reason to doubt, but that if he had lived to write the Antiquities of Yorkshire (as he once designed), it would have appeared in a very pleasing and entertaining method, and in a proper and elegant style, and set out with all other becoming advantages." [1]

DODWELL (HENRY), a very learned writer, was born in the parish of St. Warburgh in Dublin, towards the latter end of October 1641, and baptized November 4th. His father, who was in the army, had an estate at Connaught, but it being seized by the Irish rebels, he came, with his wife and child, to England in 1648, to obtain some assistance among their relations. After some stay in London, they went to York, and placed their son in the free-school of that city, where he continued five years, and laid the foundation of his extensive learning. His father, after having settled him with his mother at York, went to Ireland, to look after his estate, but died of the plague at Waterford: and his mother, going thither for the same purpose, fell into a consumption, of which she died, in her brother sir Henry Slingsby's house. Being thus deprived of his parents, Mr. Dodwell was reduced to such streights that he had not money enough to buy pen, ink, and paper; and suffered very much for want of his board being regularly paid *. Thus he continued till 1654, when his uncle, Mr. Henry Dodwell, rector of Newbourn

* In this more liberal age it will scarcely be credited that this youth was forced to use such paper as young gentlewomen had covered their work with, and thrown away as no longer fit for their use, he having no other to write his exercises on; and to make use of charcoal, instead of pen and ink, which he had not money to purchase; and then, when he came to school, to borrow pen and ink of his school-fellows to fit his exercises for his master's sight.

[1] Gough's Topography, vol. I.—Archæologia, vol. I.

and Hemley in Suffolk, sent for him, discharged his debts, and assisted him in his studies. With him he remained about a year, and then went to Dublin, where he was at school for a year longer. In 1656 he was admitted into Trinity-college in that city, of which he was successively chosen scholar and fellow. But in 1666 he quitted his fellowship, in order to avoid going into holy orders, for by the statutes of that college, the fellows are obliged to take orders when they are masters of arts of three years standing. The learned bishop Jer. Taylor offered to use his interest to procure a dispensation of the statute, but Mr. Dodwell refused to accept of it, lest it should be construed into a precedent injurious afterwards to the college. The reasons given for his declining the ministerial function were, 1. The great weight of that office, and the severe account which the ministers of Christ have to give to their Lord and Master. 2. His natural bashfulness, and humble opinion, and diffidence of himself; though he was, unquestionably, very well qualified in point of learning. 3. That he thought he could do more service to religion, and the church, by his writings, whilst he continued a layman, than if he took orders; for then the usual objections made against clergymen's writings on those subjects, *viz.* "That they plead their own cause, and are biassed by self-interest," would be entirely removed.

Mr. Dodwell came the same year to England, and resided at Oxford for the sake of the public library. Thence he returned to his native country, and in 1672 published, at Dublin, in 8vo, a posthumous treatise of his late learned tutor John Stearn, M. D. to which he put a preface of his own. He entitled this book, "De Obstinatione: Opus posthumum Pietatem Christiano-Stoicam scholastico more suadens:" and his own preface, "prolegomena Apologetica, de usu Dogmatum Philosophicorum," &c. in which he apologizes for his tutor; who, by quoting so often and setting a high value upon the writings and maxims of the heathen philosophers, might seem to depreciate the Holy Scriptures. Mr. Dodwell therefore premises first, that the author's design in that work is only to recommend moral duties, and enforce the practice of them by the authority of the ancient philosophers; and that he does not meddle with the great mysteries of Christianity, which are discoverable only by divine revelation. His second work was, "Two letters of advice. 1. For the Susception of

Holy Orders. 2. For Studies Theological, especially such as are rational." To the second edition of which, in 1681, was added, "A Discourse concerning the Phœnician History of Sanchoniathon," in which he considers Philo-Byblius as the author of that history. In 1673, he wrote a preface, without his name, to "An introduction to a Devout Life," by Francis de Sales, the last bishop and prince of Geneva; which was published at Dublin, in English, this same year, in 12mo. He came over again to England in 1674, and settled in London; where he became acquainted with several learned men; particularly, in 1675, with Dr. William Lloyd, afterwards successively bishop of St. Asaph, Litchfield and Coventry, and Worcester *. With that eminent divine he contracted so great a friendship and intimacy, that he attended him to Holland, when he was appointed chaplain to the princess of Orange. He was also with him at Salisbury, when he kept his residence there as canon of that church; and spent afterwards a good deal of time with him at St. Asaph. In 1675 he published "Some Considerations of present Concernment; how far the Romanists may be trusted by princes of another persuasion," in 8vo, levelled against the persons concerned in the Irish remonstrance, which occasioned a kind of schism among the Irish Roman catholics. The year following he published "Two short Discourses against the Romanists. 1. An Account of the fundamental Principle of Popery, and of the insufficiency of the proofs which they have for it. 2. An Answer to six Queries proposed to a gentlewoman of the Church of England, by an emissary of the Church of Rome," 12mo, but reprinted in 1688, 4to, with "A new preface relating to the bishop of Meaux, and other modern complainers of misrepresentation." In 1679, he published, in 4to, "Separation of Churches from episcopal government, as practised by the present non-conformists, proved schismatical, from such principles as are least controverted, and do withal most popularly explain the sinfulness and mischief of schism." This, being animadverted upon by R. Baxter, was vindicated, in 1681, by Mr. Dodwell, in "A Reply to Mr. Baxter's pretended confutation of a book, entitled, Sepa-

* Mr. Dodwell, when in London, used daily to frequent a coffee-house near Temple-bar, where he was willing to answer all who asked his opinion concerning matters of literature. Many of his countrymen resorted to the same coffee-house, and regularly saw him home every night.

ration of Churches," &c. To which were added, "Three Letters to Mr. Baxter, written in 1673, concerning the Possibility of Discipline under a Diocesan Government," &c. 8vo. In 1682 came out his "Dissertations on St. Cyprian," composed at the request of Dr. Fell, bishop of Oxford, when he was about to publish his edition of that father. They were printed in the same size, but reprinted at Oxford in 1684, 8vo, under the title "Dissertationes Cyprianæ." The eleventh dissertation, in which he endeavours to lessen the number of the early Christian martyrs, brought upon him the censure of bishop Burnet, and not altogether unjustly. The year following, he published "A Discourse concerning the One Altar, and the One Priesthood, insisted on by the ancients in the disputes against Schism *," Lond. 8vo. In 1684, a dissertation of his on a passage of Lactantius, was inserted in the new edition of that author at Oxford, by Thomas Spark, in 8vo. His treatise "Of the Priesthood of Laicks," appeared in 1686, in 8vo. The title was "De jure Laicorum," &c. It was written in answer to a book published by William Baxter, the antiquary, and entitled "Anti-Dodwellism, being two curious tracts formerly written by H. Grotius, concerning a solution of the question, whether the eucharist may be administered in the absence of, or want of pastors." About the same time he was preparing for the press the posthumous works of the learned Dr. John Pearson, bishop of Chester, Lond. 1688, 4to. He published also, "Dissertations on Irenæus," 1689, 8vo. On the 2d of April, 1688, he was elected, by the university of Oxford, Camden's professor of history, without any ap-

* Before Mr. Dodwell committed this book to the press, he brought it to Dr. Tillotson, and desired his judgment concerning it. The doctor freely expressed his dislike of it; and told the author, that though his work was written with such great accuracy and close dependence of one proposition upon another, as that it seemed to be little less than demonstration, "so that (added Tillotson) I can hardly tell you, where it is, that you break the chain; yet I am sure, that it is broken somewhere: for such and such particulars are so palpably false, that I wonder you do not perceive the absurdity of them; they are so gross, and grate so much upon the inward sense." When Dr. Tillotson, after the revolution, had consented to be archbishop of Canterbury, before he was consecrated to the see, Mr. Dodwell wrote him a letter to dissuade him from being the aggressor in the new-designed schism, and in erecting another altar against that of the deprived fathers and brethren. "If," says he, "their places be not vacant, the new consecration must, by the nature of the spiritual monarchy, be null, invalid, and schismatical." He affirmed, likewise, that such as were concerned in this practice, cut themselves off from the communion of which they were before members; as did all others who joined with them.

plication of his own, and when he was at a great distance from Oxford; and the 21st of May was incorporated master of arts in that university. But this beneficial and creditable employment of professor he did not enjoy long; being deprived of it in November, 1691, for refusing to take the oaths of allegiance to king William and queen Mary. When their majesties had suspended those bishops who would not acknowledge their authority, Mr. Dodwell published "A cautionary discourse of Schism, with a particular regard to the case of the bishops, who are suspended for refusing to take the new oath," London, 8vo. And when those bishops were actually deprived, and others put in their sees, he joined the former, looking upon the new bishops, and their adherents, as schismatics. He wrote likewise "A Vindication of the deprived Bishops:" and "A Defence of the same," 1692, 4to, being an answer to Dr. Hody's "Unreasonableness of Separation," &c. After having lost his professorship, he continued for some time in Oxford, and then retired to Cookham, a village near Maidenhead, about an equal distance between Oxford and London; and therefore convenient to maintain a correspondence in each place, and to consult friends and books, as he should have occasion. While he lived there, he became acquainted with Mr. Francis Cherry of Shottesbrooke, a person of great learning and virtue, for the sake of whose conversation he removed to Shottesbrooke, where he chiefly spent the remainder of his days. In 1692, he published his Camdenian lectures read at Oxford; and, in 1694, "An Invitation to Gentlemen to acquaint themselves with ancient History;" being a preface to Degory Whear's "Method of reading history," translated into English by Mr. Bohun. About this time having lost one or more of the Dodwells, his kinsmen, whom he designed for his heirs, he married on the 24th of June, 1694, in the 52d year of his age, a person, in whose father's house at Cookham he had boarded several times, and by her had ten children *. In 1696 he drew up the annals of Thucydides

* The reason of his marrying late in life was the offence he took at some of his relations, who did not pay him a certain pittance which he had agreed with them should be transmitted to him yearly out of the fortune he possessed. The fact, as stated by Mr. Harris, in his edition of sir James Ware's works, was as follows: he had a good estate in Ireland, the profits of which he gave to his next kinsman, reserving only a small part for his own subsistence. But upon his marriage he took the whole to himself; his kinsman having raised a fair fortune out of the estate, while he enjoyed it.

and Xenophon, to accompany the editions of those two authors by Dr. John Hudson and Mr. Edward Wells. Having likewise compiled the annals of Velleius Paterculus, and of Quintilian, and Statius, he published them altogether in 1698, in one volume, 8vo. About the same time he wrote an account of the lesser Geographers, published by Dr. Hudson; and "A Treatise concerning the lawfulness of instrumental music in holy offices:" occasioned by an organ being set up at Tiverton in 1696: with some other things on chronology, inserted in "Grabe's Spicilegium." In 1701, he published his account of the Greek and Roman cycles, which was the most elaborate of all his pieces, and seems to have been the work of the greatest part of his life. The same year was published a letter of his, inserted in Richardson's "Canon of the New Testament," &c. concerning Mr. Toland's disingenuous treatment of him. The year following appeared "A Discourse [of his] concerning the obligation to marry within the true communion, following from their style of being called a Holy Seed;" and "An Apology for the philosophical writings of Cicero," against the objections of Mr. Petit; prefixed to Tully's five books De Finibus, or, of Moral Ends, translated into English by Samuel Parker, gent. as also the annals of Thucydides and Xenophon, Oxon. 4to. In 1703 he published "A Letter concerning the Immortality of the Soul, against Mr. Henry Layton's Hypothesis," 4to; and, "A Letter to Dr. Tillotson about Schism," 8vo, written in 1691. The year following came out, his "Chronology of Dionysius Halicarnasseus," in the Oxford edition of that historian by Dr. Hudson, folio; his "Two Dissertations on the age of Phalaris and Pythagoras," occasioned by the dispute between Bentley and Boyle; and his "Admonition to Foreigners, concerning the late Schism in England." This, which was written in Latin, regarded the deprivation of the nonjuring bishops. When the bill for preventing occasional conformity was depending in parliament, he wrote a treatise, entitled, "Occasional Communion fundamentally destructive of the discipline of the primitive catholic Church, and contrary to the doctrine of the latest Scriptures concerning Church Communion;" London, 1705, 8vo. About the same time, observing that the deprived bishops were reduced to a small number, he wrote, "A Case in View considered: in a Discourse, proving that (in case our present invalidly deprived fathers shall leave all their sees vacant, either by

death or resignation) we shall not then be obliged to keep up our separation from those bishops, who are as yet involved in the guilt of the present unhappy schism," Lond. 1705, 8vo. Some time after, he published "A farther prospect of the Case in View, in answer to some new objections not then considered," Lond. 1707, 8vo. Hitherto Mr. Dodwell had acted in such a manner as had procured him the applause of all, excepting such as disliked the nonjurors; but, about this time, he published some opinions that drew upon him almost universal censure. For, in order to exalt the powers and dignity of the priesthood, in that one communion, which he imagined to be the *peculium* of God, and to which he had joined himself, he endeavoured to prove, with his usual perplexity of learning, that the doctrine of the soul's natural mortality was the true and original doctrine; and that immortality was only at baptism conferred upon the soul, by the gift of God, through the hands of one set of regularly-ordained clergy. In support of this opinion, he wrote "An Epistolary Discourse, proving, from the scriptures and the first fathers, that the soul is a principle naturally mortal; but immortalized actually by the pleasure of God, to punishment, or to reward, by its union with the divine baptismal spirit. Wherein is proved, that none have the power of giving this divine immortalizing spirit, since the apostles, but only the bishops," Lond. 1706, 8vo. At the end of the preface to the reader is a dissertation, to prove "that Sacerdotal Absolution is necessary for the Remission of Sins, even of those who are truly penitent." This discourse being attacked by several persons, particularly Chishull, Clarke, Norris, and Mills afterwards bishop of Waterford, our author endeavoured to vindicate himself in the three following pieces: 1. "A Preliminary Defence of the Epistolary Discourse, concerning the distinction between Soul and Spirit: in two parts. I. Against the charge of favouring Impiety. II. Against the charge of favouring Heresy," Lond. 1707, 8vo. 2. "The Scripture account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an immortality necessarily resulting from the nature of the souls themselves that are concerned in those rewards or punishments. Shewing particularly, I. How much of this account was discovered by the best philosophers. II. How far the accounts of those philosophers were corrected, and improved, by the Hellenistical Jews, assisted by the Revelations of the Old Testa-

ment. III. How far the discoveries fore-mentioned were improved by the revelations of the Gospel. Wherein the testimonies also of S. Irenæus and Tertullian are occasionally considered," Lond. 1708, 8vo. And, 3. "An Explication of a famous passage in the Dialogue of S. Justin Martyr with Tryphon, concerning the immortality of human souls. With an Appendix, consisting of a letter to the rev. Mr. John Norris, of Bemerton; and an expostulation relating to the late insults of Mr. Clarke and Mr. Chishull," Lond. 1708, 8vo. Upon the death of Dr. William Lloyd, the deprived bishop of Norwich, on the first of January 1710-11, Mr. Dodwell, with some other friends, wrote to Dr. Thomas Kenn, of Bath and Wells, the only surviving deprived bishop, to know, whether he challenged their subjection? He returned for answer, that he did not: and signified his desire that the breach might be closed by their joining with the bishops possessed of their sees; giving his reasons for it. Accordingly, Mr. Dodwell, and several of his friends, joined in communion with them. But others refusing this, Mr. Dodwell was exceedingly concerned, and wrote, "The case in view now in fact. Proving, that the continuance of a separate communion, without substitutes in any of the late invalidly-deprived sees, since the death of William late lord bishop of Norwich, is schismatical. With an Appendix, proving, that our late invalidly-deprived fathers had no right to substitute successors, who might legitimate the separation, after that the schism had been concluded by the decease of the last survivor of those same fathers," Lond. 1711, 8vo. Our author wrote some few other things, besides what have been already mentioned *. At length, after a

* Namely, 1. "Dissertatio ad Fragmentum quoddam T. Livii," extant among archbishop Laud's MSS. in the Bodleian library. Mr. Dodwell likewise settled the times of the actions related by that author, by the years ab Urbe Cond. according to the Varronian account, set at the top of each page. At the request of a gentleman in the Isle of Man, who had desired his thoughts on this point, "Whether the church of England had just reasons, when she reformed, to lay aside the use of incense, which was practised in all churches before our quarrel with the church of Rome?" he wrote, in 1709, 2. "A Discourse concerning the Use of Incense in Divine Offices," London, 1711, 8vo. 3. "Julii Vitalis Epitaphium, cum notis Henrici Dodwelli, et commentario G. Musgrave. Accedit Dodwelli Epistola ad cl. Goezium de Puteolanâ & Bajanâ Inscriptionibus." Iscæ Dunmoniorum & Londini, 1711, 8vo. This epitaph of Julius Vitalis, on which Mr. Dodwell wrote notes, was found at Bath, and published by Mr. Hearne at the end of his edition of King Alfred's Life by sir John Spelman, 8vo. The letter to Mr. Goetz, professor at Leipsic, was written by Mr. Dodwell in 1700, being an explanation of an inscription on Memonius Calistus, found at Puteoli, and on another found at Baiæ. 4. "De ætate & patriâ Dionysii Periegetæ." Printed in the

very studious and ascetic course of life, he died at Shottesbrooke the 7th of June 1711, in the seventieth year of his age; and was buried in the chancel of the church there, where a monument is erected to him. Mr. Dodwell, as to his person, was of a small but well-proportioned stature, of a sanguine and fair complexion, of a grave and serious, but a comely, pleasant countenance: of a piercing eye, of a solid judgment, and ready apprehension. He naturally enjoyed so strong and vigorous a constitution of body, that he knew not, by his own experience, what the head-ach was. His industry was prodigious, as appears by the many books he published. He was extremely frugal of his time, and indefatigable in his studies, by which means he became acquainted with almost all authors, both sacred and profane, ancient and modern. He studied, not for his own benefit only, but also for that of others: for he was generously communicative, and always ready to assist others in worthy undertakings; very zealous to promote learning, and though learned almost beyond any one of his age, yet (what is very uncommon) of singular humility and modesty. Accordingly he was courted and admired by the most eminent men abroad, who bestow the highest encomiums upon him, on all occasions. It must, however, be owned, that, as he conversed more with books than men, his style is, for that reason, obscure and intricate, and full of digres-

Oxford edition of that author in 1710, 8vo. 5. "De Parmâ Equestri Woodwardianâ Dissertatio," &c.; on the ancient Roman shield, formerly in Dr. Woodward's possession, whereon was represented the sacking of Rome by the Gauls. This dissertation, which Mr. Dodwell was prevented by death from finishing, was published by Hearne in 8vo, Oxon. 1713, but brought Hearne into a dispute with the university, owing to some supposed reflections on the jurors, and he was ordered to suppress the work. After, however, he had cancelled the preliminary matter, the publication was suffered to go on. Mr. Dodwell supposes this Roman shield to have been made about the time of Nero. 6. Four letters, which passed between the right reverend the lord bishop of Sarum, and Mr. Henry Dodwell, were printed from the originals, Lond. 1713, 12mo.

Mr. Dodwell wrote likewise, 7. A Tract concerning the Death of Judas, wherein he showed, that ἀπαγξατο does not signify his being strangled with grief, as Grotius and Dr. Hammond understood it, but that he hanged himself. It was never printed: nor the following, which was left unfinished. 8. "A Dissertation concerning the Time of the Greek translation of the Old Testament by the LXX." 9. "A Dissertation concerning the Laws of Nature and Nations;" in which the author proposed to shew, that these laws were not the result of reason, but laws delivered by God to Adam, or Noah, and were transmitted to us by tradition. 10. He designed to publish "The Epistle of St. Barnabas," with a literal translation, and notes; having ever since the year 1691, wrote "Prolegomena" to it; but it was left imperfect. 11. Lastly, He began to settle the time and order in which Tertullian wrote each of his books, on which he made but very little progress.

sions: for he often complained to his friends, that he was not able to comprise his thoughts in few words. With regard to his moral character, he was a person of great sobriety and temperance; of exemplary charity, notwithstanding the narrowness of his fortune; of strict piety; a great lover of the clergy, and a zealous member of the church of England. His failings may be discovered even from the titles of his works. His judgment bore very little proportion to his learning, and for want of this very necessary ingredient in controversy, he often unintentionally injured the cause he meant to support. But while his theological paradoxes are forgot, his critical works will still support his reputation. Speaking of his "Annales Quintilianæ," Gibbon says, Dodwell's learning was immense; "in this part of history especially (that of the upper empire) the most minute fact or passage could not escape him; and his skill in employing them is equal to his learning." Gibbon adds the general opinion that "the worst of this author is his method and style; the one perplexed beyond imagination, the other negligent to a degree of barbarism."

Of Mr. Dodwell's ten children, six survived him; four daughters, and two sons, Henry and William. HENRY was brought up to the law, and became sceptical in his principles. In 1742, he published a pamphlet, entitled "Christianity not founded upon Argument," which, under the cover of zeal for religion, was an attack upon revelation. It was written with ingenuity and subtlety; excited great attention for a time; and was answered effectually by Dr. Doddridge, Leland, and other able and learned men. This Mr. Henry Dodwell took a very active part in the society for the encouragement of arts, manufactures, and commerce, during the early period of that society; and is said to have been a polite, humane, and benevolent man. Mr. Dodwell's son William will require a separate article.[1]

DODWELL (WILLIAM), was born at Shottesbrooke, in Berkshire, June 17, 1709, and was educated at Trinity college, Oxford, where he took the degree of master of arts, on the 8th of June, 1732. In the course of his life, he obtained several considerable preferments. He was rector of Shottesbrooke, and vicar of Bucklesbury and of

[1] Life by Brokesby, 1715, 8vo.—Biog. Brit.—Gibbon's Life, vol. II. p. 55.—Birch's Life of Tillotson.—Mosheim's History.—Wood's Fasti, vol. II.—Letters written by Eminent Persons, 1813, 3 vols. 8vo.

White-Waltham. Dr. Sherlock, when bishop of Salisbury, gave him a prebendal stall in that cathedral, and he afterwards became a canon of the same church. Bishop Thomas promoted him to the archdeaconry of Berks. The principal works by which he was distinguished, were, "A Free Answer to Dr. Middleton's Free Enquiry," published in 1749; and "A full and final Reply to Mr. Toll's "Defence of Dr. Middleton," which appeared in 1751. Both these works were written with temper, as well as with learning. Our author was judged to have performed such good service to the cause of religion by his answer to Dr. Middleton, that the university of Oxford conferred upon him the degree of doctor in divinity by diploma, in full convocation on Feb. 23, 1749-50. He published also, "Two Sermons on the eternity of future punishment, in answer to Whiston; with a Preface," Oxford, 1743; "Visitation Sermon on the desireableness of the Christian Faith, published at the request of bishop Sherlock," Oxford, 1744; "Two Sermons on a rational faith," Oxford, 1745; "Sermon on the practical influence of the doctrine of the Holy Trinity," Oxford, 1745; "Dissertation on Jepthah's Vow, occasioned by Romaine's Sermon on that subject," London, 1745; "Practical Discourses (14) on moral subjects, vol. I." London, 1748. A Dedication to his patron Arthur Vansittart, esq. of Shottesbrooke, precedes a masterly preface of considerable length, stating the great duties of morality, &c.; "Vol. II. London, 1749, containing 14 more;" and preceded by a Dedication to bishop Sherlock, whose "unsolicited testimony of favour" to him laid him "under *personal* obligations. Such a testimony from such a patron, and the obliging manner of conferring it, added much to the value of the favour itself." "Assize Sermon on Human Laws," Oxford, 1750; "Sermon on St. Paul's Wish," Oxford, 1752; "Two Sermons on Superstition," Oxford, 1754; "Assize Sermon on the equal and impartial discharge of Justice," Oxford, 1756; "Letter to the Author of Considerations on the Act to prevent Clandestine Marriages; with a Postscript occasioned by Stebbing's Enquiry into the annulling Causes," &c. London, 1755. This Letter "by a Country Clergyman" was known, at the time, as Dr. Dodwell's; "Two Sermons on the Doctrine of the Divine Visitation by Earthquakes," Oxford, 1756; "Assize Sermon on the False Witness, Oxford, 1758; "Sermon at the Meeting of the Charity Schools," London, 1758;

"Two Sermons on a particular Providence," Oxford, 1760; "Sermon before the Sons of the Clergy," London, 1760; "Charge to the Clergy of the archdeaconry of Berks," London, 1764; "Sermon at the Consecration of Bishop Moss, in 1766," London, 1767; "The Sick Man's Companion; or the Clergyman's Assistant in visiting the Sick; with a Dissertation on Prayer," London, 1767; "The Prayer, on laying the foundation stone of the Salisbury infirmary, subjoined to dean Greene's Infirmary Sermon," Salisbury, 1767; "Infirmary Sermon," Salisbury, 1768. In 1802, the eldest son of our author permitted the "Three Charges on the Athanasian Creed," in consequence of the request of some Oxford friends, to see the light. They were accordingly printed at the university press; and contributed, as the author expresses himself in his second page, "to obviate all real mistakes, to silence all wilful misrepresentations, to remove prejudices, to confirm the faith of others, and to vindicate our own sincerity in the profession of it:" and it was considered by him as "not unseasonable or unuseful to review and justify that which is called the Athanasian Creed; not, we well know, as composed by him whose name it bears, but as explaining the doctrine which he so strenuously maintained."

Dr. Dodwell died Oct. 21, 1785, with the character, which his publications amply justify, of an orthodox, diligent, and learned divine.[1]

DOES (JACOB VANDER), first of this family of artists, was born at Amsterdam in 1623, and after having been a disciple of N. Moyart, travelled to Rome, and formed himself on the manner of Bamboccio. He excelled in landscapes and animals. His temper was melancholy and austere, so that he incurred the displeasure of all his acquaintance, and was deserted by them. He died at Amsterdam in 1673. His tone is dark, but his composition has dignity, his figures are well designed, and touched with spirit, and his animals, especially the sheep, are painted with equal truth and delicacy. The etchings of this master from compositions of his own, ornamented with animals, are executed in a slight, free, masterly style.[2]

DOES (JACOB VANDER), the son of the former, was born at Amsterdam in 1654. He was successively a dis-

[1] Biog. Brit.—Nichols's Bowyer.—Gent. Mag. see Index.

[2] Argenville, vol. III. who, however, confounds the first two artists of this family.—Descamps, vol. III.—Pilkington and Strutt.

ciple of Karel du Jardin, Netscher, and Gerard Lairesse. He was a very ready designer, and possessed a lively imagination and good invention; but the impetuosity of his temper was such, that he destroyed his compositions, if his pictures did not please him in the progress of their execution; nor could the interposition and remonstrances of his best friends avail for their preservation. His death, in 1693, at the age of 39 years, prevented his acquiring that fortune and high reputation, which the fame of his abilities and performances gave him reason to expect.[1]

DOES (SIMON VANDER), brother to the preceding, was born at Amsterdam in 1653. Having learned the art of painting from his father, and pursuing the same style and manner in the choice of the same subjects, he travelled to Friesland and to England, and afterwards settled at the Hague. Notwithstanding the difficulties in which the extravagance of a dissolute wife involved him, and the depression of circumstances and spirits which they occasioned, he persevered in the exercise of his profession. On some occasions he painted portraits, resembling in their touch and colouring those of the old Netscher; but though his works were much admired and sought after, he fell into great poverty, and died in 1717 at the age of 64 years. The works of this artist are peculiarly pleasing; and though his figures want elegance, and his colouring inclines to the yellow and light brown, yet his cattle are so correct, his touch so free and easy, his distances and the forms of his trees so agreeable, his colouring so transparent and delicate, and his pastoral subjects distinguished by so much nature and simplicity of rural life, that his works have been very highly esteemed, and have been sold for very large prices. This artist has etched some few small landscapes, with animals, from his own compositions.[2]

DOGGET (THOMAS), an author and an actor, was born in Castle-street, Dublin, in the latter end of the seventeenth century, and made his first theatrical attempt on the stage of that metropolis; but not meeting with encouragement suitable to his merit, he came over to England, and entered himself in a travelling company, but from thence very soon was removed to London, and established in Drury-lane and Lincoln's-inn-fields theatres, where he

[1] Argenville, vol. III.—Descamps, vol. III.—Pilkington and Strutt.
[2] Ibid.

was universally liked in every character he performed, but in none more than those of Fondlewife in the "Old Bachelor," and Ben in "Love for Love," which Mr. Congreve, with whom he was a very great favourite, wrote in some measure with a view to his manner of acting.

In a few years after he removed to Drury-lane theatre, where he became joint manager with Wilks and Cibber, in which situation he continued, till, on a disgust he took, in the year 1712, at Mr. Booth's being forced on him as a sharer in the management, he threw up his part in the property of the theatre, though it was looked on to have been worth 1000*l.* per annum. He had, however, by his frugality, saved a competent fortune to render him easy for the remainder of his life, with which he retired from the hurry of business in the very meridian of his reputation. As an actor he had great merit, and his contemporary, Cibber, informs us that he was the most an original, and the strictest observer of nature, of any actor of his time. His manner, though borrowed from none, frequently served for a model to many; and he possessed that peculiar art which so very few performers are masters of, viz. the arriving at the perfectly ridiculous, without stepping into the least impropriety to attain it. And so extremely careful and skilful was he in the dressing of his characters to the greatest exactness of propriety, that the least article of what he wore seemed in some measure to speak and mark the different humour he presented.

Dogget died at Eltham in Kent, Sept. 22, 1721, and was interred there. In his political principles he was, in the words of sir Richard Steele, a "whig up to the head and ears;" and so strictly was he attached to the interests of the house of Hanover, that he never let slip any occasion that presented itself of demonstrating his sentiments in that respect. The year after George I. came to the throne, this actor gave a waterman's coat and silver badge, to be rowed for by six watermen, on the 1st day of August, being the anniversary of that king's accession to the throne; and at his death bequeathed a certain sum of money, the interest of which was to be appropriated annually, for ever, to the purchase of a like coat and badge, to be rowed for in honour of the day. This ceremony still continues to be performed every year on the 1st of August, the claimants, according to the rules of the match, setting out on a signal given at that time of the tide when the current is strongest

against them, and rowing from the Old Swan near London-bridge to the White Swan at Chelsea.

As a writer, Dogget has left behind him only one comedy, which has not been performed in its original state for many years, entitled "The Country Wake, 1696," 4to. It has been altered, however, into a ballad farce, which frequently makes its appearance under the title of "Flora; or, Hob in the Well." [1]

DOGHERTY (THOMAS), an eminent special pleader and law writer, was born in Ireland, and educated at a country school. He came to England early in life, with an able capacity and habits of industry, but without any direct prospect of employment, or choice of profession. He became, however, clerk to the late Mr. Bower, a very profound lawyer, where, with assiduous study, he acquired a knowledge of special pleading, and the law connected with that abstruse science; and such was his diligence, that in a comparatively short time, he accumulated a collection of precedents and notes that appeared to his employer an effort of great labour and ingenuity. After having been many years with Mr. Bower, the latter advised him to commence special pleader, and in this branch of the profession he soon acquired great reputation; his drafts, which were generally the work of his own hand, being admired as models of accuracy. They were formed according to the neat and concise system of Mr. Bower, and his great friend and patron sir Joseph Yates, many of whose books, notes, and precedents, as well as those of sir Thomas Davenport, Mr. Dogherty possessed. This intense application, however, greatly impaired his health, which was visibly on the decline for many months before his decease. This event took place at his chambers in Clifford's-inn, Sept. 29, 1805, and deprived the profession of a man of great private worth, modest and unassuming manners, independent mind, and strict honour and probity. Mr. Dogherty was the author and editor of some valuable works on criminal law. He published a new edition of the "Crown Circuit Companion;" and an original composition, in 1786, "The Crown Circuit Assistant," which is a most useful supplement to the former. In 1800 he edited a new edition of Hale's "Historia Placitorum Coronæ," in 2 vols. 8vo, with an abridgment of the statutes relating to felonies,

[1] Biog. Dram.—Cibber's Apology.

continued to that date, and with notes and references. His common-place and office-books, still in manuscript, are said to be highly valuable. [1]

DOLBEN (JOHN), archbishop of York, was a prelate of considerable worth, abilities, and eminence, in the reigns of Charles II. and James II. a man who, to the courage and fidelity which had first deserved a military reward, united all those talents and qualifications which could justify his subsequent advancement to the honours of the church. He was born at Stanwick, in Northamptonshire, March 20, 1625, being the fifth in descent from William Dolben of Denbighshire; and descended from an ancient family of that name, settled at Segrayd, in the same county. Dr. William Dolben, the father of the archbishop, was at that time rector of Stanwick, and of Benefield, to both of which he was instituted in one day; and prebendary of Lincoln, through the interest of the lord keeper Williams, whose niece Elizabeth Williams he had married. Few marriages have been more fortunate in their issue: besides the subject of the present article, their second son William proved highly eminent in the profession to which he was educated. He became recorder of London, received the honour of knighthood, and in 1678 was appointed one of the judges in the court of common pleas. In 1683 he was removed from that situation, very highly to his honour, being the only judge that gave his opinion against the legality of dissolving corporations by *quo warranto*. His rank was justly restored by king William; who, in 1689, appointed him a judge of the king's bench; and in that station he remained till his death, which happened in 1693, the 65th year of his age. He was buried in the Temple church, and left a character of high estimation for strict integrity, and the most penetrating discernment. Dr. William Dolben, however, neither lived to see the eminence of his sons, nor to complete his own career of advancement; for he died in 1631, when his eldest son John was only six years old, being himself nominated, at the time, for the succession to a vacant bishopric*, but his death produced an affecting testimony to his merit, of no small value in the moral estimate

* The compiler of the "Baronetage" names Gloucester as the see to which he was to have succeeded; but this must be an error, as Gloucester was not then vacant: it was probably Bangor, to which his relation, David Dolben, was then appointed.

[1] Gent. Mag. vol. LXXV.

of honours. This was conferred by his parishioners of Stanwick, by whom he was so sincerely beloved, that on his falling ill at London of the sickness which proved fatal to him, they plowed and sowed his glebe lands at their own expence, that his widow might have the benefit of the crop; which she accordingly received after his decease: an anecdote more felt and valued by his family than any thing that usually adorns the page of the biographer.

John Dolben, afterwards archbishop, was educated at Westminster-school, where he was admitted a king's scholar in 1636; and in 1640 was elected to Christ church, Oxford, where he was admitted, in the same year, a student on queen Elizabeth's foundation. It has been thought worthy of remark, as a strong instance of hereditary attachment to those seminaries, that he was the second in order, of six succeeding generations, which have passed through the same steps of education, and it has been remarked that since his time, Westminster-school has rarely been without a Dolben.

When the civil wars broke out, Mr. Dolben took arms for the royal cause in the garrison at Oxford, and served as an ensign in the unfortunate battle of Marston-Moor, in 1644, where he received a dangerous wound in the shoulder from a musquet-ball; but in the defence of York, soon after, he received a severer wound of the same kind in the thigh; which broke the bone, and confined him twelve months to his bed. In the course of his military service he was advanced to the rank of captain, and, according to Wood, of major. In 1646, when there appeared no longer any hope of serving the king's cause by arms, when Oxford and his other garrisons were surrendered, and himself in the hands of his enemies, Mr. Dolben retired again to his college, and renewed his studies; a sense of duty had made him an active soldier; inclination and natural abilities rendered him at all times a successful student. In 1647 he took the degree of master of arts, and remained at college till ejected by the parliamentarian visitors in 1648. In the interval between this period and the year 1656, when he entered into holy orders, we have no account of him; but it is most probable that his time was, in general, studiously employed, and especially from the moment when he took up that design. From 1657, when he married Catharine daughter of Ralph, elder brother of archbishop Sheldon, to the time of the king's restoration,

he lived in Oxford, at the house of his father-in-law, in St. Aldate's parish; and throughout that interval, in conjunction with Dr. Fell and Dr. Allestree, constantly performed divine service and administered the sacraments, according to the Liturgy of the church of England, to the great comfort of the royalists then resident in Oxford, particularly the students ejected in 1648, who formed a regular and pretty numerous congregation*. The house appropriated to this sacred purpose was then the residence of Dr. Thomas Willis, the celebrated physician, and is yet standing, opposite to Merton college. The attachment of Mr. Dolben to what he considered as the right cause had before been active and courageous; it was now firm and unwearied, with equal merit, and with better success.

When the regal government was restored, for the sake of which Mr. Dolben had so often hazarded his life, his zeal for the cause and sufferings in it were not forgotten by the king †. In that very year, 1660, he took his degree of D. D. on being appointed a canon of Christ Church, Oxford. In the same year he was also presented to the rectory of Newington-cum-Britwell, in Oxfordshire, in the gift of the archbishop of Canterbury. His preferments and honours now succeeded each other rapidly; the time of trial was past, and the time of reward had arrived. In 1661 he became a prebendary of St. Paul's (the prebend of Cadington major), and was one of those who signed the revised Liturgy, which passed the house of convocation December 20th, in that year. In 1662 he was appointed archdeacon of London, and presented to the vicarage of St. Giles's, Cripplegate; but resigned both a short time after, with his other parochial preferment, on being installed dean of Westminster. He was chosen prolocutor of the lower house of convocation in 1664, and soon after became clerk of the closet to the king. In 1666 he was consecrated bishop of Rochester, and allowed to hold the deanery of Westminster in commendam. In 1675 he was

* In the mansion of the Dolben family in Northamptonshire is a fine painting by sir Peter Lely, grounded upon the above circumstance. In this piece Dr. Fell, Dr. Dolben, and Dr. Allestree, are represented in their canonical habits, as joining in the liturgy of the church. A copy of this picture has lately been presented by sir William Dolben to the society of Christ church, Oxford, and is placed in their hall. Chalmers's History of Oxford, p. 312.

† When the regicides were condemned, Dr. Dolben and Dr. Barwick were appointed to visit some of them in prison. See an account of this in Barwick's Life, p. 295, &c.

appointed lord high almoner; an office, says Wood, which he discharged with such justice and integrity as was for the great benefit of the poor. It would betray great ignorance of the ways of courts to suppose, that in all these steps he was not in part indebted to the interference and interest of archbishop Sheldon; yet where merit is conspicuous, the effect of patronage is greatly facilitated, which appears to have been the case in the instance now before us.

Translation to the see of York was the final gradation of his honours, and enjoyed only for a short time, as between the last advancement and his death something less than three years intervened. He was translated to York in August 1683 *, and then became, by an unusual transition, the ecclesiastical governor of that place which he had formerly assisted in defending by military force. His activity was not yet exhausted, though exerted in a different way; he diligently contributed to the good administration of the service in his cathedral, and in 1685 made a new regulation of archbishop Grindal's order of preachers, and appointed a weekly celebration of the holy sacrament: and was, in all respects, as his epitaph expresses it, an example both to the flock and to the pastors under him. The death of archbishop Dolben was occasioned, not by natural decay, but by criminal neglect. At an inn on the North road he was suffered by the proprietors to sleep in a room where the infection of the small-pox remained; he there caught the disorder, which being of a virulent kind, and attended with lethargy, put an end to his life at Bishopthorp, on the 11th of April 1686, in the sixty-second year of his age, after a confinement to his bed of only four days. The body of the archbishop was deposited in the cathedral at York, where a handsome monument, with a very copious inscription, records his merits, and the principal circumstances of his life.

Anthony Wood says of archbishop Dolben, that "he was a man of a free, generous, and noble disposition, and of a natural, bold, and happy eloquence." The latter circumstance is confirmed by the testimony of his epitaph;

* Burnet, in speaking of his translation to York, characterizes him as "a man of more spirit than discretion, and an excellent preacher, but of a free conversation, which laid him open to much censure in a vicious court. And indeed he proved a much better archbishop than he had been a bishop." Some part of this character redounds to the honour of archbishop Dolben, and some part, perhaps our readers will think, is not very intelligible.

and by another, which we shall presently cite at large. The former, by the following instances of his liberality at the different places with which he was connected. The pulpit at Stanwick is inscribed as his gift when bishop of Rochester. He contributed one hundred pounds to the rebuilding of St. Paul's cathedral, and two hundred and fifty to the repairs of Christ Church, Oxford. He rebuilt part of the episcopal palace at Bromley; and, when dean of Westminster, influenced the chapter to assign an equal share with their own, in the dividends of fines, to the repairs and support of that venerable church. At York he gave one hundred and ninety-five ounces of plate for the use of the cathedral.

But the fullest account of his person, talents, and character, was drawn up by his friend sir William Trumbull, and is still extant in his own hand-writing; which, as it proceeds from a person who had the fullest knowledge of him, and is certainly authentic, we shall preserve in the original words. "He was an extraordinary comely person, though grown too fat; of an open countenance, a lively piercing eye, and a majestic presence. He hated flattery, and guarded himself with all possible care against the least insinuation of any thing of that nature, how well soever he deserved: he had admirable natural parts, and great acquired ones; for whatever he read he made his own, and improved it. He had such an happy genius, and such an admirable elocution, that his extempore preaching was beyond not only most of other men's elaborate performances, but (I was going to say) even his own. I have been credibly informed, that in Westminster-abbey a preacher falling ill after he had named his text, and proposed the heads of his intended discourse, the bishop went up into the pulpit, took the same text, followed the same method, and, I believe, discoursed much better on each head than the other would have done.

"In the judgment he made of other men, he always preferred the good temper of their minds above all other qualities they were masters of: and it was this single opinion he had of my integrity, which made him the worthiest friend to me I ever knew. I have had the honour to converse with many of the most eminent men at home and abroad, but I never yet met with one that in all respects equalled him. He had a large and generous soul, and a courage that nothing was too hard for: when he was

basely calumniated, he supported himself by the only true heroism, if I may so phrase it; I mean by exalted Christianity, and by turning all the slander of his enemies into the best use of studying and knowing himself, and keeping a constant guard and watch upon his words and actions, practising ever after (though hardly to be discovered, unless by nice and long observers), a strict course of life, and a constant mortification.

"Not any of the bishop's bench, I may say not all of them, had that interest and authority in the house of lords which he had. He had easily mastered all the forms of proceeding. He had studied much of our laws, especially those of the parliament, and was not to be brow-beat or daunted by the arrogance or titles of any courtier or favourite. His presence of mind and readiness of elocution, accompanied with good breeding and an inimitable wit, gave him a greater superiority than any other lord could pretend to from his dignity of office. I wish I had a talent suitable to the love and esteem I have for this great and good man, to enlarge more upon this subject; and, when I think of his death, I cannot forbear dropping some tears, for myself as well as for the public; for in him we lost the greatest abilities, the usefullest conversation, the faithfullest friendship, and one who had a mind that practised the best virtues itself, and a wit that was best able to recommend them to others, as Dr. Sprat expresses it in his Life of Mr. Cowley."

As an author, not much remains to testify his abilities. It is said by Wood, that he was not very careful to print his sermons, though they much deserved publication: and, in fact, only three are known to be extant. 1. "A Sermon preached before the king at Whitehall, on Good Friday, March 24, 1664." The text from John xix. part of ver. 19. 2. "A Sermon on Psal. liv. ver. 6 and 7," on a day of thanksgiving for a naval victory; namely, June 20, 1665. 3. Another on a similar occasion in 1666, the text from Psal. xviii. 1, 2, 3. Both these were also preached before the king. They are all printed in quarto.

The wife of archbishop Dolben (by whom he had three children, Gilbert and John, and a daughter Catharine, who died an infant), survived him till 1706, when she died at Finedon, in Northamptonshire, in her eightieth year. His eldest son, Gilbert, who furnished Dryden with the various editions of Virgil, when about to translate that

poet, was afterwards created a baronet by queen Anne, and for many years represented the city of Peterborough in parliament. He was appointed a justice of the common pleas in Ireland by William III. and held that office for twenty years. He died in 1722. The probity and worth of the present representatives of this family are well known. [1]

DOLCE (CARLO, or CARLINO), a very eminent artist, was born at Florence in 1616, and was a disciple of Jacopo Vignali. His first attempt was a whole figure of St. John, painted when he was only eleven years of age, which received extraordinary approbation; and afterwards he painted the portrait of his mother, which gained him such general applause as placed him in the highest rank of merit. From that time his new and delicate style procured him great employment in Florence, and other cities of Italy, as much, or even more than he was able to execute. This great master was particularly fond of painting sacred subjects, although he sometimes painted portraits. His works are easily distinguished; not so much by any superiority to other renowned artists in design or force, as by a peculiar delicacy with which he perfected all his compositions; by a pleasing tint of colour, improved by a judicious management of the chiaroscuro, which gave his figures a surprising relief; by the graceful airs of his heads; and by a placid repose diffused over the whole. His pencil was tender, his touch inexpressibly neat, and his colouring transparent; though it ought to be observed, that he has often been censured for the excessive labour bestowed on his pictures and carnations, that have more the appearance of ivory than the look of flesh. In his manner of working he was remarkably slow; and it is reported of him that his brain was affected by having seen Luca Giordano dispatch more business in four or five hours, than he could have done in so many months. In the Palazzo Corsini, at Florence, there is a picture of St. Sebastian painted by Carlino Dolce, half figures of the natural size. It is extremely correct in the design, and beautifully coloured; but it is rather too much laboured in regard to the finishing, and hath somewhat of the ivory look in the flesh colour. In the Palazzo Ricardi is another picture of his,

[1] Biog. Brit.—Le Neve's Lives of the Archbishops, vol. II.—Wood's Athenæ, vol. II.—Wood's Annals, and Colleges and Halls.

representing the Four Evangelists; the figures are as large as life, at half length; and it is a lovely performance; nor does there appear in it that excessive high finishing for which he is censured. The two best figures are St. Matthew and St. John; but the latter is superior to all; it is excellent in the design, the character admirable, and the whole well executed. There is also a fine picture by him in the Pembroke collection at Wilton, of which the subject is the Virgin; it is ornamented with flowers, and those were painted by Mario da Fiori. This artist died at Florence in 1686. His daughter Agnese Dolce was taught painting by him, and strove to imitate him, which, however, she did best by furnishing copies from his numerous pictures. Sir Robert Strange, who had a fine St. Margaret by Carlo, observes, that however perfect, and however studied his pictures are, it must be allowed that he laboured more to please the eye than to enrich the understanding by conveying to it great or noble ideas. [1]

DOLCE (LEWIS), a most laborious Italian writer, was born at Venice in 1508. His family was one of the most ancient in the republic, but reduced in circumstances. Lewis remained the whole of his life in his native city, occupied in his numerous literary undertakings, which procured him some personal esteem, but little reputation or wealth. Perhaps his best employment was that of corrector of the press to the celebrated printer Gabriel Giolito, whose editions are so much admired for the beauties of type and paper, and yet with the advantage of Dolce's attention, are not so correct as could be wished. As an original author, Dolce embraced the whole circle of polite literature and science, being a grammarian, rhetorician, orator, historian, philosopher, editor, translator, and commentator; and as a poet, he wrote tragedies, comedies, epics, lyrics, and satires. All that can be called events in his life, were some literary squabbles, particularly with Ruscelli, who was likewise a corrector of Giolito's press. He died of a dropsical complaint in 1569, according to Apostolo Zeno, and, according to Tiraboschi, in 1566. Baillet, unlike most critics, says he was one of the best writers of his age. His style is flowing, pure, and elegant; but he was forced by hunger to spin out his works, and to neglect that frequent revisal which is so necessary to the

[1] Pilkington.—Sir R. Strange's Catalogue.

finishing of a piece. Of his numerous works, a list of which may be seen in Niceron, or Moreri, the following are in some reputation: 1. "Dialogo della pittura, intitolato l'Aretino," Venice, 1557, 8vo. This work was reprinted, with the French on the opposite page, at Florence, 1735. 2. "Cinque primi canti del Sacripante," Vinegia, 1535, 8vo. 3. "Primaleone," 1562, 4to. 4. "Achilles;" and "Æneas," 1570, 4to. 5. "La prima imprese del conte Orlando," 1572, 4to. 6. Poems in different collections, among others in that of Berni. And the Lives of Charles V. and Ferdinand the First.[1]

DOLET (STEPHEN), a voluminous French writer, who was burnt for his religious opinions at Paris, was born at Orleans about 1509, of a good family. Some have reported that he was the natural son of Francis I. but this does not agree with the age of that monarch, who was born in 1494. Dolet began his studies at Orleans, and was sent to continue them at Paris when twelve years old. He applied with particular diligence to the belles lettres, and to rhetoric under Nicholas Berauld. His taste for these studies induced him to go to Padua, where he remained for three years, and made great progress under the instructions of Simon de Villa Nova, with whom he contracted an intimate friendship, and not only dedicated some of his poetical pieces to him, but on his death in 1530, composed some pieces to his memory, and wrote his epitaph. After the death of this friend, he intended to have returned to France, but John de Langeac, the Venetian ambassador, engaged him as his secretary. During his residence at Venice, he received some instructions from Baptiste Egnatio, who commented on Lucretius and Cicero's Offices, and he became enamoured of a young lady whose charms and death he has celebrated in his Latin poems. On his return to France with the ambassador, he pursued his study of Cicero, who became his favourite author; and he began to make collections for his commentaries on the Latin language. His friends having about this time advised him to study law, as a profession, he went to Toulouse, and divided his time between law and the belles lettres. Toulouse was then famous for law studies, and as it was frequented by students of all nations,

[1] Tiraboschi.—Ginguené Hist. Lit. d'Italie.—Niceron, vol. XXXIII.—Moreri.—Saxii Onomast.

each had its little society, and its orator or president. The French scholars chose Dolet into this office, and he, with the rashness which adhered to him all his life, commenced by a harangue in which he praised the French at the expence of the Toulousians, whom he accused of ignorance and barbarism, because the parliament of Toulouse wished to prohibit these societies. This was answered by Peter Pinache, to whom Dolet replied with such aggravated contempt for the Toulousians, that in 1533 he was imprisoned for a month, and then banished from the city. Some think he harboured Lutheran opinions, which was the cause of his imprisonment and banishment, but there is not much in his writings to justify this supposition, except his occasional sneers at ecclesiastics. As soon, however, as he reached Lyons, he took his revenge by publishing his harangues against the Toulousians, with some satirical verses on those whom he considered as the most active promoters of his disgrace; and that he might have something to plead against the consequences of such publications, he pretended that they had been stolen from him and given to the press without his knowledge. The verses were, however, inserted in the collection of his Latin poems printed in 1538.

After residing for some time at Lyons, Dolet came to Paris in October 1534, and published some new works; and was about to have returned to Lyons in 1536, but was obliged to abscond for a time, having killed a person who had attacked him. He then came to Paris, and presented himself to Francis I. who received him graciously, and granted him a pardon, by which he was enabled to return to Lyons. All these incidents he has introduced in his poems. It appears to have been on his return to Lyons at this time that he commenced the business of printer, and the first work which came from his press in 1538, was the four books of his Latin poems. He also married about the same time, and had a son, Claude, born to him in 1539, whose birth he celebrates in a Latin poem printed the same year. From some parts of his poems in his "Second Enfer," it would appear that the imprisonment we have mentioned, was not all he suffered, and that he was imprisoned twice at Lyons, and once at Paris, before that final imprisonment which ended in his death. For all these we are unable to account; his being confined at Paris appears to have been for his religious opinions, but after

fifteen months he was released by the interest of Peter Castellanus, or Du Chatel, then bishop of Tulles. He was not, however, long at large, being arrested at Lyons, Jan. 1, 1544, from which he contrived to make his escape, and took refuge in Piemont, when he wrote the nine epistles which form his "Deuxieme Enfer." We are not told whether he ever returned to Lyons publicly, but only that he was again apprehended in 1545, and condemned to be burnt as a heretic, or rather as an atheist, which sentence was executed at Paris, Aug. 3, 1546. On this occasion it is said by some that he made profession of the catholic faith by invoking the saints; but others doubt this fact. Whether pursuant to his sentence, or as a remission of the most horrible part of it, we know not, but he was first strangled, and then burnt. Authors differ much as to the real cause of his death; some attributing it to the frequent attacks he had made on the superstitions and licentious lives of the ecclesiastics; others to his being a heretic, or Lutheran; and others to his impiety, or atheism. Jortin, in his Life of Erasmus, and in his "Tracts," contends for the latter, and seems disinclined to do justice to Dolet in any respect. Dolet certainly had the art of making enemies; he was presumptuous, indiscreet, and violent in his resentments, but we have no direct proof of the cause for which he suffered. On one occasion a solemn censure was pronounced against him by the assembly of divines at Paris, for having inserted the following words in a translation of Plato's Axiochus, from the Latin version into French: "Apres la mort tu ne seras rien du tout," and this is said to have produced his condemnation; but, barbarous as the times then were, we should be inclined to doubt whether the persecutors would have condemned a man of acknowledged learning and genius for a single expression, and that merely a translation. On the other hand, we know not how to admit Dolet among the protestant martyrs, as Calvin, and others who lived at the time, and must have known his character, represent him as a man of no religion.

Dolet contributed not a little to the restoration of classical literature in France, and particularly to the reformation of the Latin style, to which he had applied most of his attention. He appears to have known little of Greek literature but through the medium of translations, and his own Latin style is by some thought very laboured, and composed of expressions and half sentences, a sort of

cento, borrowed from his favourite Cicero and other authors. He wrote much, considering that his life was short, and much of it spent in vexatious removals and in active employments. His works are: 1. "S. Doleti orationes duæ in Tholosam; ejusdem epistolarum libri duo; ejusdem carminum libri duo; ad eundem epistolarum amicorum liber," 8vo, without date, but most probably in 1534, when he had been driven from Toulouse and was at Lyons, as mentioned above. 2. "Dialogus de imitatione Ciceroniana, adversus Desiderium Erasmum pro Christophoro Longolio," Lyons, 1535, 4to. This was an attack on Erasmus in defence of Longolius, in which he had been partly anticipated by Scaliger in his "Oratio pro Cicerone contra Erasmum." 3. "Commentariorum linguæ Latinæ tomi duo," Lyons, 1536 and 1538, fol. This is a kind of Latin dictionary, in the manner of a common-place book, and evidently a work of great labour. He began it in his sixteenth year. An abridgment of it was published at Basil in 1537, 8vo. 4. "De re navali liber ad Lazarum Bayfium," Lyons, 1537, 4to, and inserted by Gronovius in vol. XI. of his Greek antiquities. 5. "S. Doleti Galli Aurelii Carminum libri quatuor," printed by himself at Lyons, 1538, 4to. Dolet's Latin verses have been too much undervalued by Jortin and others. 6. "Genethliacon Claudii Doleti, Stephani Doleti filii; liber vitæ communi in primis utilis et necessarius; autore patre, Lugduni, apud eundem Doletum," 1539, 4to. A French translation was printed by the author in the same year. 7. "Formulæ Latinarum locutionum illustriorum in tres partes divisæ," Lyons, 1539, folio, and with additions by Sturmius and Susannæus, Strasburgh, 1596, 4to. 8. "Francisci Valesii, Gallorum regis, fata, ubi rem omnem celebriorem a Gallis gestam noscas, ab anno 1513 ad annum 1539," Lyons, 1539, 4to. This which is in Latin verse, was translated by the author into French prose, and printed in 1540, 4to, 1543, 8vo, and Paris, 1546, 8vo. 9. "Observationes in Terentii Andriam et Eunuchum," Lyons, 1540, 8vo. 10. "La maniere de bien traduire d'une langue en une autre; de la ponctuation Françoise, &c." Lyons, 1540, 8vo. 11. "Liber de imitatione Ciceroniana adversus Floridum Sabinum; Responsio ad convitia ejusdem Sabini; Epigrammata in eundem," Lyons, 1540, 4to. Dolet was unfortunately not content with arguing with his antagonists, but more frequently exasperated them by his sarcastic

attacks. 12. "Libri tres de legato, de immunitate legatorum, et de Joannis Langiachi Lemovicensis episcopi Legationibus," Lyons, 1541, 4to. 13. "Les epitres et evangiles des cinquante-deux dimanches, &c. avec brieve exposition," Lyons, 1541, 8vo. 14. A translation of Erasmus's "Miles Christianus," Lyons, 1542, 16mo. 15. "Claudii Coteræi Turonensis de jure et privilegiis militum libri tres, et de officio imperatoris liber unus," Lyons, 1539, folio. 16. "On Confession," translated from Erasmus, ibid. 1542, 16mo. 17. "Discours contenant le seul et vrai moyen, par lequel un serviteur favorisé et constitué au service d'un prince, peut conserver sa felicité eternelle et temporelle, &c." Lyons, 1542, 8vo. 18. "Exhortation a la lecture des saintes lettres," ibid. 1542, 16mo. 19. "La paraphrase de Jean Campensis sur les psalmes de David, &c. faite Françoise," ibid. 1542. 20. "Bref discours de la republique Françoise, desirant la lecture des livres de la sainte ecriture lui etre loisible en sa langue vulgaire," in verse, Lyons, 1544, 16mo. 21. A translation of Plato's Axiochus and Hipparchus, Lyons, 1544, 16mo. This was addressed to Francis I. in a prose epistle, in which the author promises a translation of all the works of Plato, accuses his country of ingratitude, and supplicates the king to permit him to return to Lyons, being now imprisoned. 22. "Second Enfer d'Etienne Dolet," in French verse, Lyons, 1544, 8vo. This consists of nine poetical letters addressed to Francis I. the duke of Orleans, the duchess d'Estampes, the queen of Navarre, the cardinal Lorraine, cardinal Tournon, the parliament of Paris, the judges of Lyons, and his friends. The whole is a defence of the conduct for which he was imprisoned at Lyons in the beginning of 1544. He had written a first "Enfer," consisting of memorials respecting his imprisonment at Paris, and was about to have published it when he was arrested at Lyons, but it never appeared. Besides these, he published translations into French of Cicero's Tusculan Questions and his Familiar Epistles, which went through several editions. Almost all Dolet's works are scarce, owing to their having been burnt by sentence of the divines of Paris, whose decisions on them may be seen in D'Argentre's "Collectio judiciorum de novis erroribus." In 1779, M. Nee, a bookseller at Paris, published a curious Life of Dolet, 8vo, by an anonymous author, which we

have not seen, but many additional particulars to our sketch may be found in our authorities.[1]

DOLLOND (JOHN), an eminent optician, and the inventor of the achromatic telescope, was born in Spitalfields, June 10, 1706. His parents were French protestants, and at the time of the revocation of the edict of Nantz, in 1685, resided in Normandy, but in what particular part cannot now be ascertained. M. de Lalande does not believe the name to be of French origin; but, however this may be, the family were compelled soon after this period to seek refuge in England, in order to avoid persecution, and to preserve their religion. The fate of this family was not a solitary case; fifty thousand persons pursued the same measures, and we may date from this period the rise of several arts and manufactures, which have become highly beneficial to this country. An establishment was given to these refugees, by the wise policy of our government, in Spitalfields, and particular encouragement granted to the silk manufactory.

The first years of Mr. Dollond's life were employed at the loom; but, being of a very studious and philosophic turn of mind, his leisure hours were engaged in mathematical pursuits; and though by the death of his father, which happened in his infancy, his education gave way to the necessities of his family, yet at the age of fifteen, before he had an opportunity of seeing works of science or elementary treatises, he amused himself by constructing sun-dials, drawing geometrical schemes, and solving problems. An early marriage and an increasing family afforded him little opportunity of pursuing his favourite studies: but such are the powers of the human mind when called into action, that difficulties, which appear to the casual observer insurmountable, yield and retire before perseverance and genius; even under the pressure of a close application to business for the support of his family, he found time, by abridging the hours of his rest, to extend his mathematical knowledge, and made a considerable proficiency in optics and astronomy, to which he now principally devoted his attention, having, in the earlier

[1] Moreri.—Niceron, vol. XXI.—Gen. Dict.—Baillet Jugemens.—Clement Bibl. Curieuse.—Jortin's Erasmus.—Maittaire's Annales Typographici, vol. IV. —Three letters in the Gent. Mag. vol. LXI. LXIII. and LXIV.—Saxii Onomasticon.

stages of his life, prepared himself for the higher parts of those subjects by a perfect knowledge of algebra and geometry.

Soon after this, without abating from the ardour of his other literary pursuits, or relaxing from the labours of his profession, he began to study anatomy, and likewise to read divinity; and finding the knowledge of Latin and Greek indispensably necessary towards attaining those ends, he applied himself diligently, and was soon able to translate the Greek Testament into Latin; and as he admired the power and wisdom of the Creator in the mechanism of the human frame, so he adored his goodness displayed in his revealed word. It might from hence be concluded that his sabbath was devoted to retired reading and philosophical objects; but he was not content with private devotion, as he was always an advocate for social worship, and with his family regularly attended the public service of the French protestant church, and occasionally heard Benson and Lardner, whom he respected as men, and admired as preachers. In his appearance he was grave, and the strong lines of his face were marked with deep thought and reflection; but in his intercourse with his family and friends, he was cheerful and affectionate; and his language and sentiments are distinctly recollected as always making a strong impression on the minds of those with whom he conversed. His memory was extrordinarily retentive; and amidst the variety of his reading, he could recollect and quote the most important passages of every book which he had at any time perused.

He designed his eldest son, Peter Dollond, for the same business with himself; and for several years they carried on their manufactures together in Spital-fields; but the employment neither suited the expectations nor disposition of the son, who, having received much information upon mathematical and philosophical subjects from the instruction of his father, and observing the great value which was set upon his father's knowledge in the theory of optics by professional men, determined to apply that knowledge to the benefit of himself and his family; and, accordingly, under the directions of his father, commenced optician. Success, though under the most unfavourable circumstances, attended every effort; and in 1752, John Dollond, embracing the opportunity of pursuing a profession congenial with his mind, and without neglecting the rules of pru-

dence towards his family, joined his son, and in consequence of his theoretical knowledge, soon became a proficient in the practical parts of optics.

His first attention was directed to improve the combination of the eye-glasses of refracting telescopes; and having succeeded in his system of four eye-glasses, he proceeded one step further, and produced telescopes furnished with five eye-glasses, which considerably surpassed the former; and of which he gave a particular account in a paper presented to the royal society, and which was read on March 1, 1753, and printed in the "Philosophical Transactions," vol. XLVIII. Soon after this he made a very useful improvement in Mr. Savery's micrometer; for, instead of employing two entire eye-glasses, as Mr. Savery and M. Bouguer had done (see BOUGUER), he used only one glass cut into two equal parts, one of them sliding or moving laterally by the other. This was considered to be a great improvement, as the micrometer could now be applied to the reflecting telescope with much advantage, and which Mr. James Short immediately did. An account of the same was given to the royal society, in two papers, which were afterwards printed in the "Philosophical Transactions," vol. XLVIII. This kind of micrometer was afterwards applied by Mr. Peter Dollond to the achromatic telescope, as appears by a letter of his to Mr. Short, which was read in the royal society Feb. 7, 1765.

Mr. Dollond's celebrity in optics became now universal; and the friendship and protection of the most eminent men of science, flattered and encouraged his pursuits. To enumerate the persons, both at home and abroad, who distinguished him by their correspondence, or cultivated his acquaintance, however honourable to his memory, would be only an empty praise. Yet among those who held the highest place in his esteem as men of worth and learning, may be mentioned, Mr. Thomas Simpson, master of the royal academy at Woolwich; Mr. Harris, assay-master at the Tower, who was at that time engaged in writing and publishing his "Treatise on Optics;" the rev. Dr. Bradley, then astronomer royal; the rev. William Ludlam, of St. John's college, Cambridge; and Mr. John Canton, a most ingenious man, and celebrated not less for his knowledge in natural philosophy, than for his neat and accurate manner of making philosophical experiments. To this catalogue of the philosophical names of those days,

we may add that of the late venerable astronomer-royal, the rev. Dr. Maskelyne, whose labours have so eminently benefited the science of astronomy.

Surrounded by these enlightened men, in a state of mind prepared for the severest investigation of philosophic truths, and in circumstances favourable to liberal inquiry, Mr. Dollond engaged in the discussion of a subject, which at that time not only interested this country, but all Europe. Sir Isaac Newton had declared, in his Treatise on Optics, p. 112, "That all refracting substances diverged the prismatic colours in a constant proportion to their mean refraction," and drew this conclusion, "that refraction could not be produced without colour," and consequently, "that no improvement could be expected in the refracting telescope." No one doubted the accuracy with which sir Isaac Newton had made the experiment; yet some men, particularly M. Euler and others, were of opinion that the conclusion which Newton had drawn from it went too far, and maintained that in very small angles refraction might be obtained without colour. Mr. Dollond was not of that opinion, but defended Newton's doctrine with much learning and ingenuity, as may be seen by a reference to the letters which passed between Euler and Dollond upon that occasion, and which were published in the "Philosophical Transactions," vol. XLVIII.; and contended, that, "if the result of the experiment had been as described by sir Isaac Newton, there could not be refraction without colour."

A mind constituted like Mr. Dollond's, could not remain satisfied with arguing in this manner, from an experiment made by another, but determined to try it himself, and accordingly in 1757 began the examination; and, to use his own words, with "a resolute perseverance," continued during that year, and a great part of the next, to bestow his whole mind on the subject, until in June 1758 he found, after a complete course of experiments, the result to be very different from that which he expected, and from that which sir Isaac Newton had related. He discovered "the difference in the dispersion of the colours of light, when the mean rays are equally refracted by different mediums." The discovery was complete, and he immediately drew from it this practical conclusion, "that the object-glasses of refracting telescopes were capable of being made without the images formed by them being affected by the

different refrangibility of the rays of light." His account of this experiment, and of others connected with it, was given to the royal society, and printed in their Transactions, vol. L. and he was presented in the same year, by that learned body, with sir Godfrey Copley's medal, as a reward of his merit, and a memorial of the discovery, though not at that time a member of the society. This discovery no way affected the points in dispute between Euler and Dollond, respecting the doctrine advanced by sir Isaac Newton. A new principle was in a manner found out, which had no part in their former reasonings, and it was reserved for the accuracy of Dollond to have the honour of making a discovery which had eluded the observation of the immortal Newton. The cause of this difference of the results of the 8th experiment of the second part of the first book of Newton's Optics, as related by himself, and as it was found when tried by Dollond in 1757 and 1758, is fully and ingeniously accounted for by Mr. Peter Dollond in a paper read at the royal society, March 21, 1789, and afterwards published in a pamphlet.

This new principle being now established, he was soon able to construct object-glasses, in which the different refrangibility of the rays of light was corrected, and the name of achromatic was given to them by the late Dr. Bevis, on account of their being free from the prismatic colours, and not by Lalande, as some have said. As usually happens on such occasions, no sooner was the achromatic telescope made public, than the rivalship of foreigners, and the jealousy of philosophers at home, led them to doubt of its reality; and Euler himself, in his paper read before the academy of sciences at Berlin in 1764, says, "I am not ashamed frankly to avow that the first accounts which were published of it appeared so suspicious, and even so contrary to the best established principles, that I could not prevail upon myself to give credit to them;" and he adds, "I should never have submitted to the proofs which Mr. Dollond produced to support this strange phenomenon, if M. Clairaut, who must at first have been equally surprized at it, had not most positively assured me that Dollond's experiments were but too well founded." And when the fact could be no longer disputed, they endeavoured to find a prior inventor, to whom it might be ascribed; and several conjecturers were honoured with the title of discoverers. But Mr. Peter Dollond in the paper we have

just mentioned, has stated and vindicated, in the most unexceptionable and convincing manner, his father's right to the first discovery of this improvement in refracting telescopes, as well as of the principle on which it was founded. In so doing he has corrected the mistakes of M. de la Lande in his account of this subject; those of M. N. Fuss, professor of mathematics at St. Petersburg, in his "Eulogy on Euler," written and published in 1783; and those of count Cassini, in his "Extracts of the Observations made at the Royal Observatory at Paris in the year 1787;" and it must appear to every impartial and candid examiner, that Mr. Dollond was the sole discoverer of the principle which led to the improvement of refracting telescopes.

This improvement was of the greatest advantage in astronomy, as they have been applied to fixed instruments; by which the motions of the heavenly bodies are determined to a much greater exactness than by the means of the old telescope. Navigation has also been much benefited by applying achromatic telescopes to the Hadley's Sextant; and from the improved state of the lunar tables, and of that instrument, the longitude at sea may now be determined by good observers, to a great degree of accuracy; and their universal adoption by the navy and army, as well as by the public in general, is the best proof of the great utility of the discovery.

In the beginning of 1761, Mr. Dollond was elected F. R. S. and appointed optician to his majesty, but did not live to enjoy these honours long; for on Nov. 30, in the same year, as he was reading a new publication of M. Clairaut, on the theory of the moon, and on which he had been intently engaged for several hours, he was seized with apoplexy, which rendered him immediately speechless, and occasioned his death in a few hours afterwards. His family, at his death, consisted of three daughters and two sons, Peter and John, who, possessing their father's abilities, carried on the optical business in partnership, until the death of John, when it was continued, and still flourishes, under the management of Mr. Peter Dollond, well known as an able philosopher and artist, and Mr. George Huggins, his nephew, who, upon the king's permission, has taken the name of Dollond.[1]

[1] From the Life of John Dollond, F. R. S. by John Kelly, LL. D. rector of Copford, in Essex; author of the Triglott Celtic Dictionary, and a translator

DOLMAN. See PARSONS (ROBERT).

DOLOMIEU (DEODATE-GUY-SILVAIN-TANCRED GRATET DE), a very able mineralogist, was born in Dauphiny, June 24, 1750. Of his early history our authorities give but a confused account. He was inspector of the mines, and commander of the order of Malta. He first went to sea at the age of eighteen, when being insulted by one of his companions, who was on board the same ship, he fought and killed him; for which, on his return to Malta, he was sentenced to death by the chapter of the order. The grand-master, however, granted him his pardon, but as it was necessary that it should be confirmed by the pope, and as his holiness was at that time out of humour with the knights, he remained inflexible, and Dolomieu was confined for nine months in a dungeon in the island. He afterwards resumed his studies, and accompanied the regiment of carabineers in which he was an officer. At Metz he took his first lessons in chemistry and natural history, and his progress became so rapid, that the academy of sciences granted him the title of corresponding member, which favour attached him entirely to natural philosophy. He then quitted the service, and almost immediately began his travels through Sicily, which produced "Voyage aux Isles de Lipari," 1783, 8vo; a very interesting account of these volcanic isles, and forming very useful materials for a history of volcanoes. In the same year he published "Memoire sur le tremblemens de terre de la Calabre in 1783," 8vo, which the following year was translated into Italian; and in 1788, "Memoire sur les isles Ponces, et Catalogue raisonné de l'Etna," 8vo.

On the commencement of the revolution, he embraced the principles of the popular party, but refusing any public employment, pursued his favourite studies. In the "Journal de Physique," for 1790, we find a dissertation by him on the origin of basaltes; and he prepared the mineralogical articles of the new Encyclopædia. The revolutionary horrors, which were fatal to his friend the duke de Rochefoucault, who was murdered before his eyes, had likely to have been equally fatal to himself, his name being inserted in the lists of the proscribed by the tyrants of the

of the Bible into the Manks Gaelic. Dr. Kelly married a daughter of Mr. Peter Dollond. This Life was printed for private distribution by Messrs. Dollond, and obligingly presented to the Editor of this Dictionary by Mr. G. H. Dollond. Besides the Life, there is an Appendix of various important papers relating to the discovery and uses of the achromatic telescope.

day; but he escaped by wandering from place to place, until calmer times, when he was appointed inspector of the mines, and at length Bonaparte took him with him in his expedition to Egypt. He is said to have contributed to the surrender of Malta to the French, by the connections which he still preserved there; but after the memorable battle of Aboukir, when obliged to land in Calabria, he was seized by order of the king of Naples, and thrown into a dungeon at Messina. Here he was detained, notwithstanding the earnest applications of the French government, the king of Spain, sir Joseph Banks, and other eminent characters in Europe, nor was he released until the peace of 1800. He then resumed his wonted occupations, visited the mountains of Swisserland, and was about to have published the result of his observations, when he died Nov. 28, 1801, at Drée, near Maçon. He had been appointed member of the conservative senate immediately after his return, and was a member of the Institute. After his death was published his essay "Sur la philosophie mineralogique," composed during his imprisonment at Malta, where such were his privations, that, as he informs us, the black of his lamp, diluted with water, served him for ink; his pen was a fragment of bone, shaped with great labour on the floor of his prison, and the principal part of his work was written on the margins, and between the lines of some books which had been left in his possession. These contrivances gave him the pleasure which is felt on overcoming difficulties; and he adds, that had it not been that he found himself placed in such a situation, perhaps he never would have undertaken this work at all. His last journey to the Alps was lately published by Bruun Neergaard, in 8vo. [1]

DOMAT (JOHN), a French lawyer, was born of a good family, at Clermont, in Auvergne, in 1625. Father Sirmond, who was his great uncle, had the care of his education, and sent him to the college at Paris, where he learned the Latin, Greek, Italian, and Spanish tongues, applied himself to the study of philosophy and the belles-lettres, and made himself a competent master in the mathematics. Afterwards he went to study the law, and to take his degrees at Bourges, where professor Emerville made him an offer of a doctor's hood, though he was but twenty years of age. Upon his return from Bourges, he attended the bar of

[1] Dict. Hist.—Biographie Moderne.

the high court of judicature at Clermont, and began to plead with extraordinary success. In 1648 he married, and by that marriage had thirteen children. Three years before he had been made advocate to the king, in the high court of Clermont; which place he filled for thirty years with such uncommon reputation for integrity as well as ability, that he became arbiter, in a great measure, of all the affairs of the province. The confusion which he had observed in the laws, put him upon forming a design of reducing them to their natural order. He drew up a plan for this purpose, and communicated it to his friends, who approved of it so much, and thought it so useful, that they persuaded him to shew it to some of the chief magistrates. With this view he went to Paris in 1685, where the specimen of his work, which he carried along with him, was judged to be so excellent, that Lewis XIV. upon the report which Pelletier, then comptroller general, made to him of it, ordered Domat to continue at Paris, and settled upon him a pension of 2000 livres. Henceforward he employed himself at Paris, in finishing and perfecting his work; the first volume of which, in 4to, was published there, under the title of "Les Lois civiles, dans leur ordre naturel," 1689. Three other volumes were published afterwards, which did their author the highest honour; who, upon the publication of the first, was introduced by Pelletier, to present it to the king. It was usual to recommend this work to young lawyers and divines, who wished to apply themselves to the study of morality and the civil law; and an improved edition was published so recently as 1777. It was also translated and published in English by Dr. William Strahan, 1720, 2 vols. fol. and reprinted and enlarged in 1741. His "Legum Delectus," which is a part of this great work, was printed separately, and very elegantly by Wetstein; and in 1806, M. d'Agard published the first volume of a translation of this "Delectus," with notes, &c.

Domat died at Paris Mar. 14, 1696. He was intimately acquainted with the celebrated Pascal, who was his countryman, and with whom he had many conferences upon religious subjects. He used also to make experiments with him upon the weight of the air, and in other branches of natural philosophy. He was at Paris when Pascal died there Aug. 19, 1662, and was entrusted by him with his most secret papers.[1]

[1] Moreri.—Dict. Hist.

DOMBEY (JOSEPH), an eminent French botanist and traveller, was born at Macon, Feb. 22, 1742. He was brought up to the study of medicine, and took the degree of doctor of physic in the university of Montpellier. He there imbibed, under the celebrated professor Gouan, a taste for natural history, more especially for botany. To this taste he sacrificed his profession, and all prospect of emolument from that source, and cultivated no studies but such as favoured his darling propensity. Whatever time was not devoted to that, was given to the pleasures and dissipation incident to his time of life, his gay and agreeable character, and the society with which he was surrounded. To this dissipation he perhaps sacrificed more than prudence could justify; and it was fortunate for his moral character and worldly interest, probably also for his scientific success, that he removed to Paris in 1772, to improve his botanical knowledge. In 1775, while returning from a visit to Haller at Berne, he was informed that M. Turgot, the French minister, had chosen him to go to Peru, in search of plants that might be naturalized in Europe. On this he immediately returned to Paris, was presented to the minister, and received his appointment, with a salary of 3000 livres. Part of this was obliged to be mortgaged to pay his debts, and he was detained until the Spanish court had consented to the undertaking, which was not until next year. On arriving at Madrid, in November 1776, he found that the Spanish court had encumbered his expedition with futile instructions, and had added four companions, who, although of very little use, had each a salary of 10,000 livres. He accomplished his voyage, however, in six months, arriving at Lima April 8, 1778, where he obtained a favourable reception from the viceroy of Peru, Don Emanuel de Guirrior, and from M. de Bordenave, one of the canons of Lima.

His first botanical expedition towards Quito was not without danger, from hordes of run-away negroes, but it afforded him an abundant harvest of specimens of plants, as well as of antiquities from the sepulchres of the ancient Peruvians. These, with thirty-eight pounds of platina, and a collection of seeds, he sent immediately to Europe. He was also employed by the viceroy to analyse some mineral waters in that neighbourhood. He afterwards settled for a time in the mountainous province of Tarma, beyond the Cordilleras, and in May 1780, visited Huanuco, the extremity of the Spanish settlements in that direction,

To investigate the vast and almost impervious forests beyond, swarming with insects, and filled with stagnant pestiferous vapours, proved a labour of no less danger than difficulty; not only from these natural impediments, but from the savages, 200 of whom were advancing by night to plunder them, had they not escaped by a precipitate and perilous retreat to Huanuco. From thence Dombey returned alone to Lima, where, although he was much discouraged by the ignorance and bigotry of the Spanish priests, he met with some enlightened and disinterested characters, who could appreciate his merit, and rendered him, from time to time, the most essential services.

Having sent off his second collection to Europe, Dombey returned to Huanuco, in the end of December 1780, where he had shortly after the mortification of hearing that his first collection had been taken by the English, and redeemed at Lisbon, by the Spanish government, consequently that the antiquities were now detained in Spain, and that duplicates only of the dried plants and seeds had been forwarded to Paris. Dombey in the mean while, leaving his more recent acquisitions in safety at Lima, undertook a journey to Chili, and although his journey was necessarily attended with vast expence, his character was now so well known, that he readily met with assistance. He arrived at La Conception in the beginning of 1782, where, the town being afflicted with a pestilential fever, he devoted himself to the exercise of his medical skill, assisting the poor with advice, food, and medicine. This example having the effect to restore the public courage, the grateful people wished to retain him, with a handsome stipend, as their physician; and the bishop of La Conception endeavoured to promote his union with a young lady of great beauty and riches, on whom his merit had made impressions as honourable to herself as to him; but neither of these temptations prevailed. Having added greatly to his collection of drawings, shells, and minerals, as well as of plants, and having discovered a new and most valuable mine of quicksilver, and another of gold, he revisited Lima, to take his passage for Europe. A journey of 100 leagues among the Cordilleras, made at his own expence, had much impaired his finances and his health, but he refused the repayment which the country offered him, saying, that "though he was devoted to the service of Spain, it was for his own sovereign, who had sent him, to pay his expences." In Chili he discovered the majestic

tree, of the tribe of Pines, 150 feet high, now named after him, Dombeya, of which the Norfolk-island pine is another species. While he still remained at Lima, the labours of arranging and packing his collections of natural history, added to the fatigues he had already undergone, and the petty jealousies and contradictions he experienced from some of the Spaniards in power, preyed upon his health and spirits; and under the idea that he might possibly never reach Europe, he wrote to his friend Thouin, to take the necessary precautions for the safety of his treasures on their arrival in a Spanish port. He survived, however, to undergo far greater distresses than he had yet known. After narrowly escaping shipwreck at Cape Horn, and being obliged to wait at the Brasils till his ship could be refitted, which last circumstance indeed was favourable to his scientific pursuits and acquisitions, he reached Cadiz on the 22d of February, 1785; but, instead of the reception he expected and deserved, he was not only tormented with the most pettifogging and dishonest behaviour concerning the property of his collections, but those collections were exposed, without discrimination or precaution, to the rude and useless scrutiny of the barbarians at the custom-house, so as to be rendered useless, in a great measure, even to those who meant to plunder them. The whole were thrown afterwards into damp warehouses, where their true owner was forbidden to enter. Here they lay for the plants to rot, and the inestimable collections of seeds to lose their powers of vegetation, till certain forms were gone through, which forms, as it afterwards appeared, tended chiefly to the rendering their plunder useless to others, rather than valuable to their own nation. In the first place, as much of these treasures had suffered by this ill-treatment, Dombey was required to repair the injury from his own allotment, or from that of his master, the king of France. With this he could not of himself comply; but an order was, for some political reason, procured from the French court, and he was obliged to submit. He could never, however, obtain that the seeds should be committed to the earth so as to be of use; and hence the gardens of Europe have been enriched with scarcely half a score of his botanical discoveries, among which are the magnificent Datura arborea, the beautiful Salvia formosa, and the fragrant Verbena triphylla, or, as it ought to have been called, citrea. This last will be a

" monumentum ære perennius" with those who shall ever know his history. What had been given him for his own use by the vice-roy of the Brasils, underwent the same treatment as the rest. Finally, he was required to fix a price upon the sad remains of his collections, which, as a great part was French national property, it was obvious he could not do. He remained at Cadiz, without money and without friends. His only hope was that he might hereafter publish his discoveries, so as to secure some benefit to the world and some honour to himself. But this last consolation was denied him. Anxious to revisit his native land, he would have compounded for his liberty with the loss of all but his manuscripts; but he was not allowed to depart until his persecutors had copied all those manuscripts, and bound him by a written promise never to publish any thing till the return of his travelling companions. In the mean while, those very companions were detained by authority in Peru; and in after-times the original botanical descriptions of Dombey have, many of them, appeared verbatim, without acknowledgment, in the pompous Flora of Peru and Chili, which thence derives a great part of its value. Thus chagrined and oppressed, the unhappy Dombey sunk into despair, till, no longer useful or formidable to his oppressors, he was allowed to return, with such parts of his collections as they condescended to leave him, to Paris.

There our countryman Dr. Smith knew him in 1786; no longer the handsome lively votary of pleasure, nor even the ardent enthusiastic cultivator of science, but presenting the sallow, silent, melancholy aspect of depression and disappointment. He chiefly associated with his faithful friends, Le Monnier and Thouin, and in their society botanical converse still retained its charms. To the contents of his own collection, which, however injured and diminished, was still a very interesting one, he paid little attention. Bound by his promise, his high sense of honour would not let him make the proper use of it, but at length he was induced to part with it to M. de Buffon, who nobly exerted himself so as to procure from government a pension of 6000 livres for Dombey, and 60,000 livres to pay his debts. The herbarium was confided to M. L'Heritier, with orders to publish its contents. This was no sooner known at Madrid, than interest was made by that court to defeat the measure, and the court of Versailles was not

in a condition to dispute even so unjust and politically unimportant a requisition from that quarter. Buffon had orders to withdraw the herbarium, but L'Heritier on the first alarm had taken it over to London, and Dr. Smith with his lamented friend Broussonet, and his draughtsman Redouté, were alone entrusted with the secret. Happy and safe in a land of liberty and science, L'Heritier remained about fifteen months devoted to the prosecution of his object, chiefly under the hospitable roof of his friend sir Joseph Banks.

After his return, he had determined to retire to a peaceful retreat at the foot of Mount Jura, where he had a friend devoted to the love and cultivation of plants. His pecuniary circumstances were now easy, and he resigned his fatal celebrity without regret. He broke off all scientific communication, except with M. Pavon, one of his fellow-labourers in Peru, and who had all along been innocent of the execrable machinations against his honour and his peace. He refused a place in the French academy of sciences, as well as a large pecuniary offer from the empress of Russia for the duplicates of his collection, saying, "he was not in want of money, and he had most pleasure in distributing his specimens amongst his friends." Residing at Lyons for some time, in his way towards Switzerland, he had the misfortune to be present during the siege of that town; but sickening at the sight of public miseries on every side, he procured a commission to visit North America, in order to purchase corn from the United States, and to fulfil some other objects of public importance, especially relating to science and commerce. A tempest obliged him to take shelter at Guadaloupe, but that island being, like the mother country, in a state of revolution, he narrowly escaped with his life, and after much barbarous treatment, was ordered to quit the colony in the American vessel in which he came. That vessel was no sooner out of the harbour, than it was attacked by two privateers, and taken. Dombey, disguised as a Spanish sailor, was thrown into a prison in the island of Montserrat, where ill-treatment, mortification, and disease, put a period to his life on the 19th of February, 1796.[1]

DOMENICHINO, or DOMENICO ZAMPIERI, a very much admired artist, was born at Bologna in 1581, and

[1] Rees's Cyclopædia.

received his first instruction in the art of painting, from Denis Calvart; but afterwards he became a disciple of the Caracci, and continued in that school for a long time. The great talents of Domenichino did not unfold themselves as early in him, as talents much inferior to his have disclosed themselves in other painters; he was studious, thoughtful, and circumspect; which by some writers, as well as by his companions, was misunderstood, and miscalled dullness. But the intelligent Annibal Caracci, who observed his faculties with more attention, and knew his abilities better, testified of Domenichino, that his apparent slowness of parts at present, would in time produce what would be an honour to the art of painting. He persevered in the study of his art with incredible application and attention, and daily made rapid advances. Some writers contend that his thoughts were judicious from the beginning, and they were afterwards elevated, wanting but little of reaching the sublime; and that whoever will consider the composition, the design, and the expression, in his Adam and Eve, his Communion of St. Jerom, and in that admirable picture of the Death of St. Agnes at Bologna, will readily perceive that they must have been the result of genius, as well as of just reflections; but Mr. De Piles says he is in doubt whether Domenichino had any genius or not. That ingenious writer seems willing to attribute every degree of excellence in Domenichino's performances, to labour, or fatigue, or good sense, or any thing but genius; yet, says Pilkington, how any artist could (according to his own estimate in the balance of painters) be on an equality with the Caracci, Nicolo Poussin, and Lionardo da Vinci, in composition and design, and superior to them all by several degrees in expression, and also approach near to the sublime, without having a genius, or even without having an extraordinary good one, seems to me not easily reconcileable. If the productions of an artist must always be the best evidence of his having or wanting a genius, the compositions of Domenichino must ever afford sufficient proofs in his favour. The same biographer says, that as to correctness of design, expression of the passions, and also the simplicity and variety in the airs of his heads, he is allowed to be little inferior to Raphael; yet his attitudes are but moderate, his draperies rather stiff, and his pencil heavy. However, as he advanced in years and experience, he advanced proportionably in

merit, and the latest of his compositions are his best. There is undoubtedly in the works of this eminent master, what will always claim attention and applause, what will for ever maintain his reputation, and place him among the number of the most excellent in the art of painting. One of the chief excellences of Domenichino consisted in his painting landscapes; and in that style, the beauty arising from the natural and simple elegance of his scenery, his trees, his well-broken grounds, and in particular the character and expression of his figures, gained him as much public admiration as any of his other performances.

The Communion of St. Jerom, and the Adam and Eve, are too well known to need a description; and they are universally allowed to be capital works, especially in the expression. In the Palazzo della Torre, at Naples, there is a picture of Domenichino, representing a dead Christ, on the Knees of the Virgin, attended by Mary Magdalen and others. The composition of this picture is very good, and the design simple and true; the head of the Magdalen is full of expression, the character excellent, and the colouring tolerable; but in other respects, the penciling is dry, and there is more of coldness than of harmony in the tints. But in the church of St. Agnes, at Bologna, is an altar piece which is considered as one of the most accomplished performances of this master, and shews the taste, judgment, and genius of this great artist in a true light. The subject is, the Martyrdom of St. Agnes; and the design is extremely correct, without any thing of manner. The head of the saint hath an expression of grief, mixed with hope, that is wonderfully noble; and he hath given her a beautiful character. There are three female figures grouped on the right, which are lovely, with an uncommon elegance in their forms, admirably designed, and with a tone of colour that is beautiful. Their dress, and particularly the attire of their heads, is ingenious and simple; one of this master's excellences consisting in that part of contrivance: in short, it is finely composed, and unusually well penciled; though the general tone of the colouring partakes a little of the greenish cast, and the shadows are rather too dark, yet that darkness may probably have been occasioned or increased by time. Such is the opinion of Pilkington, but it is time now to attend to that of more authorized criticism. "Expression," says Mr. Fuseli, "which had languished after the demise of

Raffaello, seemed to revive in Domenichino; but his sensibility was not supported by equal comprehension, elevation of mind, or dignity of motive. His sentiments want propriety, he is a mannerist in feeling, and tacks the imagery of Theocritus to the subjects of Homer. A detail of petty, though amiable conceptions is rather calculated to diminish than inforce the energy of a pathetic whole. A lovely child taking refuge in the lip or bosom of a lovely mother, is an idea of nature, and pleasing in a lowly, pastoral, or domestic subject; but perpetually recurring, becomes common-place, and amid the terrors of martyrdom, is a shred sewed to a purple robe. In touching the characteristic circle that surrounds the Ananias of Raffaello, you touch the electric chain, a genuine spark insensibly darts from the last as from the first, penetrates and subdues. At the martyrdom of St. Agnes, by Domenichino, you saunter amid the adventitious mob of a lane, where the silly chat of neighbour gossips announces a topic as silly, till you find with indignation, that instead of a broken pot, or a petty theft, you are witness to a scene for which heaven opens and angels descend.

"It is, however, but justice to observe that there is a subject in which Domenichino has not unsuccessfully copied, and perhaps even excelled Raffaello. I mean that of the Cure of the demoniac boy, among the series of frescoes painted by him at Grotto Ferrata. That inspired figure is evidently the organ of an internal preternatural agent, darted upward without contortion, and even considered without any connexion with the story, never can be confounded with a mere tumultuary distorted maniac; which is not perhaps the case of the boy in the Transfiguration; the subject, too, being within the range of Domenichino's powers, a domestic one, the whole of the persons introduced is characteristic. Awe of the saint who operates the miracle, and terror at the redoubled fury of the son at his approach, mark the rustic father: confidence, serene activity, and fervent prayer, the saint and his companion: nor could the agonizing female with the child, as she is the mother, be exchanged to advantage; here she properly occupies that place which the fondling females in the pictures of St. Sebastian, St. Andrew, and St. Agnes, only usurp.

"It has been said Domenichino's invention was inferior to his other parts. The picture of the 'Rosario,' now in

the gallery of the Louvre, is adduced as a proof; an idea neither then nor now understood by the public, disapproved of by his most partial friends, and of which he repented himself; in the most celebrated of his works, the Communion of St. Jerome, he imitated Agostino, and in the alms-scene of 'St. Cecilia,' the 'St. Rocco' of Annibale Caracci. But from the Triumph of the 'Rosary,' the most brilliant fancy will elicit little more than splendid confusion; in the 'St. Jerome,' if the arrangement and the postures are imitated, the characters are invented; what he owes to Annibale in the Charities of St. Cecilia, is less than what Annibale owes to Raffaello in his 'Genus unde Latinum;' and is amply compensated by the original beauties of St. Cecilia before the Prætor. Domenichino was what few men of genius are, a good master. The best of his Roman scholars were Antonio Barbalunza of Messina, and Andrew Camassei of Bevagna. The first copied and imitated his master with sufficient success, and sometimes to a degree of deception. The second, more timid and less select, had nature and a grand style of colour."

Domenichino was made the chief architect of the apostolical palace by pope Gregory XV. for his great skill in that art. He was likewise very well versed in the theory of music, but not successful in the practice. He loved solitude; and it was observed, that, as he went along the streets, he took notice of the actions of private persons he met, and often designed something in his pocket-book. He was of a mild temper and obliging carriage, yet had the misfortune to find enemies in all places wherever he came. At Naples, particularly, he was so ill treated by those of his own profession, that, having agreed among themselves to disparage all his works, they would hardly allow him to be a tolerable master; and they were not content with having frighted him for some time from that city, but afterwards, upon his return thither, never left persecuting him, till by their tricks and vexations they had wearied him out of his life. He died in 1641, not without the suspicion of poison.[1]

DOMINIC (DE GUZMAN), a Saint of the Romish calendar, founder of the order of the Dominicans, and as some say, of that horrible engine of tyranny, the Inquisition, was born in 1170, at Calarogo, in old Castille, in the diocese

[1] Argenville, vol. II.—Pilkington.

of Osma. He was of the family of the Guzmans, and educated at first under a priest, his uncle; but at fourteen years, was sent to the public schools of Palentia, where he became a great proficient in rhetoric, philosophy, and divinity, and was also distinguished by austere mortifications and charity to the poor. When he had finished his studies and taken his degrees, he explained the Holy Scriptures in the schools, and preached at Palentia. In 1198 he was made a canon of Osma. After five years he accompanied the bishop of Osma on an embassy to the earl of La Marche, and in his journey was grievously afflicted to behold the spread of what he called heresy among the Albigenses, and conceived the design of converting them, and at first appears to have used only argument, accompanied with the deception of pretended miracles; but finding these unsuccessful, joined the secular power in a bloody crusade against the Albigenses, which he encouraged by prayers and miracles. During these labours, he instituted the devotion of the Rosary, consisting of fifteen *Pater Nosters*, and an hundred and fifty *Ave Marias*, in honour of the fifteen principal mysteries of the life and sufferings of Christ, and of the virgin Mary, which our saint thought the people might be made to honour by this foolish expedient. In 1206 he founded the nunnery of our lady of Prouille, near Faujaux, which he put under the rule of St. Austin, and afterwards established an institute called his third order, some of the members of which live in monasteries, and are properly nuns; others live in their own houses, adding religious to civil duties, and serving the poor in hospitals and prisons.

St. Dominic had spent ten years in preaching in Languedoc, when, in 1215, he founded the celebrated order of preaching friars, or Dominicans, as they were afterwards called. The same year it was approved of by Innocent III. and confirmed in 1216, by a bull of Honorius III. under the title of St. Augustin; to which Dominic added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, and to abandon entirely all their revenues and possessions; and they were called preaching friars, because public instruction was the main end of their institution. The first convent was founded at Tholouse by the bishop thereof, and Simon de Montfort. Two years afterwards they had another at Paris, near the bishop's house; and some time after, viz. in 1218, a third

in the rue St Jaques, St. James's-street, whence the denomination of Jacobins. Just before his death, Dominic sent Gilbert de Fresney, with twelve of the brethren, into England, where they founded their first monastery at Oxford, in 1221, and soon after another at London. In 1276, the mayor and aldermen of the city of London gave them two whole streets by the river Thames, where they erected a very commodious convent, whence that place is still called Black Friars, from the name by which the Dominicans were called in England. St. Dominic, at first, only took the habit of the regular canons, that is, a black cassock, and rochet; but this he quited in 1219, for that which they now wear, which, it is pretended, was shewn by the blessed Virgin herself to the beatified Renaud d'Orleans. This order is diffused throughout the whole known world. It has forty-five provinces under the general, who resides at Rome; and twelve particular congregations, or reforms, governed by vicars-general. They reckon three popes of this order, above sixty cardinals, several patriarchs, a hundred and fifty archbishops, and about eight hundred bishops; beside masters of the sacred palace, whose office has been constantly discharged by a religious of this order, ever since St. Dominic, who held it under Honorius III. in 1218. The Dominicans are also inquisitors in many places.

Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominican friars, whose credit was great and their influence universal. Nor will this appear surprising, when we consider that they filled very eminent stations in the church, presided every where over the terrible tribunal of the inquisition, and had the care of souls, with the function of confessors in all the courts of Europe, which circumstance, in those times of ignorance and superstition, manifestly tended to put most of the European princes in their power. But the measures they used, in order to maintain and extend their authority, were so perfidious and cruel, that their influence began to decline towards the beginning of the sixteenth century. The tragic story of Jetzer, conducted at Bern in 1509, for determining the uninteresting dispute between them and the Franciscans, relating to the immaculate conception, will reflect indelible infamy on this order. They were indeed perpetually employed in stigmatizing with the opprobrious name of heresy numbers of learned and pious men; in encroaching upon the rights and properties of others, to

augment their possessions; and in laying the most iniquitous snares and stratagems for the destruction of their adversaries. They were the principal counsellors, by whose instigation and advice Leo X. was determined to the public condemnation of Luther. The papal see never had more active and useful abettors than this order and that of the Jesuits The dogmata of the Dominicans are usually opposite to those of the Franciscans. They concurred with the Jesuits in maintaining, that the sacraments have in themselves an *instrumental* and *official* power, by virtue of which they work in the soul (independently of its previous preparation or propensities) a disposition to receive the divine grace; and this is what is commonly called the *opus operatum* of the sacraments. Thus, according to their doctrine, neither knowledge, wisdom, humility, faith, nor devotion, are necessary to the efficacy of the sacraments, whose victorious energy nothing but a *mortal sin* can resist.

After establishing this important order, St Dominic, who had deservedly become a favourite at the court of Rome, was detained for several months to preach in that city; and by his advice the pope created the new office, already mentioned, that of master of the sacred palace, who is by virtue of this office the pope's domestic theologian or chaplain; and St. Dominic was appointed to it. It has ever since been held by one of his order. The rest of his history at Rome consists of his miracles, and may well be spared. In 1218 he took a journey from Rome through Languedoc into Spain, and founded two convents; thence he went in 1219 to Toulouse and Paris, at which last place he founded his convent in St. James's-street, whence his order were called Jacobins, and inhabited a house since memorable in the history of the French revolution. After this, and the foundation of other convents, he arrived at Bologna, where he principally resided during the remainder of his life, which ended August 6, 1221. He was canonized by pope Gregory IX. in 1234.

Butler observes that St. Dominic had no hand in the origin of the inquisition, though he owns, that the project of this court was first formed in a council of Toulouse in 1229, and that in 1233, two Dominican friars were the first inquisitors. Modern protestant historians seem inclined to concede that, although St. Dominic was an inquisitor, it was not in the most offensive sense of the word. This, however, will not excuse his tyranny towards the Albi-

genses, and if he did not invent the inquisition, he at least must be allowed the honour of inventing the rosary, a species of mechanical devotion which has done infinite mischief.[1]

DOMINICO. See BURCHIELLO.

DOMINIS (MARK ANTONY DE), archbishop of Spalato in Dalmatia, was born about 1561, at Arba, and educated at Padua. He was remarkable for a fickleness in religious matters, which at length proved his ruin; otherwise he was a man of great abilities and learning. He was entered early amongst the Jesuits, but left that society to be bishop of Segni, and afterwards archbishop of Spalato; but instead of growing more firmly attached to the church of Rome on account of his preferment, he became every day more and more disaffected to it. This induced him to write his famous books "De Republica Ecclesiastica," which were afterwards printed in London; and in which he aimed a capital blow at the papal power. These books were read over and corrected, before publication, by our bishop Bedell, who was then at Venice in quality of chaplain to sir Henry Wotton, ambassador there from James I. De Dominis coming to Venice, and hearing a high character of Bedell, readily discovered his secret, and communicated his copy to him. Bedell took the freedom he allowed him, of correcting many improper applications of texts in scripture, and quotations of fathers: for that prelate, being ignorant of the Greek tongue (a common thing in those days even amongst the learned), had committed many mistakes both in the one and the other. De Dominis took all this in very good part, entered into great familiarity with Bedell, and declared his assistance so useful, and indeed so necessary to him, that he could, as he used to say, do nothing without him.

When Bedell returned to England, Dominis came over with him, and was at first received by the English clergy with all possible marks of respect. Here he preached and wrote against the Romish religion, and the king gave him the deanery of Windsor, the mastership of the Savoy, and the rich living of West Ildesley in Berkshire. De Dominis's view seems to have been to reunite the Romish and English churches, which he thought might easily be

[1] Butler's Lives of the Saints.—Mosheim's and Milner's Eccl. Hist.—Moreri.—Fabric. Bibl. Lat. Med.

effected, by reforming some abuses and superstitions in the former; "and then," Grotius says, "he imagined, the religion of protestants and catholics would be the same." After he had staid in England some years, he was made to believe, upon the promotion of pope Gregory XIV. who had been his school-fellow and an old acquaintance, that the pope intended to give him a cardinal's hat, and to make use of him in all affairs; so that he fancied he should be the instrument of a great reformation in the church. This snare was laid for him chiefly by the artifice of Gondemar, the Spanish ambassador; and his own ambition and vanity (of both which he had a share) made him easily fall into it. Accordingly he returned to Rome in 1622, where he abjured his errors in a very solemn manner. He was at first, it is said, well received by the pope himself; but happening to say of cardinal Bellarmine, who had written against him, that he had not answered his arguments, he was complained of to the pope, as if he had been still of the same mind as when he published his books. He excused himself, and said, that though Bellarmine had not answered his arguments, yet he did not say they were unanswerable; and he offered to answer them himself, if they would allow him time for it. This imprudent way of talking, together with the discovery of a correspondence which he held with some protestants, furnished a sufficient plea for seizing him; and he was thrown into prison, where he died in 1625. It was discovered after his death, that his opinions were not agreeable to the doctrine of the church of Rome; upon which his corpse was dug up, and burnt with his writings in Flora's Field, by a decree of the inquisition.

Besides his work, "De Republica Ecclesiastica," 3 vols. fol. he was author of a work in optics, which obtained the applause of the illustrious sir I. Newton, and which is entitled "De Radiis Visus & Lucis in Vitris perspectivis et Iride Tractatus." Our great philosopher complimented the author of this tract so far as to declare, that he was the first person who had explained the phænomena of the colours of the rainbow. He wrote also, 1. "Dominis suæ profectionis a Venetiis consilium exponit," London, 1616, 4to, and published in English the same year. 2. "Predica fatta, la prima Domenica dell' Avvento 1617, in Londra nella Capella detta delli Merciari," Lond. 1617, 12mo, published in English the same year, 4to. 3. "Sui Re-

ditus in Anglia consilium exponit," Rome, 1623, 4to, and in English the same year. 4. "De pace regionis, Epistola ad Josephum Hallum," 1666, 4to. We are also indebted to him for father Paul's "History of the Council of Trent," the manuscript of which he procured for archbishop Abbot.[1]

DONALDSON (JOHN), an artist and author, was born at Edinburgh in 1737; his father was a glover in rather low circumstances, but of a speculative turn of mind, and much addicted to metaphysical reveries, of which his son unfortunately inherited a double portion, and without his father's prudence, who never suffered his abstractions to interfere with his business. While a child, young Donaldson was constantly occupied in copying every object before him with chalk on his father's cutting-board, which was often covered with his infant delineations. This natural determination of the mind was encouraged by the father, and at the age of twelve or thirteen, his son had acquired some reputation as a drawer of miniature portraits in Indian ink, and was by these efforts enabled to contribute to the support of his parents. At the same time he was much admired for his skilful imitations of the ancient engravers, which he executed with a pen so correctly, as sometimes to deceive the eye of a connoisseur. After passing several years in Edinburgh, he came to London, and for some time painted portraits in miniature with much success; but unfortunately he now began to fancy that the taste, policy, morals, and religion of mankind were all wrong, and that he was born to set them right. From this time his profession became a secondary object, and whether from jealousy or insanity, he used repeatedly to declare that sir Joshua Reynolds must be a very dull fellow to devote his life to the study of lines and tints. The consequence of all this was that contemptuous neglect of business which soon left him no business to mind. In the mean time he employed his pen in various lucubrations, and published a volume of poems, and an "Essay on the Elements of Beauty," in both which merit was discoverable. Before he took a disgust at his profession, he made an historical drawing, the "Tent of Darius," which was honoured with the prize given by the Society of Arts; and also painted

[1] Moreri.—Landi Hist. de la Literature d'Italie, vol. V.—Burnet's Life of Bedell, p. 10, 18.—Freheri Theatrum.—Saxii Onomast.

two subjects in enamel, the "Death of Dido," and "Hero and Leander," both which obtained prizes from the same society, yet no encouragement could induce him to prosecute his art. Among his various pursuits he cultivated chemistry, and discovered a method of preserving not only vegetables of every kind, but the lean of meat, so as to remain uncorrupted during the longest voyages. For this discovery he obtained a patent; but want of money, and perhaps his native indolence, and a total ignorance of the affairs of life, prevented him from deriving any advantage from it. The last twenty years of his life were years of suffering. His eyes and business failing, he was not seldom in want of the most common necessaries. His last illness was occasioned by sleeping in a room which had been lately painted. He was seized with a total debility; and being removed by the care of some friends to a lodging at Islington, where he received every attention that his case required, he expired Oct. 11, 1801, regretted by all who knew him as a man of singular and various endowments, addicted to no vice, and of the utmost moderation, approaching to abstemiousness; but unhappy in a turn of mind too irregular for the business of life, and above the considerations of prudence. Mr. Edwards attributes to him an anonymous pamphlet entitled "Critical Observations and Remarks upon the public buildings of London."[1]

DONALDSON (WALTER), born at Aberdeen in Scotland, bore some rank among the learned men of the seventeenth century. He had been in the retinue and service of David Cuningham, bishop of Aberdeen, and Peter Junius, great almoner of Scotland, when they went on an embassy from king James to the court of Denmark, and to the princes of Germany. After his return home, he went to Heidelberg, where the famous Dionysius Gothofredus taught the civil law. Donaldson, having there dictated to some young students a short course of moral philosophy, a young man of Riga in Livonia put the manuscript to the press without his consent, but he seemed not displeased, and informs us of the several editions which were made of that work in Germany, and in Great Britain, under the title "Synopsis moralis philosophiæ." He was afterwards professor of natural and moral philosophy, and of the Greek tongue, in the university of Sedan, and was

[1] Gent. Mag. 1801.—Edwards's Supplement to Walpole.

principal of the college sixteen years; after which he was invited to open a college at Charenton; but that establishment was immediately opposed by law. Not to remain idle while the law-suit was depending, he set himself to collect from among his papers the several parts of his "Synopsis Oeconomica," which he got printed at Paris in 1620, in 8vo, and dedicated it to the prince of Wales. It was reprinted at Rostoch, 1624, in 8vo. That wherein he reduced into common places, and under certain general heads, all that lies scattered in Diogenes Laërtius concerning the same thing, was printed in Greek and Latin, at Francfort, in 1612, under the title of "Synopsis Locorum communium, in qua sapientiæ humanæ imago repræsentatur," &c.[1]

DONATELLO, or DONATO, one of the principal revivers of sculpture in Italy, of an obscure family at Florence, was born in 1383. He learned design under Lorenzo de Bicci, and abandoning the old dry manner, he was the first who gave his works the grace and freedom of the productions of ancient Greece and Rome; and Cosmo de Medicis employed him on a tomb for pope John XXIII. and in other works, both public and private. Cosmo also availed himself of his taste and judgment in forming those grand collections, which gave celebrity to Florence as the parent of modern art. Amongst his performances in that city are his Judith and Holofernes in bronze, his Annunciation, his St. George and St. Mark, and his Zuccone, in one of the niches of the Campanile at Florence; all of which are as perfect as the narrow principles upon which the art was then conducted would allow. To these we may add another excellent performance, his equestrian statue of bronze at Padua, to the honour of their general Gallamalata. Conscious of the value of his performances, he exclaimed to a Genoese merchant, who had bespoke a head, and estimated it by the number of days which it had employed the artist, "this man better knows how to bargain for beans than for statues:—he shall not have my head;" and then dashed it to pieces: yet no man less regarded money than Donatello. Cosmo at his death having recommended him to his son, the latter gave him an estate; but in a little while Donatello, who began to be plagued with his farmers and agents, begged his benefactor to take

[1] Bayle in Gen. Dict.

it again, as he did not like the trouble of it. The gift was resumed, and a weekly pension of the same value assigned to the artist. He had no notion of hoarding; but it is said that he deposited what he received in a basket, suspended from a ceiling, from which his friends and workpeople might supply themselves at their pleasure. He died in 1466, at the age of 83, and was buried in the church of St. Lorenzo, near his friend Cosmo, that, as he expressed himself, "his soul having been with him when living, their bodies might be near each other when dead." He left a son, named "Simon," who adopted his manner, and acquired reputation.[1]

DONATI (VITALIANO), an eminent botanist, was born at Padua in 1717, of a noble family, but addicted himself to science, and under the ablest professors of the university of his native city, studied medicine, natural history, botany, and mathematics. After taking his doctor's degree in medicine, he more particularly cultivated natural history, and frequently went to Dalmatia in pursuit of curious specimens. In 1750 he published a small folio, with plates, entitled "Della Storia Naturale Marina dell' Adriatico," to which his friend Sesler subjoined the botanical history of a plant named after him Vitaliana. This work was afterwards translated into several languages. The same year, he was appointed professor of natural history and botany at Turin. After having travelled several times over the maritime Alps, he undertook, by order of the king, an expedition to the East Indies. Arriving at Alexandria, he went thence to Cairo, and after visiting a considerable part of Egypt, penetrated into those countries that were then unknown to European travellers. On his return he died at Bassora, of a putrid fever, in 1763. He had previously packed up two cases of collections of natural history, and two large volumes of observations made during his travels, which were to be conveyed to Turin by the way of Lisbon; but at the latter place, it is said, they were kept a long time, not without some suspicion of their having been opened, &c. It is certain, however, that both the collections and the manuscripts were lost by some means or other. Ferber, who gives some account of Donati in his "Letters on Mineralogy," thinks he was not very remark-

[1] Tiraboschi.—Roscoe's Lorenzo de Medici.—Aglionby's Painting illustrated, p. 363.—Rees's Cyclopædia.

able for his botanical knowledge, but a first-rate connoisseur in petrifactions, corals, zoophytes, and, in general, in the knowledge of all marine bodies. He adds that his enemies were zealous in their endeavours to injure his reputation; affirming that he was still alive in Persia, where he resided in disguise, and appropriated to his own use the remittances that had been granted for the purposes of his voyage, all which Ferber considers as a ridiculous fable. After his death, was published his "Dissertation sur le corail noir." [1]

DONATO (ALEXANDER), a Jesuit of Sienna, who died at Rome April 23, 1640, published in that city in 1639, in 4to, a description of ancient and modern Rome, "Roma vetus & recens utriusque edificiis illustrata." It is far more accurate and better composed than all those that had been given before to the public. Grævius has inserted it in the 3d volume of his Roman Antiquities. We have likewise Latin poems of his, Cologne, 1631, 8vo, and three books on the art of poetry. [2]

DONATO (BERNARDIN), a very learned scholar of the sixteenth century, was born at Zano, a seat belonging to the family of Nogarola, in the diocese of Verona in Italy. He became professor of Greek and Latin at Padua, whence he went to teach the same languages at Capo d'Istria, as mentioned by Bembo in his letters. He taught also at Parma, and there printed a Latin oration in 1532 on the praises of Parma, and the study of classical literature, "De laudibus Parmæ et de studiis humanioribus." After this he appears to have given lessons in the duchy of Ferrara, whence he returned and died in his own country, much regretted as an accomplished scholar. He made the Latin translation of the Evangelical Demonstration of Eusebius, which was magnificently printed, and afterwards used in a Paris edition, Greek and Latin, but without noticing that it was his. He translated also some pieces of Galen, Xenophon, and Aristotle; and was editor of the first Greek edition of Chrysostom; the first edition of Œcumenius; of Aretas on the Apocalypse; two books of John Damascenus on Faith; and superintended an edition of Macrobius and Censorinus. In 1540 he published "De Platonicæ, et Aristotelicæ philosophiæ, differentia," Venice, 8vo,

[1] Dict. Hist.—Month. Rev. vol. LV.
[2] Moreri.—Baillet Jugemens.—Saxii Onomast.

but this was a posthumous work, if according to Saxius, he died in 1530.[1]

DONATO (JEROM), a nobleman of Venice, who died in the beginning of the sixteenth century, was very useful to his country; served it as a commander more than once; and was, in 1510, the means of reconciling that republic and pope Julius II. though he had the misfortune to be carried off by a violent fever at Rome in 1513, before the treaty was concluded between them. He was also a man of learning; and published a translation of "Alexander Aphrodiseus de Anima." His letters are likewise well written; which made Erasmus say of him, that he was capable of any literary exertion, if his mind had not been dissipated by other employments. Pierius Valerianus has placed him in the list of unfortunate learned men, for which he gives three reasons: first, because his domestics obeyed him ill; secondly, because he did not live to see the happiness, which would arise to his country from the conclusion of his treaty; thirdly, because a great many books, which he had written to immortalize his name, remained unpublished. We have not much reason, however, for thinking that any of these misfortunes gave him much uneasiness. An ingenious reply is, we know not upon what authority, attributed to him, when ambassador from Venice to pope Julius II. who asked him for the title of the claims of his republic to the sovereignty of the Adriatic. "Your holiness will find the concession of the Adriatic," said he to the pontiff, "at the back of the original record of Constantine's donation to pope Sylvester, of the city of Rome and the other territories of the church." A bold answer, when we consider how dangerous it was to dispute the authenticity of this writ of donation, insomuch that, in 1478, several persons were condemned to the flames at Strasburg for expressing their doubts of it.

Much additional information respecting Donato is given by our countryman Mr. Greswell, who says that "he united in his character whatever could adorn the scholar and the gentleman;" and that "with a well-cultivated understanding, great political experience, and a profound knowledge of the interests of the state, he combined very elegant manners, and the most captivating address; all

[1] Moreri.—Maffei Verona illustrata.—Saxii Onomasticon.

which advantages were heightened by a majestic stature and deportment, and every personal accomplishment."[1]

DONATUS, bishop of Casæ Nigræ in Numidia, is regarded by some as the author of the sect of the Donatists, which took its rise in the year 311, from the following circumstance. Cecilianus having been chosen to succeed Mensurius in the episcopal chair of Carthage, the election was contested by a powerful party, headed by a lady named Lucilla, and two priests, Brotus and Celestius, who had themselves been candidates for the disputed see. They caused Majorinus to be elected, under pretence that the ordination of Cecilianus was null, as having, according to them, been performed by Felix, bishop of Aptonga, whom they accused of being a traditor; that is, of having delivered to the pagans the sacred books and vessels during the persecution, and was therefore unfit to bestow consecration. The African bishops were divided, and Donatus headed the partisans of Majorinus. In the mean time, the affair being brought before the emperor, he referred the judgment to three bishops of Gaul, Maternus of Cologne, Reticius of Autun, and Marinus of Arles, conjointly with the pope Miltiades. These prelates, in a council held at Rome in 313, composed of fifteen Italian bishops, in which Cecilianus and Donatus appeared, each with ten bishops of their party, decided in favour of Cecilianus; but the division soon being renewed, the Donatists were again condemned by the council of Arles in 314; and lastly by an edict of Constantine, of the month of November 316. Donatus, who was returned to Africa, there received the sentence of deposition and of excommunication pronounced against him by pope Miltiades.[2]

DONATUS, bishop of Carthage, has likewise the credit of having given the name to the sect of Donatists, founded it is said, by the former, but which took its name from this Donatus, as being the more considerable man of the two. He maintained, that though the three persons in the trinity were of the same substance, yet the son was inferior to the father, and the holy ghost to the son. He began to be known about the year 329, and greatly confirmed his faction by his character and writings. He was a man of great parts and learning; but of greater pride.

[1] Greswell's Mem. of Politianus, &c.—Moreri.—Diet. Hist.—Gen. Dict.—Tiraboschi. [2] Dupin.—Mosheim.—Milner's Ch. Hist. vol. II. p. 47.

He did not spare even the emperors themselves; for when Paulus and Macarius were sent by Constans with presents to the churches of Africa, and with alms to relieve the poor, he received them in the most reproachful manner, rejected their presents with scorn, and asked in a kind of fury, "What had the emperor to do with the church?" He was banished from Carthage about the year 356, according to Jerom, and died in exile: though authors are not agreed as to the precise time either of his banishment or of his death. The emperors were obliged to issue many severe edicts to restrain the fury and intemperance of this very factious sect. The Donatists had a great number of bishops and laity of their party; some of whom distinguished themselves by committing outrages upon those who differed from them. They had a maxim which they firmly maintained upon all occasions, "That the church was every where sunk and extinguished, excepting in the small remainder amongst themselves in Africa." They also affirmed baptism in other churches to be *null*, and of no effect; while other churches allowed it to be *valid* in theirs; from which they inferred, that it was the safer to join that community where baptism was acknowledged by both parties to be valid, than that where it was allowed to be so only by one.

Notwithstanding the severities they suffered, it appears that they had a very considerable number of churches, towards the close of the fourth century; and could number among them no less than 400 bishops; but at this time they began to decline, on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus; one party elected Primian, and were called Primianists, and another Maximian, and were called Maximianists. The decline was also precipitated by the zealous opposition of St. Augustin, and by the violent measures which were pursued against them by order of the emperor Honorius, at the solicitation of two councils held at Carthage; the one in the year 404, and the other in the year 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa in the year 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned in the year 534. Nevertheless, they remained

in a separate body till the close of the sixth century, when Gregory, the Roman pontiff, used various methods for suppressing them; and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations; as Circumcelliones, Montenses, or mountaineers, Campites, Rupites, &c. They held three councils, or conciliabules; one at Cirta, in Numidia, and two at Carthage.[1]

DONATUS (ÆLIUS), a celebrated grammarian in the fourth century, wrote a grammar, which long continued in the schools, and notes upon Terence and Virgil. Vossius mentions him amongst his Latin historians, on account of the lives of Virgil and Terence, of which some have fancied him to be the author; but he believes that the first was written by Tiberius Claudius Donatus, as it is certain the latter was by Suetonius. Our Donatus flourished in the time of Constantius, and taught rhetoric and polite literature at Rome with applause, in the year 356, and afterwards; about which time St. Jerom, who has several times mentioned him as his master, studied grammar under him. Jerom also speaks of his commentaries upon Terence and Virgil; and in his own commentary upon the first chapter of the book of Ecclesiastes, verse 9th, he quotes a verse out of Terence, and then an observation of his master Donatus upon it, which was probably made in his lectures, as it does not now appear in the notes of Donatus upon Terence. Donatus has given ample employment to the Bibliographers, who all speak of the "Editio Tabellaris, sine ulla nota" of his Grammar, as one of the first efforts at printing by means of letters cut on wooden blocks. This work has been printed with several titles, as "Donatus," "Donatus minor," "Donatus pro puerulis," &c.; but the work is the same, viz. Elements of the Latin language for the use of children. Dr. Clarke has given an account of twelve editions, all of great rarity, one of which, by Wynkyn de Worde, is described by Mr. Dibdin. His "Commentarii in quinque Comœdias Terentii," was first printed without a date; probably before 1460, and reprinted in 1471, 1476; and his "Commentarius in Virgilium," fol. was printed at Venice in 1529.[2]

[1] Dupin.—Mosheim.—Milner's Ch. Hist. vol. II. p. 47.

[2] Vossius.—Fabric. Bibl. Lat.—Lardner.—Dibdin's Typographical Antiquities, vol. II.—Clarke's Bibliographical Dictionary.

DONDE, or DONDUS (JAMES), a famous physician of Padua, surnamed Aggregator, on account of the great quantity of remedies he had made, was not less versed in mathematics than in medicine. He invented a clock of a new construction, which shewed not only the hours of the day and night, the days of the month, and the festivals of the year, but also the annual course of the sun, and that of the moon. The success of this invention got him the appellation of Horologius, a name ever afterwards retained by the family. It was likewise Dondus who first found out the secret of making salt from the waters of Albano, in the Paduan, which is described in a posthumous treatise, "De fluxu et refluxu Maris," 1571. He died in 1350, leaving several works in physics and medicine. We have by him: "Promptuarium medicinæ," Venice, 1481, folio; and in company with John de Dondis, his son, "De fontibus calidis Patavini agri," in a treatise "De Balneis," Venice, 1553, folio. [1]

DONDUCCI (GEORGE ANDREW), a Bolognese artist, born in 1575, was called Il Mastelletta, from his father's trade, that of a pail-maker; and seems to have been born a painter. He was a pupil of the Caracci, but did not attend to their suggestions on the necessity of acquiring a competent foundation for drawing, and contrived to catch the eye by a more compendious method; surrounding a splendid centre by impenetrable darkness, which absorbed every trace of outline. It is probable that his success greatly contributed to encourage that set of painters distinguished by the name of Tenebrosi, shade-hunters, so numerous afterwards in the Venetian and Lombard schools. Donducci was distinguished, though not by correctness, by a great spirit of design, a sufficient imitation of Parmigiano, whom he exclusively admired, and a certain native facility which enabled him to colour the largest dimensions of canvas in a little time. He failed in his attempts at changing this manner, as he grew older and more impatient of the praise bestowed on an open style. Light, no longer supported by obscurity, served only to expose his weakness; and the two miracles of S. Domenico, in the church of that saint, which had been considered as his master-pieces, became by alteration the meanest of his works. The same diversity of manner is observable in his smaller pictures; those of the first, such as the Miracle of

[1] Moreri.—Manget.—Haller's Bibl. Med. Pract

the Manna, in the Spada palace, are as highly valuable as his landscapes, which in many galleries would be taken for works of the Caracci, were they not discriminated by that original shade that stamps the genuine style of Mastelletta. The time of his death is not ascertained.[1]

DONEAU (HUGH), in Latin Donellus, one of the most learned civilians of the sixteenth century, was born at Chalons on the Saone, in 1537. His school-master had so disheartened him by severity, that neither threats nor promises could make him remain in school. But at last, being afraid he should be placed in a menial situation, he applied more diligently to his studies. He learned civil law at Toulouse, under the professors John Corrasius and Arnold du Ferrier, who had no less than four thousand auditors. He was admitted to the degree of D. C. L. at Bourges, in 1551, and professed that science in the same city with Duaren, Hotman, and Cujacius, and afterwards at Orleans. He was very near being killed in the massacre of 1572, because he was a protestant; and could not have escaped the violence of the murtherers, if some of his scholars, who were Germans by nation, had not saved him by disguising him in a German dress, as one of their domestics. He had embraced the reformation when very young, at the instigation of his sister. He staid some time at Geneva, and afterwards he went into the palatinate, where he taught the civil law in the university of Heidelbergh. He was invited to Leyden in 1575, to take upon him the same employment, which he accepted and discharged in a worthy manner, but having imprudently engaged himself in some political disputes, he was forced to leave Holland in 1588. He returned to Germany, and was professor of law at Altorf until his death, May 4, 1591. He had so happy a memory, that he knew the whole Corpus Juris by heart. His works, most of which had been published separately, were collected under the title of "Commentaria de jure civili," 5 vols. folio, reprinted at Lucca, 12 vols. folio, of which the last appeared in 1770. 2. "Opera Posthuma," 8vo. The most valuable of his writings, is his book on the subject of last wills and testaments, which he is said to have treated with great learning and precision.[2]

[1] Pilkington, edit. 1810.

[2] Gen. Dict.—Niceron, vol. XXXIII.—Moreri. — Freheri Theatrum. — Burman's Sylloge Epistolarum.—Saxii Onomast.

DONI (ANTHONY FRANCIS), a Florentine, first a monk and then a secular priest, died in 1574, at the age of sixty-one. He was member of the academy of the Peregrini, in which he took the academical name of Bizzaro, perfectly suitable to his satirical and humourous character. Some of his works are, 1. "Letters," in Italian, 8vo. 2. "La Libraria," 1557, 8vo. 3. "La Zucca," 1565, 4 parts, 8vo, with plates. 4. "I mondi celesti, terestri ed infernali," 4to: there is an old French translation of it. 5. "I marmi, civè Raggionamenti fatti a i marmi di Fiorenza," Venice, 1552, 4to. In all his writings, of which there is a list of more than twenty in Niceron, he aspires at singularity, and the reputation of a comical fellow; in the first he generally succeeds, and if he fail in the second, it is not for want of great and constant efforts to become so. Dr. Burney gives an account of a very rare book of his, entitled "Dialoghi della Musica," which was published at Venice, 1544, which the doctor never saw, except in the library of Padre Martini. The author was not only a practical musician and composer by profession, but connected, and in correspondence with the principal writers and artists of his time. Dr. Burney also remarks that his "Libraria" must have been an useful publication when it first appeared; as it not only contains a catalogue and character of all the Italian books then in print, but of all the MSS. that he had seen, with a list of the academies then subsisting, their institution, mottos, and employment; but what rendered this little work particularly useful to Dr. Burney in his inquiries after early musical publications, is the catalogue it contains of all the music which had been published at Venice since the invention of printing.

There was another DONI, whose name was JOHN BAPTIST, a writer on Music, and who left behind him at his death, about 1650, many printed works upon ancient music, as "Compend. del. Trat. de' Generi e de' Modi della Musica." "De præstantiâ Musicæ Veteris," and particularly his "Discorso sopra le Consonanze," with a great number of unfinished essays and tracts relative to that subject, and the titles of many more. Few men had indeed considered the subject with greater attention. He saw the difficulties, though he was unable to solve them. The titles of his chapters, as well as many of those of father Mersennus, and others, are often the most interesting and seducing imaginable. But they are false lights, which like ignes

fatui, lead us into new and greater obscurity. The treatises which he published both in Latin and Italian, on the music of the Greeks, being well written in point of language, obtained him the favour and eulogies of men of the highest class in literature. He has been much extolled by Heinsius, Gassendi, Pietro della Valle, and others. Apostolo Zeno, in his learned notes to the Biblioteca Italiana of Fontanini, speaks of him in the following terms: "We had reason to hope that the works of Doni would have completed our knowledge of the musical system of the ancients; as he united in himself a vast erudition, a profound knowledge in the Greek language, in mathematics, in the theory of modern music, in poetry, and history, with access to all the precious MSS. and treasures of antiquity." Doni invented an instrument which he denominated the "Lyra Barberini," or "Amphichordon," which he has described in an express treatise, but we hear of it no where else. He was a declared foe to learned music, particularly vocal in fugue, where the several performers are uttering different words at the same time, and certainly manifests good taste, and enlarged views, with respect to theatrical music and the improvement of the musical drama or opera; but his objections to modern music, and proposals of reform, not only manifest his ignorance of the laws of harmony, but a bad ear, as he recommends such wild, impracticable, and intolerable expedients of improvement, as no ear well constructed, however uncultivated, can bear.

In 1763, signior Bandini, librarian to the ci-devant grand duke of Tuscany, published in 2 vols. folio, not only the musical tracts of Doni which had appeared during his life, but others that were found among his MS papers after his decease, some finished, some unfinished, and the mere titles of others which he had in meditation. [1]

DONI D'ATTICHI (Lewis), was born in 1596, of a noble family, originally of Florence, and entered himself of the Minims. Cardinal Richelieu, who became acquainted with him during his retirement at Avignon, was so struck with his modesty and learning, that he gave him the bishopric of Riez, in which diocese he did much good.

[1] Burney and Hawkins's Hist. of Music.—Moreri.—Niceron, vol. XXXIII.—Gen. Dict.—Marchand.—Clement Bibl. Curieuse.—Rees's Cyclopædia.

From the see of Riez he was translated to that of Autun, and died in 1664, at the age of sixty-eight. He published, 1. "A History of the Minims," 4to. 2. "The Life of queen Joan, foundress of the Annonciades," 8vo. 3. "The Life of cardinal de Berulle," in Latin, 8vo. 4. "The History of the Cardinals," in Latin, 1660, 2 vols. folio, &c. His Latin works are more tolerable in regard to style than those in French, the diction of which is become obsolete.[1]

DONN (ABRAHAM), an ingenious mathematician, was born Feb. 6, 1718, at Bideford, in Devonshire, where his father kept a mathematical school, and was reputed one of the best teachers of arithmetic, navigation, and dialing, in his time. It appears from some papers in MS. left by the Rev. Mr. Hervey, author of the "Meditations," that the family name was Donne; and that Christopher, the grandfather, was the first that dropped the final e. The subject of the present article was brought up under the care of the Rev. Mr. Mudge, of Plymouth, and his successor —— White, M. A. with whom he made a very considerable progress in the Latin and Greek languages. When he left the grammar-school, as far as his health would permit, he assisted his father in his mathematical school; and when he was about fourteen years of age, being at play with some of his schoolmates, he fell from a high pile of deals, which, with his soon after going a-swimming in a profuse sweat, laid the foundation for disorders which continued on him till the time of his death; so that, from the fourteenth year of his age to his twenty-eighth, when he died, he can scarcely be said to have had the blessing of health, even for so short an interval as a month. Notwithstanding this severe sickness, he studied the mathematics, and acquired some considerable knowledge in those sciences; for he solved several questions in the Diaries. As to astronomy, it seemed to have been his favourite study; and he left behind him the result of his calculations of the eclipses of the Sun and Moon, with the transits of Mercury, for more than ten years to come, with their delineations. He was assistant to Mr. Hervey in his studying the use of the globes; and that pious clergyman preached his funeral sermon, July 15, 1746. His works were published by his younger brother, Benjamin Donn,

[1] Moreri.

who about 1756 opened an academy at Kingston, near Taunton, in Somersetshire, where he taught with great success, and where he died in 1798, after publishing some mathematical treatises.[1]

DONNE (JOHN), an eminent English divine and poet, was born in the city of London in 1573. His father was descended from a very ancient family in Wales, and his mother was distantly related to sir Thomas More the celebrated and unfortunate lord chancellor, and to judge Rastall, whose father, one of the earliest English printers, married Elizabeth, the chancellor's sister. Ben Jonson seems to think that he inherited a poetical turn from Haywood, the epigrammatist, who was also a distant relation by the mother's side. Of his father's station in life we have no account, but he must have been a man of considerable opulence, as he bequeathed to him three thousand pounds, a large sum in those days. Young Donne received the rudiments of education at home under a private tutor, and his proficiency was such, that he was sent to the university at the early, and perhaps unprecedented age of eleven years, or according to Walton, at ten. At this time, we are told, he understood the French and Latin languages, and had in other respects so far exceeded the usual attainments of boyhood, as to be compared to Picus Mirandula, one that was "rather born, than made wise by study." He was entered of Hart-hall, now Hertford college, where at the usual time he might have taken his first degree with honour, but having been educated in the Roman catholic persuasion, he submitted to the advice of his friends who were averse to the oath usually administered on that occasion. About his fourteenth year, he was removed to Trinity college, Cambridge, where he prosecuted his studies for three years with uncommon perseverance and applause: but here likewise his religious scruples prevented his taking any degree.

In his seventeenth year, he repaired to London, and was admitted into Lincoln's-inn, with an intention to study law, but what progress he made we are not told, except that he continued to give proofs of accumulated knowledge in general science. Upon his father's death, which happened before he could have been regularly admitted into

[1] Gent. Mag. vol. LXXIV.

the society of Lincoln's-inn, he retired upon the fortune which his father left to him, and had nearly dissipated the whole before he made choice of any plan of life. At this time, however, he was so young and so submissive as to be under the guardianship of his mother and friends, who provided him with tutors in the mathematics, and such other branches of knowledge as formed the accomplishments of that age; and his love of learning, which was ardent and discursive, greatly facilitated their labours, and furnished his mind with such intellectual stores as gained him considerable distinction. It is not improbable, also, that his poetical attempts contributed to make him more known.

It was about the age of eighteen, that he began to study the controversy between the protestants and papists. His tutors had been instructed to take every opportunity of confirming him in popery, the religion of his family; and he confesses that his mother's persuasions had much weight. She was a woman of great piety, and her son, in all the relations of life, evinced a most affectionate heart. Amidst these allurements, however, he entered on the inquiry with much impartiality, and with the honest intention to give way to such convictions only as should be founded in established truth. He has recorded in the preface to his "Pseudo-Martyr," the struggles of his mind, which he says he overcame by frequent prayer, and an indifferent affection to both parties. The result was a firm, and, as it afterwards proved, a serious adherence to the doctrines of the reformed church.

This inquiry, which terminated probably to the grief of his surviving parent and his friends of the Romish persuasion, appears to have occupied a considerable space of time, as we hear no more of him, until he began his travels in his twenty-first year. He accompanied the earl of Essex in his expedition in 1596, when Cadiz was taken, and again in 1597, but did not return to England until he had travelled for some time in Italy, from which he meant to have penetrated into the Holy Land, and visited Jerusalem and the holy sepulchre. But the inconveniences and dangers of the road in those parts appeared so insuperable that he gave up this design, although with a reluctance to which he often used to advert. The time, however, which he had dedicated to visit the Holy Land, he passed in Spain,

and both there and in Italy, studied the language, manners, and government of the country, allusions to which are scattered throughout his poems and prose works.

Not long after his return to England, he obtained the patronage of sir Thomas Egerton, lord Ellesmere, lord chancellor of England, and the friend and predecessor of the illustrious Bacon. This nobleman appears to have been struck with his accomplishments, now heightened by the polish of foreign travel, and appointed him to be his chief secretary, as an introduction to some more important employment in the state, for which he is said to have pronounced him very fit. The conversation of Donne, at this period, was probably enriched by observation, and enlivened by that wit which sparkles so frequently in his works. The chancellor, it is certain, conceived so highly of him, as to make him an inmate in his house, and a constant guest at his table, where he had an opportunity of mixing with the most eminent characters of the age, and of obtaining that notice, which, if not abused, generally leads to preferment.

In this honourable employment, he passed five years, probably the most agreeable of his life. But a young man of a disposition inclined to gaiety, and in the enjoyment of the most elegant pleasures of society, could not be long a stranger to love. Donne's favourite object was the daughter of sir George Moor, or More, of Loxley farm in the county of Surrey, and niece to lady Ellesmere. This young lady resided in the house of the chancellor, and the lovers had consequently many opportunities to indulge the tenderness of an attachment which appears to have been mutual. Before the family, they were probably not very cautious, for in one of his elegies he speaks of spies and rivals, and her father either suspected, or from them had some intimation, of a connexion which he chose to consider as degrading, and therefore removed his daughter to his own house at Loxley. But this measure was adopted too late, as the parties, perhaps dreading the event, had been for some time privately married. This unwelcome news, when it could be no longer concealed, was imparted to sir George Moor, by Henry earl of Northumberland, a nobleman, who, notwithstanding this friendly interference, was afterwards guilty of that rigour towards his own youngest daughter, which he now wished to soften in the breast of sir George Moor. Sir George's rage, however, transported

him beyond the bounds of reason. He not only insisted on Donne's being dismissed from the lord chancellor's service, but caused him to be imprisoned; and, at the same time, Samuel Brook, afterwards master of Trinity college, and his brother Christopher Brook, who were present at the marriage, the one acting as father to the lady, the other as witness.

Their imprisonment appears to have been an act of arbitrary power, for we hear of no trial being instituted, or punishment inflicted on the parties. Mr. Donne was first released*, and soon procured the enlargement of his companions; and, probably at no great distance of time, sir George Moor began to relent. The excellent character of his son-in-law was so often represented to him that he could no longer resist the intended consequences of such applications. He condescended, therefore, to permit the young couple to live together, and solicited the lord chancellor to restore Mr. Donne to his former situation. This, however, the chancellor refused, and in such a manner as to show the opinion he entertained of sir George's conduct. His lordship owned that "he was unfeignedly sorry for what he had done, yet it was inconsistent with his place and credit to discharge and re-admit servants at the request of passionate petitioners." Lady Ellesmere also probably felt the severity of this remark, as her unwearied solicitations had induced the chancellor to adopt a measure which he supposed the world would regard as capricious, and inconsistent with his character.

Whatever allowance is to be made for the privileges of a parent, the conduct of sir George Moor, on this occasion, seems entitled to no indulgence. He neither felt as a father, nor acted as a wise man. His object in requesting his son-in-law to be restored to the chancellor's service, was obviously that he might be released from the expence of maintaining him and his wife; for, when disappointed in this, he refused them any assistance. This harshness reduced Mr. Donne to a situation the most distressing. His estate, the three thousand pounds before mentioned, had been nearly expended on his education

* He dates a letter to sir H. Goodere, June 13, 1607, in which he expresses some hopes of obtaining a place at court in the queen's household. This may have been soon after his release, but his biographer, Walton, gives few dates, and takes no notice of this circumstance. Donne's Letters, p. 81. In another letter he makes interest for the place of one of his majesty's secretaries in Ireland, but this has no date. Ibid. p. 145.

and during his travels; and he had now no employment that could enable him to support a wife, accustomed to ease and respect, with even the decent necessaries of life. These sorrows, however, were considerably lessened by the friendship of sir Francis Wooley, son to lady Ellesmere by her first husband sir John Wooley of Pitford in Surrey, knt. In this gentleman's house Mr. and Mrs. Donne resided for many years, and were treated with an ease and kindness which moderated the sense of dependence, and which they repaid with attentions that appear to have gratified and secured the affection of their benevolent relation.

It has already been noticed that in his early years he had examined the state of the controversy between the popish and protestant churches, the result of which was his firm attachment to the latter. But this was not the only consequence of a course of reading in which the principles of religion were necessarily to be traced to their purer sources. He appears to have contracted a pious turn of mind, which although occasionally interrupted by the intrusions of gay life, and an intercourse with foreign nations and foreign pleasures, became habitual, and was probably increased by the distresses brought on his family in consequence of his imprudent marriage. That this was the case appears from an interesting part of his history, during his residence with sir Francis Wooley, when he was solicited to take orders. Among the friends whom his talents procured him, was the learned Dr. Morton, afterwards bishop of Durham, who first made this proposal, but with a reserve which does him much honour, and proves the truest regard for the interests of the church. The circumstance is so remarkable that no apology can be necessary for giving it in the words of his biographer:

"Dr. Morton sent to Mr. Donne, and intreated to borrow an hour of his time for a conference the next day. After their meeting, there was not many minutes passed before he spake to Mr. Donne to this purpose: 'Mr. Donne, the occasion of sending for you is to propose to you, what I have often revolved in my own thought since I saw you last, which nevertheless I will not declare but upon this condition, that you shall not return me a present answer, but forbear three days, and bestow some part of that time in fasting and prayer, and after a serious consideration of what I shall propose, then return to me with your answer.

Deny me not, Mr. Donne, for it is the effect of a true love, which I would gladly pay as a debt due for yours to me.' This request being granted, the doctor expressed himself thus: 'Mr. Donne, I know your education and abilities; I know your expectation of a state employment, and I know your fitness for it, and I know too, the many delays and contingencies that attend court-promises; and let me tell you, that my love, begot by our long friendship and your merits, hath prompted me to such an inquisition after your present temporal estate, as makes me no stranger to your necessities, which I know to be such as your generous spirit could not bear, if it were not supported with a pious patience: You know I have formerly persuaded you to wave your court-hopes, and enter into holy orders; which I now again persuade you to embrace, with this reason added to my former request: The king hath yesterday made me dean of Gloucester, and I am also possessed of a benefice, the profits of which are equal to those of my deanery: I will think my deanery enough for my maintenance (who am and resolve to die a single man), and will quit my benefice, and estate you in it (which the patron is willing I shall do), if God shall incline your heart to embrace this motion. Remember, Mr. Donne, no man's education or parts make him too good for this employment, which is to be an ambassador for the God of glory; that God, who, by a vile death, opened the gates of life to mankind. Make me no present answer, but remember your promise, and return to me the third day with your resolution.'

"At the hearing of this, Mr. Donne's faint breath and perplexed countenance gave a visible testimony of an inward conflict; but he performed his promise, and departed without returning an answer till the third day, and then his answer was to this effect: 'My most worthy and most dear friend, since I saw you I have been faithful to my promise, and have also meditated much of your great kindness, which hath been such as would exceed even my gratitude, but that it cannot do, and more I cannot return you; and that I do with an heart full of humility and thanks, though I may not accept of your offer: But, sir, my refusal is not for that I think myself too good for that calling, for which kings, if they think so, are not good enough; nor for that my education and learning, though not eminent, may not, being assisted with God's grace and

humility, render me in some measure fit for it; but I dare make so dear a friend as you are my confessor: some irregularities of my life have been so visible to some men, that though I have, I thank God, made my peace with him by penitential resolutions against them, and by the assistance of his grace banished them my affections; yet this, which God knows to be so, is not so visible to man, as to free me from their censures, and it may be that sacred calling from a dishonour. And besides, whereas it is determined by the best of casuists, that God's glory should be the first end, and a maintenance the second motive to embrace that calling, and though each man may propose to himself both together, yet the first may not be put last without a violation of my conscience, which he that searches the heart will judge. And truly my present condition is such, that if I ask my own conscience whether it be reconcileable to that rule, it is at this time so perplexed about it, that I can neither give myself nor you an answer. You know, sir, who says, Happy is that man whose conscience doth not accuse him for that thing which he does. To these I might add other reasons that dissuade me, but I crave your favour that may forbear to express them, and thankfully decline your offer."'——

This transaction, which, according to the date of Dr. Morton's promotion to the deanery of Gloucester, happened in 1607, when our poet was in his thirty-fourth year, is not unimportant, as it displays that character for nice honour and integrity which distinguished Donne in all his future life, and was accompanied with an heroic generosity of feeling and action, which is perhaps rarely to be met with, unless in men whose principles have the foundation which he appears to have now laid.

Donne and his family remained with sir Francis Wooley until the death of this excellent friend, whose last act of kindness was to effect some degree of reconciliation between sir George Moor and his son and daughter. Sir George agreed by a bond to pay Mr. Donne eight hundred pounds on a certain day, as a portion with his wife, or twenty pounds quarterly for their maintenance, until the principal sum should be discharged. With this sum, so inferior to what he once possessed, and to what he might have expected, he took a house at Mitcham for his wife and family, and lodgings for himself in London, which he often visited, and enjoyed the society and esteem of many

persons distinguished for rank and talents. It appears, however, by his letters, that his income was far from adequate to the wants of an increasing family, of whom he frequently writes in a style of melancholy and despondence which appear to have affected his health. He still had no offer of employment, and no fixed plan of study. During his residence with sir Francis Wooley, he had read much on the civil and canon law, and probably might have excelled in any of the literary professions which offered encouragement, but he confesses that he was diverted from them by a general desire of learning, or what he calls in one of his poems "the sacred hunger of science."

In this desultory course of reading, which improved his mind at the expence of his fortune, he spent two years at Mitcham, when sir Robert Drury insisted on his bringing his family to live with him in his spacious house in Drury-lane; and sir Robert afterwards intending to go on an embassy with lord Hay to the court of France, he persuaded Donne to accompany him. Mrs. Donne was at this time in a bad state of health, and near the end of her pregnancy; and she remonstrated against his leaving her, as she foreboded "some ill in his absence." Her affectionate husband determined on this account to abandon all thoughts of his journey, and intimated his resolution to sir Robert, who, for whatever reason, became the more solicitous for his company. This brought on a generous conflict between Donne and his wife. He urged that he could not refuse a man to whom he was so much indebted; and she complied, although with some reluctance, from a congenial sense of obligation. It was on this occasion, probably, that he addressed to his wife the verses "By our first strange and fatal interview," &c. She had formed, if this conjecture be allowed, the romantic design of accompanying him in the disguise of a page, from which, it was the purpose of these verses to dissuade her.

Mr. Donne accordingly went abroad with the embassy, and two days after their arrival at Paris had that extraordinary vision which has been minutely detailed by all his biographers. He saw, or fancied he saw, his wife pass through the room, in which he was sitting alone, with her hair hanging about her shoulders, and a dead child in her arms. This story he often repeated, and with so much confidence and anxiety, that sir Robert sent a messenger to Drury-house, who brought back intelligence, that he

found Mrs. Donne very sad and sick in bed, and that after a long and dangerous labour, she had been delivered of a dead child; which event happened on the day and hour that Mr. Donne saw the vision. Walton has recorded the story on the authority of an anonymous informant, and has endeavoured to render it credible, not only by the corresponding instances of Samuel and Saul, of Bildad, and of St. Peter, but those of Julius Cæsar and Brutus, St. Augustin and Monica. The whole may be safely left to the judgment of the reader.

From the dates of some of Donne's letters, it appears that he was at Paris with sir Robert Drury in 1612*, and one is dated from the Spa in the same year, but at what time he returned is not certain. After his return, however, his friends became more seriously anxious to fix him in some honourable and lucrative employment at court. Before this period he had become known to king James, and was one of those learned persons with whom that sovereign delighted to converse at his table. On one of those occasions, about 1610, the conversation turned on a question respecting the obligation on Roman Catholics to take the oaths of allegiance and supremacy; and Donne appeared to so much advantage in the dispute, that his majesty requested he would commit his sentiments to writing, and bring them to him. Donne readily complied, and presented the king with the treatise, published in that year, under the title of "Pseudo-Martyr." This obtained him much reputation, and the university of Oxford conferred on him the degree of M. A. which he had previously received from Cambridge. The "Pseudo-Martyr," contains very strong arguments against the pope's supremacy, and has been highly praised by his biographers. Warburton, however, speaks of it in less favourable terms. It must be confessed that the author has not availed himself of the writings of the judicious Hooker, and that in this, as well as in all his prose writings, are many of those far-fetched conceits, which, however agreeable to the taste of the age, have placed him at the head of a class of very indifferent poets.

At this period of our history, it was deemed expedient to select such men for high offices in the church, as pro-

* It may be necessary to mention that the dates of some of his letters do not correspond with Walton's narrative; and it is now too late to attempt to reconcile them.

mised by their abilities and zeal to vindicate the reformed religion. King James, who was no incompetent judge of such merit, though perhaps too apt to measure the talents of others by his own standard, conceived from a perusal of the "Pseudo-Martyr," that Donne would prove an ornament and bulwark to the church, and therefore not only endeavoured to persuade him to take orders, but resisted every application to exert the royal favour towards him in any other direction. When the favourite earl of Somerset requested that Mr. Donne might have the place of one of the clerks of the council, then vacant, the king replied, "I know Mr. Donne is a learned man, has the abilities of a learned divine, and will prove a powerful preacher, and my desire is to prefer him that way, and in that way I will deny you nothing for him." Such an intimation must have made a powerful impression, yet there is no reason to conclude from any part of Mr. Donne's character, that he would have been induced to enter the church merely by the persuasion of his sovereign, however flattering. To him, however, at this time, the transition was not difficult. He had relinquished the follies of youth, and had nearly outlived the remembrance of them. His studies had long inclined to theology, and his frame of mind was adapted to support the character expected from him. His old friend Dr. Morton probably embraced this opportunity to second the king's wishes, and remove Mr. Donne's personal scruples; and Dr. King, bishop of London, who had been chaplain to the chancellor when Donne was his secretary, and consequently knew his character, heard of his intention with much satisfaction. By this prelate he was ordained deacon and afterwards priest; and the king, although not uniformly punctual in his promises of patronage, immediately made him his chaplain in ordinary, and gave him hopes of higher preferment.

Those who had been the occasion of Mr. Donne's entering into orders, were anxious to see him exhibit in a new character, with the abilities which had been so much admired in the scholar, and the man of the world. But at first, we are told, he confined his public services to the churches in the vicinity of London, and it was not until his majesty required his attendance at Whitehall on an appointed day, that he appeared before an auditory capable of appreciating his talents. Their report is stated to have been highly favourable. His biographer, indeed, seems

to be at a loss for words to express the pathos, dignity, and effect of his preaching, but in what he has advanced he no doubt spoke the sentiments of Donne's learned contemporaries. Still the excellence of the pulpit oratory of that age will not bear the test of modern criticism, and those who now consult Mr. Donne's sermons, if they expect gratification, must be more attentive to the matter than the manner. That he was a popular and useful preacher, is universally acknowledged, and he performed the more private duties of his function with humility, kindness, zeal, and assiduity.

The same month, which appears to have been March 1614, in which he entered into orders, and preached at Whitehall, the king happened to be entertained during one of his progresses at Cambridge, and recommended Mr. Donne to be made D. D. Walton informs us that the university gave their assent as soon as Dr. Harsnet, the vice-chancellor, made the proposal. According, however, to two letters from Mr. Chamberlain to sir Dudley Carlton, it appears that there was some opposition to the degree, in consequence of a report that Mr. Donne had obtained the reversion of the deanery of Canterbury. Even the vice-chancellor is mentioned among those who opposed him. It is not very easy to reconcile these accounts, unless by a conjecture that the opposition was withdrawn, when the report respecting the deanery of Canterbury was proved to be untrue. And there is some probability that this was the case, for that deanery became vacant in the following year, and was given to Dr. Fotherby, a man of much less fame and interest. But whatever was the cause of this temporary opposition at Cambridge, it is certain that Dr. Donne became so highly esteemed as a preacher, that within the first year of his ministry, he had the offer of fourteen different livings, all of which he declined, and all for the same reason; namely, that they were situated at a distance from London, to which, in common with all men of intellectual curiosity, he appears to have been warmly attached.

In 1617 his wife died, leaving him seven children. This affliction sunk so deep into his heart, that he retired from the world and from his friends, to indulge a sorrow which could not be restrained, and which for some time interrupted his public services. From this he was at length diverted by the gentlemen of Lincoln's-inn, who requested

him to accept their lecture, and prevailed. Their high regard for him contributed to render this situation agreeable and adequate to the maintenance of his family. The connexion subsisted about two years, greatly to the satisfaction of both parties, and of the people at large, who had now frequent opportunities of hearing their favourite preacher. But on lord Hay being appointed on an embassy to Germany, Dr. Donne was requested to attend him. He was at this time in a state of health which required relaxation and change of air, and after an absence of fourteen months, he returned to his duty in Lincoln's-inn, much improved in health and spirits, and about a year after, in 1620, the king conferred upon him the deanery of St. Paul's.

This promotion, like all the leading events of his life, tended to the advancement of his character. While it amply supplied his wants, it enabled him at the same time to exhibit the heroism of a liberal and generous mind, in the case of his father-in-law, sir George Moor. This man had never acted the part of a kind and forgiving parent, although he continued to pay the annual sum agreed upon by bond, in lieu of his daughter's portion. The time was now come, when Dr. Donne could repay his harshness, by convincing him how unworthily it had been exerted. The quarter after his appointment to the deanery, when sir George came to pay him the stipulated sum, Dr. Donne refused it, and after acknowledging more kindness than he had received, added, "I know your present condition is such as not to abound, and I hope mine is such as not to need it; I will therefore receive no more from you upon that contract," which he immediately gave up.

To his deanery was now added the vicarage of St. Dunstan in the West, and another ecclesiastical endowment not specified by Walton. These according to his letters (p. 318) he owed to the friendship of Richard Sackville, earl of Dorset, and of the earl of Kent. From all this he derived the pleasing prospect of making a decent provision for his children, as well as of indulging to a greater extent his liberal and humane disposition. In 1624, he was chosen prolocutor to the convocation, on which occasion he delivered a Latin oration, which is printed in the London edition of his poems, 1719.

While in this full tide of popularity, he had the misfortune to fall under the displeasure of the king, who had

been informed that in his public discourses he had meddled with some of those points respecting popery which were more usually handled by the puritans. Such an accusation might have had very serious consequences, if the king had implicitly confided in those who brought it forward. But Dr. Donne was too great a favourite to be condemned unheard, and accordingly his majesty sent for him, and represented what he had heard, and Dr. Donne so completely satisfied him as to his principles in church and state, that the king, in the hearing of his council, bestowed high praise on him, and declared that he rejoiced in the recollection that it was by his persuasion Dr. Donne had become a divine.

About four years after he received the deanery of St. Paul's, and when he had arrived at his fifty-fourth year, his constitution, naturally feeble, was attacked by a disorder which had every appearance of being fatal. In this extremity he gave another proof of that tenderness of conscience, so transcendently superior to all modern notions of honour, which had always marked his character. When there was little hope of his life, he was required to renew some prebendal leases, the fines for which were very considerable, and might have enriched his family. But this he peremptorily refused, considering such a measure, in his situation, as a species of sacrilege. "I dare not," he added, "now upon my sick bed, when Almighty God hath made me useless to the service of the church, make any advantages out of it." This illness, however, he survived about five years, when his tendency to a consumption again returned, and terminated his life on the 31st day of March, 1631. He was buried in St. Paul's, where a monument was erected to his memory. His figure may yet be seen in the vaults of St. Faith's, under St. Paul's. It stands erect in a window, without its niche, and deprived of the urn in which the feet were placed. His picture was drawn sometime before his death, when he dressed himself in his winding-sheet, and the figure in St. Faith's was carved from this painting by Nicholas Stone. The fragments of his tomb are on the other side of the church. Walton mentions many other paintings of him executed at different periods of his life, which are not now known.

Of his character some judgment may be formed from the preceding sketch, taken principally from Zouch's much improved edition of Walton's Lives. His early years,

there is reason to think, although disgraced by no flagrant turpitude, were not exempt from folly and dissipation. In some of his poems, we meet with the language and sentiments of men whose morals are not very strict. After his marriage, however, he appears to have become of a serious and thoughtful disposition, his mind alternately exhausted by study, or softened by affliction. His reading was very extensive, and we find allusions to almost every science in his poems, although unfortunately they only contribute to produce distorted images and wild conceits.

His prose works are numerous, but except the "Pseudo-Martyr," and a small volume of devotions, none of them were published during his life. The others are, 1. "Paradoxes, problems, essays, characters," &c. 1653, 12mo. Part of this collection was published at different times before. 2. Three volumes of "Sermons," in folio; the first printed in 1640, the second in 1649, the third in 1660. Lord Falkland styles Donne "one of the most witty and most eloquent of our modern divines." 3. "Essays in divinity," &c. 1651, 12mo. 4. "Letters to several persons of honour," 1654, 4to. Both these published by his son. There are several of Donne's letters, and others to him from the queen of Bohemia, the earl of Carlisle, archbishop Abbot, and Ben Jonson; printed in a book, entitled, "A collection of Letters made by sir Tobie Matthews, knt. 1660," 8vo. 5. "The ancient History of the Septuagint; translated from the Greek of Aristeas," 1633, in 12mo. This translation was revised and corrected by another hand, and published in 1685, 8vo. His sermons have not a little of the character of his poems. They are not, indeed, so rugged in style, but they abound with quaint allusions, which now appear ludicrous although they probably produced no such effect in his days. With this exception, they contain much good sense, much acquaintance with human nature, many striking thoughts, and some very just biblical criticism *.

One of his prose writings requires more particular notice. Every admirer of his character will wish it expunged

* We are informed by a valuable correspondent, to whom this article is indebted for other hints, that the rev. W. Woolston, of Adderbury, is in possession of a large folio MS. of Sermons, many of which are by Donne, and some of these perhaps not published. The MS. which appears to be of the date of Dr. Donne's time, shows at least the value placed on his works, in the care and pains then used to make accurate transcripts, or to procure copies of them.

from the collection. It is entitled "Biathanatos, a Declaration of that Paradox, or Thesis, that Self-Homicide is not so naturally Sin, that it may never be otherwise." If it be asked what could induce a man of Dr. Donne's piety to write such a treatise, we may answer in his own words that "it is a book written by Jack Donne, and not by Dr. Donne." It was written in his youth, as a trial of skill on a singular topic, in which he thought proper to exercise his talent against the generally-received opinion. But if it be asked why, instead of sending one or two copies to friends with an injunction not to print it, he did not put this out of their power by destroying the manuscript, the answer is not so easy. He is even so inconsistent as to desire one of his correspondents neither to burn it, nor publish it. It was at length published by his son in 1644, who certainly did not consult the reputation of his father, and if the reports of his character be just, was not a man likely to give himself much uneasiness about that or any other consequence.

Dr. Donne's reputation as a poet, was higher in his own time than it has been since. Dryden fixed his character with his usual judgment; as "the greatest wit, though not the best poet of our nation." He says afterwards *, that "he affects the metaphysics, not only in his satires, but in his amorous verses, where Nature only should reign, and perplexes the minds of the fair sex with nice speculations of philosophy, when he should engage their hearts, and entertain them with the softnesses of love." Dryden has also pronounced that if his satires were to be translated into numbers, they would yet be wanting in dignity of expression. From comparing the originals and translations in Pope's works, the reader will probably think that Pope has made them so much his own, as to throw very little light on Donne's powers. He every where elevates the expression, and in very few instances retains a whole line. Pope, in his classification of poets, places Donne at the head of a school, that school from which Dr. Johnson has given so many remarkable specimens of absurdity, in his life of Cowley, and which, following Dryden, he terms the metaphysical school. Gray, in the sketch which he sent to Mr. Warton, considers it as a third Italian school, full of conceit, begun in queen Eliza-

* On the Origin and Progress of Satire.

beth's reign, continued under James and Charles I. by Donne, Crashaw, Cleiveland, carried to its height by Cowley, and ending perhaps in Sprat. Donne's numbers, if they may be so called, are certainly the most rugged and uncouth of any of our poets. He appears either to have had no ear, or to have been utterly regardless of harmony. Yet Spenser preceded him, and Drummond, the first polished versifier, was his contemporary; but it must be allowed that before Drummond appeared, Donne had relinquished his pursuit of the Muses, nor would it be just to include the whole of his poetry under the general censure which has been usually passed. Dr. Warton seems to think that if he had taken pains, he might not have proved so inferior to his contemporaries; but what inducement could he have to take pains, as he published nothing, and seems not desirous of public fame? He was certainly not ignorant or unskilled in the higher attributes of style, for he wrote elegantly in Latin, and displays considerable taste in some of his smaller pieces and epigrams. At what time he wrote his poems has not been ascertained; but of a few the dates may be recovered by the corresponding events of his life. Ben Jonson affirmed that he wrote all his best pieces before he was twenty-five years of age. His satires, in which there are some strokes levelled at the reformation, must have been written very early, as he was but a young man when he renounced the errors of popery. His poems were first published in 4to, 1633, and 12mo, 1635, 1651, 1669, and 1719. His son was the editor of the early editions.

This son, JOHN DONNE, was educated at Westminster school, and removed from thence to Christ-church, Oxford, in 1622. Afterwards he travelled abroad, and took the degree of LL. D. at Padua in Italy; and June 1638 was admitted to the same degree in the university of Oxford. He died in 1662, and was buried in the churchyard of St. Paul, Covent-Garden. Wood tells us, that "he was no better all his life-time than an atheistical buffoon, a banterer, and a person of over-free thoughts, yet valued by Charles II.; that he was a man of sense and parts; and that, besides some writings of his father, he published several frivolous trifles under his own name: among which is 'The humble petition of Covent-Garden against Dr. John Baber a physician,' anno 1662."[1]

[1] Johnson and Chalmers's English Poets, 1810.—Biog. Brit. —Walton's Lives by Zouch.

DOODY (SAMUEL), an ingenious botanist, and the author of some discoveries in the indigenous botany, was a native of Staffordshire, which he left to settle in London as an apothecary. He was chosen superintendant and demonstrator of the gardens at Chelsea, an office which he held some years before his death, which took place in 1706. In 1695 he was elected a fellow of the Royal Society, and was the contemporary and friend of Ray, Plukenet, and Sloane, who all bear testimony to his merit. As he lived in London, and there is reason to believe was in very considerable business, his excursions could not ordinarily extend far from that city; but in its neighbourhood, his diligence was beyond any other example. He struck out a new path in botany, by leading to the study of that tribe which comprehends the imperfect plants, now called the Cryptogamia class. In this branch he made the most numerous discoveries of any man in that age, and in the knowledge of it stood clearly unrivalled. The early editions of Ray's Synopsis were much amplified by his labours; and he is represented by Mr. Ray, as a man of uncommon sagacity in discovering and discriminating plants in general. The learned successor of Tournefort, M. Jussieu, speaks of him as "inter Pharmacopœos Londinenses sui temporis Coryphæus." In truth he was the Dillenius of his time. There is a long list of rare plants, many of them new, and first discovered by Mr. Doody, published in the second edition of Ray's Synopsis, accompanied with observations on other species. There is also "The case of a dropsy of the breast," written by him, and printed in the Philosophical Transactions, in 1697, vol. XX. Some of his MSS. on medical and botanical subjects are in the British Museum.[1]

DOOLITTLE, or DOOLITELL (THOMAS), an eminent nonconformist, was born at Kidderminster in Worcestershire, in 1730. Having discovered an early inclination to learning, he was sent to Cambridge, and admitted of Pembroke-hall, where he studied with a view to the church, or rather to the meeting, as the church was then under the controul of the republican party. His first destination, however, was to the law, and he went for some time to receive instructions in an attorney's office; but his master having employed him to copy some writings on a

[1] Pulteney's Sketches.—Ayscough's Cat. of MSS.

Sunday, he relinquished the business. It appears to have been after this that he went to the university, and having taken his degrees in arts, became a preacher. His first settlement was at St. Alphage, London-wall. This living being then vacant, Mr. Doolittle appeared as a candidate, with several others, and the parishioners preferring him, he became their pastor in 1654, and remained a very popular preacher, until 1662, when he was ejected for nonconformity. From this he removed to Moorfields, and opened a kind of boarding-school, in which he was so successful as to be obliged to hire a larger house in Bunhill-fields, where he continued until the great plague, and then he removed to Woodford. After the plague abated, he returned to London, and saw it laid in ashes by the great fire. On this occasion he and some other nonconformists resumed their preaching, and were for some time unmolested. Mr. Doolittle has the credit of projecting the first meeting-house, which was a hired place in Bunhill-fields, but that proving too small, when the city began to be rebuilt, he erected a more commodious place of worship in Mugwell, or Monkwell-street, Cripplegate, which remains until this day. Here, however, he was occasionally interrupted by the magistrates, who put the laws in execution; but in 1672 he obtained a licence from Charles II. which is still suspended in the vestry-room of the meeting, and for some time continued to preach, and likewise kept an academy at Islington for the education of young men intended for the ministry among the nonconformists. On the corporation-act being passed, when his licence became useless, he was again obliged to leave London, and resided partly at Wimbledon, and partly at Battersea, where, although his house was rifled, he escaped imprisonment. At the revolution he was enabled to resume his ministry in Monkwell-street, and here he closed the public labours of fifty-three years, on May 24, 1707, the seventy-seventh year of his age. Much of this time was spent in writing his various works, many of which attained a high degree of popularity; as, 1. "A Treatise concerning the Lord's Supper," 1665, 12mo, which has perhaps been oftener printed than almost any book on that subject. 2. "Directions how to live after a wasting plague" (that of London), 1666, 8vo. 3. "A Rebuke for Sin, by God's burning anger" (alluding to the great Fire). 4. "The Young Man's Instructor, and the Old Man's Remembran-

cer," 1673, 8vo. 5. "A Call to delaying Sinners," 1683, 12mo, of which there have been many editions. 6. "A Complete Body of Practical Divinity," fol. 1723, &c. &c. His son, Samuel, was settled as a dissenting minister at Reading, where he died in 1717.[1]

DOPPELMAIER (JOHN GABRIEL), a German mathematician, was born at Nuremberg in 1677, and was first intended by his family for the bar, but soon relinquished the study of the law for that of mathematics, in which he was far more qualified to excel. He became professor of mathematics at Nuremberg, after having travelled into Holland and England to profit by the instructions of the most eminent scholars in that science. In England he became acquainted with Flamstead, Wallis, and Gregory, and in 1733, long after he returned home, was elected a fellow of the royal society as he was also of the societies of Petersburgh and Berlin. His works, in German, on astronomy, geography, and mathematics, are numerous. He also published some in Latin: "Nova Methodus parandi Sciaterica Solaria," 1720. "Physica experimentis illustrata," 4to; "Atlas Cœlestis," 1742, fol. Doppelmaier made some curious experiments in electricity, at the latter part of his life, which he also published; and translated the astronomical tables of Stretius, French and English, into Latin.[2]

DORAT. See DAURAT.

DORIA (ANDREW), a noble Genoese, the greatest mariner of his age, was born in 1468, at Oneille, a small town on the coast of Genoa, of which Ceva Doria, his father, was joint lord. He adopted the military profession, and distinguished himself for several years in the service of different princes of Italy. On his return to his native country, he was twice employed in Corsica, where he fought against the rebels with so much success, that the whole island was reduced to the obedience of the republic. In consequence of the reputation for valour and prudence which Doria had acquired, he was appointed, about 1513, captain-general of the gallies of Genoa; and it is to be remarked, that he was upwards of forty-four years of age when he took up the profession of a maritime warrior. The African pirates, who at that time infested

[1] Calamy.—Funeral Sermon by Williams, and Funeral Sermon on his son by Waters.—Memoirs prefixed to his Body of Practical Divinity.

[2] Dict. Hist.—Saxii Onomast.

the Mediterranean, gave him the first opportunities for acquiring fame. He pursued them with unremitted ardour, and in a short time enriched himself with so many captures, that the produce, joined to the assistance of his friends, enabled him to purchase four gallies. The revolutions that soon happened in the government of Genoa, determined Doria to enter into the service of Francis I.; but after that prince was taken prisoner at Pavia, he became dissatisfied with the ministry of France, and yielding to the solicitations of Clement VII. he attached himself to that pontiff, who made him his admiral. Rome being taken by the constable of Bourbon, in 1527, the pope was no longer able to continue Doria in his pay, and persuaded him to go back into the service of France, the sovereign of which, Francis I. received him with open arms, and appointed him general of his gallies, with a salary of 36,000 crowns, to which he afterwards added the title of admiral of the seas of the Levant. Doria was then proprietor of eight well-armed gallies. It was to him that the French were indebted for the reduction of Genoa, from whence the Adorni were expelled that same year, 1527. The year following, Philippino Doria, his nephew and his lieutenant, whom he had dispatched with eight gallies to the coasts of the kingdom of Naples, in order to favour the operations of the French army there, commanded by Lautrec, gained a complete victory over the naval armament of the emperor at Capo-d'Orso, near the gulf of Salerno. The imperial fleet being now destroyed, Naples, besieged by Lautrec, could no longer receive succours by sea, and was on the point of surrendering, which would infallibly have brought on the conquest of the whole kingdom, when suddenly Doria abandoned France to serve the emperor. This defection frustrated the enterprise against Naples, and effected the total failure of the French affairs in Italy. As to the motives that led him to this sudden change, it should seem as if the ministers of Francis I. jealous of the influence of this foreigner, who besides treated them with the haughtiness of a republican, and the bluntness of a sailor, had endeavoured to ruin him in the king's opinion, and had partly succeeded in their attempt. Doria, soured and angry, only waited for a pretext to give vent to his indignation, which his enemies soon gave him. They persuaded the king to appropriate to himself the town of Savona, belonging to the Genoese; to enlarge the port,

and make it a rival of the metropolis. In vain did Doria make remonstrances to him in behalf of the republic, to turn him from his purpose; they were not only ill received, but were misinterpreted; and he was represented to the king as a man that openly resisted his will. Nor did they stop here; they persuaded the king to arrest him; and twelve gallies, under the command of Barbezieux, received orders to go first to Genoa to take possession of his person, and then to proceed to Naples to seize upon his gallies, commanded by Philippino his nephew. But Doria, having foreseen the blow, had retired to Lerica, in the gulph of La Spezia, whence he dispatched a brigantine to his nephew, with orders to join him without delay, and thought himself authorised to act in this manner, because the term of his engagement to the king was just expired. From this moment Doria made it his chief business to conclude his agreement with the emperor, who had been soliciting it for a long time. It will not appear surprizing that Francis I. now sought by all means in his power to regain Doria; but neither the most magnificent promises, nor even the mediation of pope Clement VII. could induce him to alter his resolution. What must, however, reflect still greater honour on the memory of Doria, was his refusal, on this occasion, of the sovereignty of Genoa, which was offered him by the emperor. Preferring the title of restorer to that of master, he stipulated that Genoa should remain free under the imperial protection, provided she should succeed in throwing off the yoke of the French. He thought nothing now was wanting to his glory, but to be the deliverer of his country; and the failure of the expedition against Naples emboldened him the same year, 1528, to hazard the attempt. Accordingly, presenting himself before Genoa with 13 gallies, and about 500 men, he made himself master of it in one night, without shedding a drop of blood. This expedition procured him the title of FATHER AND DELIVERER OF HIS COUNTRY, which was adjudged him by a decree of the senate. The same decree contained an order for a statue to be erected to him, and a palace to be bought for him out of the public money. A new government was then formed at Genoa, by his advice, which is the government that subsisted until the late revolutions in Europe; so that he was not only the deliverer, but likewise the legislator of his country. Doria met with all the advantages he could desire from his attachment to

the emperor, who gave him his entire confidence, and created him general of the sea, with a plenary and absolute authority. He was then owner of twelve gallies, which by his treaty were to be engaged in the service of the emperor; and that number was now augmented to twenty-two. Doria continued to signalize himself by several maritime expeditions, and rendered the most important services to the emperor. He took from the Turks, in 1532, the towns of Coron and of Patras, on the coast of Greece. The conquest of Tunis, and of the fort of Goulette, where Charles V. resolved to act in person, in 1535, was principally owing to the valour and good conduct of Doria; but it was against his advice and reiterated remonstrances, that the emperor in 1541 set on foot the unfortunate expedition to Algiers, where he lost a part of his fleet, and a great number of soldiers, and cost Doria eleven of his gallies. Nor was he more favoured by fortune in the affair of Prevezzo, in 1539. Being, with the imperial fleet, in conjunction with that of the Venetians and the gallies of the pope, in presence of the Turkish army, commanded by Barbarossa, and far inferior to his, he avoided the engagement under various pretences, and let slip the opportunity of a certain victory. For this he has been blamed by several historians. Some have even pretended (and, at that time, says Brantôme, it was the common report), that there was a secret agreement between Barbarossa and him, by which it was settled, that decisive opportunities should be mutually avoided, in order to prolong the war which rendered their services necessary, and furnished them the means of enriching themselves. The African corsairs had never a more formidable enemy to contend with than Doria; the amount of the prizes taken from them, by himself or his lieutenants, was immense. The famous Dragut, among others, was captured by Jeannetino Doria, with nine of his vessels. The zeal and the services of this great man were rewarded by Charles V. with the order of the golden fleece, the investiture of the principality of Melphes, and the marquisate of Tursi, in the kingdom of Naples, to him and his heirs for ever; together with the dignity of grand chancellor of that kingdom. It was not till about 1556, at the age of near ninety, that he relinquished the care of his gallies, and the command of them in person. Then, sinking under the weight of years, Philip II. king of Spain permitted him to con-

stitute John Andrew Doria, his nephew, his lieutenant. He terminated his long and glorious career on the 25th of November, 1560, at the age of ninety-three, without offspring, though he had been married. He was very far from leaving so much property as might have been presumed, from the great and frequent opportunities he had of amassing wealth, which is accounted for by the excess of his magnificence, and the little attention he paid to affairs of œconomy. Few men, without leaving a private station, have ever played so great a part on the stage of the world, as Doria: at home in Genoa, honoured by his fellow citizens as the deliverer and the tutelar genius of his country; abroad, with his gallies alone, holding, as it were, the rank of a maritime power. Few men have, even in the course of a long life, enjoyed a more uninterrupted course of prosperity. Twice was his ruin plotted; once in 1547, by the conspiracy of John Lewis de Fiesco, aimed principally at him; but the enterprise failed by the death of its leader, at the very moment of its execution; the second time, not long after, by that of Julius Cibo, which was detected, and cost the author of it his head. These two conspiracies had no other effect than to give still greater accessions of authority and fame to this great man, in Genoa, and through all Italy. He is accused by some authors of having been too cruel at times, in support of which they cite this instance: the marquis de Marignan, who took Porto Hercole in 1555, having taken prisoner Ottoboni de Fiesco, brother of Lewis, and an accomplice in his conspiracy, delivered him over to Doria, to revenge on him as he pleased the death of Jeannetino Doria, who had been slain in that conspiracy. Andrew, fired with rage, ordered Fiesco to be sewn up in a sack, and thrown into the sea. Those who have written on the side of Doria, have prudently passed over in silence this action, as unworthy of him. Another anecdote is told, more favourable, and characteristic. One of his pilots, who was frequently importuning him, coming up to him one day, told him he had three words to say to him. "I grant it," returned Doria; "but remember, that if thou speak more, I will have thee hanged." The pilot, without being disconcerted, replied: "money or dismission." Andrew Doria, being satisfied with this reply, ordered him to be paid his arrears, and retained him in his service.[1]

[1] Universal Hist.—Robertson's Charles V.--Life of Doria, by Richer.--Dict. Hist.

DORIGNY (MICHAEL), a painter and engraver, was born at St. Quentin, in France, in 1617, and manifesting an early inclination for the arts, was placed under Simon Vouet, a painter at that time of great reputation, whose daughter he married, and whose manner as a painter he copied, but is better known as an engraver. He performed his plates chiefly with the point, in a bold, powerful style; the lights are broad and massy, especially upon the figures. But the marking of the folds of the draperies, and the shadows upon the outlines of the flesh, are frequently so extravagantly dark, as to produce a harsh, disagreeable effect, and sometimes to destroy the harmony of the engraving entirely. Although he understood the human figure, and in some instances it was correctly drawn; yet by following the manner of Vouet, instead of the simple forms of nature, his outlines were affected, and the extremities of his figures too much neglected. This artist was made professor of the royal academy of painting at Paris, where he died in 1665, aged forty-eight. His works are said by abbé Marolles to have consisted of 105 prints. Amongst these were, "the Adoration of the Magi," the "Nativity of Christ," "Venus at her toilet," "Venus, Hope, and Love, plucking the feathers from the wings of Time," "Mercury and the Graces," and "the Rape of Europa," all from pictures of Vouet. He also engraved from Le Seur, Sarasin, and other masters.[1]

DORIGNY (LEWIS), an historical painter, the son of the preceding, was born at Paris, in 1654, and was taught the rudiments of the art by his father till he was ten years of age; when, being deprived of his instructor, by the death of his parent, he became a disciple of Le Brun. In that school he made a considerable progress; but being disappointed in his expectation of obtaining the first prize at the academy, he travelled to Italy, and studied for several years at Rome, Venice, and Verona. He is highly commended by the French writers for quick conception, lively colouring, and a spirited pencil; yet they acknowledge that a sketch for a cieling which he produced at Paris, representing the Fall of Phaëton, was so much discommended by Rigaud, Largilliere, and others, that in great disgust he returned to Verona, where he ended his days. His principal work is the dome of the great church at Trent. He died at Verona in 1742.[2]

[1] Strutt's Dict. [2] Argenville, vol. IV.—Strutt and Pilkington.

DORIGNY (SIR NICHOLAS), an eminent engraver, the brother of the preceding, was born in France in 1657. His father dying when he was very young, he was brought up to the study of the law, which he pursued till about thirty years of age: when being examined, in order to being admitted to plead, the judge, finding him very deaf, advised him to relinquish a profession to which one of his senses was so ill adapted. He took the advice, and shut himself up for a year to practise drawing, for which he had probably better talents than for the law, since he could sufficiently ground himself in the former in a twelvemonth. Repairing to Rome, and receiving instructions from his brother Lewis, he followed painting for some years, and having acquired great freedom of hand, he was advised to try etching. Being of a flexile disposition, or uncommonly observant of advice, he accordingly turned to etching, and practised that for some more years; but happening to look into the works of Audran, he found he had been in a wrong method, and took up Audran's manner, which he pursued for ten years. He was now about fifty years of age, had done many plates, and lastly the gallery of Cupid and Psyche, after Raphael, when a new difficulty struck him. Not having learned the handling and right use of the graver, he despaired of attaining the harmony and perfection at which he aimed, and at once abandoning engraving, he returned to his pencil—a word from a friend, says lord Orford, would have thrown him back to the law. However, after two months, he was persuaded to apply to the graver; and receiving some hints from one that used to engrave the writing under his plates, he conquered that difficulty too, and began the seven planets from Raphael. Mercury, his first, succeeded so well, that he engraved four large pictures with oval tops, and from thence proceeded to Raphael's "Transfiguration," which raised his reputation above all the masters of that time. At Rome he became known to several Englishmen of rank, who persuaded him to come to England and engrave the Cartoons, then at Hampton Court. He arrived in June 1711, but did not begin his drawings till Easter following, the intervening time being spent in raising a fund for his work. At first it was proposed that the plates should be engraved at the queen's expence, and to be given as presents to the nobility, foreign princes, and ministers. Lord-treasurer Oxford was much his friend;

but Dorigny demanding 4000*l.* or 5000*l.* put a stop to that plan; yet the queen gave him an apartment at Hampton Court, with necessary perquisites. The work, however, was undertaken by subscription *, at four guineas a set, and Dorigny sent for Dupuis and Dubosc from Paris to assist him; but from some disagreement that occurred, they left him before the work was half completed. In 1719 he presented two complete sets to king George I. and a set a-piece to the prince and princess; for which the king gave him 100 guineas, and the prince a gold medal. The duke of Devonshire, who had assisted him, procured for him, in 1720, the honour of knighthood. His eyes afterwards failing him, he returned to Paris, where, in 1725, he was made a member of the royal academy of painting, and died in 1746, aged eighty-nine.

His drawing was incorrect and affected; the naked parts of his figures are often falsely marked, and the extremities are defective. His draperies are coarse, the folds stiff and hard; and a *manner* of his own pervades all his prints, so that the style of the painter is constantly lost in that of the engraver. Nor did he ever fail more than in working from the paintings of Raphael. Basan, with an excusable partiality for his countryman, says of him, "we have many excellent prints by his hand, in which one justly admires the good taste of his drawing, and the intelligent picturesque manner, which he acquired by the judicious reflections he made upon the works of the great masters, during the residence of twenty-two years in Italy." We have of his prints the following, viz. "St. Peter curing the Lame Man at the gate of the temple," from Civoli; "The Transfiguration," from Raphael; "The Descent from the Cross," from Daniello da Volterra; "The Martyrdom of St. Sebastian," from Domenichino, which two last are said to be his best prints; "The Trinity," from Guido; "The History of Cupid and Psyche," from Raphael's pictures in the Vatican; "The Cartoons," seven very large plates from the pictures of Raphael. He also engraved from Annibale Caracci, Lanfranche, Louis Dorigny, and other masters.[1]

DORINGK, or THORINGK (MATTHIAS), a writer of the fifteenth century, was born at Kiritz, in the marche of

* Steele wrote the 226th Number of the Spectator to encourage this.

[1] Walpole's Anecdotes.—Strutt's Dict.

Brandenburgh, and was very young when he became a monk of the order of St. Francis. After studying philosophy and theology with distinguished success, he became eminent not only as a preacher, but as a lecturer on the scriptures at Erfurt, and professor of theology at Magdeburgh. He was likewise made minister of his order in the province of Saxe, and held that office in 1431, at which time the Landgrave of Thuringia wrote several letters to him, instructing him to introduce some reform among the Franciscans of Eisenac. About the same time he was sent as one of the deputies to the council of Basil, by that party of his order who adhered to that council. It was either then, or as some think, ten years later, that he was raised to be general of his order. Whether he had been dismissed, or whether he resigned the office of minister of Saxe, he held it only six years, and went afterwards to pass the rest of his days in the monastery of Kiritz, where he devoted himself to meditation and study, and wrote the greater part of his works. The time of his death is a disputed point. Casimir Oudin gives 1494 as the date of that event, which Marchand, with some probability reduces to 1464.

While he was professor at Magdeburg, at which time strictures and objections against the short commentaries on the scriptures of Nicholas de Lyra, were published by Paul de Burgos, Doringk undertook their defence and farther illustration. The different pieces which he wrote on these subjects were collected together, and inserted in an edition comprehending the works of both those authors, published in Paris, in six volumes folio, in 1590. This work was well received, and went through several editions. To Doringk some have ascribed the "Miroir Historial," commonly known by the name of "The Chronicle of Nuremberg," and therefore considered him as the forerunner of the illustrious Luther, the Chronicle being written with spirit and energy against the vices of the cardinals, the bishops, and the popes, and also against jubilees and indulgences. But there is more reason to think that the Nuremberg Chronicle was the work of another hand, as Marchand has detailed at considerable length. It appears that a Chronicle which Doringk partly composed, may have given rise to this supposition. It is entitled "Chronica brevis et utilis ex speculo historiali Vincentii et aliorum, Eusebii, Hieronymi, &c. et aliorum historicorum

collecta, et continuata a Matthia Doringk, usque ad annum 1494." This remains in MS. in the library of the university of Leipsic, but the date at least must be wrong, if Marchand's conjecture as to the period of Doringk's death be just. He is said to have compiled also a continuation of the Chronicle of Theodore Engelhusius from 1420 to 1498, which is printed in the collection of German historians by Mencken. In this Doringk confessedly takes those liberties with the characters of the popes and cardinals, which are to be found in the Nuremberg Chronicle, and such a coincidence may have strengthened the supposition that he was the author of the latter. The reader will find all that can be advanced on the subject in our first authority.[1]

DORMAN (THOMAS) a popish divine, who acquired some celebrity from the characters of Jewell, and Nowell, against whom he wrote, was born at Berkhamstead in Hertfordshire, and educated by the care of his uncle Thomas Dorman, of Amersham in Buckinghamshire. He was afterwards educated by Richard Reeve, a very celebrated schoolmaster at Berkhamstead, whence he went to Winchester school, and afterwards to New College, Oxford, where he was admitted probationer-fellow. From this college, however, he removed to All Souls, of which he was elected fellow in 1554. He appears at this time to have been popishly affected, but afterwards avowed his principles by quitting his fellowship and country, and retiring first to Antwerp, and afterwards to Louvaine, where he resumed his studies. He had taken his degrees in law at Oxford, but now proceeded in divinity, and became doctor in that faculty. During his abode at Louvaine, he attacked Jewell and Nowell, who replied to him in the most satisfactory manner. In 1569, he was invited to the English college at Doway, where he taught for some time, and afterwards was beneficed at Tournay, in which city he died either in 1572, or 1577. His works, of which a particular account, with the answers, may be seen in Mr. Archdeacon Churton's excellent "Life of Nowell," are, 1. "A proof of certain articles in Religion denied by Mr. Jewell," Antwerp, 1564, 4to. 2. "A Request to Mr. Jewell, that he keep his Promise, made by solemn protestation in his late sermon had at Paul's Cross," London,

[1] Marchand's Dict. Hist.—Moreri.

1567, 8vo. 3. "A Disproof of Mr. Alexander Nowell's Reproof," Antwerp, 1565, 4to.[1]

DORNAVIUS (GASPAR), a physician, orator, and poet, born at Zigenrick in Voightland, died in 1631, in an advanced age, counsellor and physician to the princes of Brieg and Lignitz. He is the author of several works, which have been called learned fooleries. The most known of them are, 1. "Amphitheatrum sapientiæ Socraticæ," Hanover, 1619, 2 vols. fol. 2. "Homo diabolus; hoc est: Auctorum veterum et recentiorum de calumniæ natura et remediis, suâ linguâ editorum, sylloge;" Frankfort, 1618, 4to. 3. "De incremento dominationis Turcicæ," &c.[2]

DORPIUS (MARTIN), a very learned divine, and the friend of Erasmus, was born at Naaldrwyck, in Holland, and became professor of philosophy in the university of Louvaine. He was also esteemed an able divine and linguist, but died in the prime of life, May 31, 1525. Besides some academical orations, he published "Dialogus Veneris et Cupidinis, Herculem animi ancipitem in suam militiam, invita virtute, propellentium;" "Complementum Aulariæ Plautinæ, et Prologus in Militem ejusdem;" "Epistola de Hollandorum moribus;" and "Oratio de laudibus Aristotelis," against Laurentius Valla.

In 1515, when Erasmus was at Basil, Dorpius wrote against his "Praise of Folly." In this, Jortin says he was the first adversary of Erasmus, or at least the first who wrote against him, condemning the "Praise of Folly," as a satire upon all orders and professions. Erasmus replied with much mildness; and Dorpius, who was then a very young man, not only admitted his apology, but became his friend. At his death he was honoured by Erasmus with an epitaph, and deeply lamented by him as an irreparable loss to the republic of letters.[3]

DORSANE (ANTHONY), a French divine, was born of a noble family at Issoudun, and educated in the seminary de St. Magloire, at Paris, where he took a doctor's degree, 1695. After being official at Châlons, he became canon of the church at Paris, and successively archdeacon, grand chanter, and official. Dorsane always opposed the bull Unigenitus, and retired when he found that M. de No-

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Tanner.—Strype's Life of Parker, p. 180.—Churton's Life of Nowell.—Fuller's Worthies.

[2] Moreri.—Saxii Onomast.

[3] Moreri.—Foppen.—Bibl. Belg.—Jortin's Erasmus.

ailles was about to issue his mandate for its acceptance. He died November 13, 1728, leaving an historical journal of all that had passed respecting the bull Unigenitus, which extends to 1728, 6 vols. 12mo, or 1756, 2 vols. 4to, which last is reckoned the best edition. [1]

DOSITHÆUS, a reputed magician of Samaria, of the first century, who pretended to be the Messiah, is looked upon as the first heresiarch, but was more properly an enemy to Christianity. He applied to himself all the prophecies which are held by the church to regard Jesus Christ. He had in his train thirty disciples, as many as there are days in the month, and would not have any more. He admitted among them a woman whom he called the Moon. He observed the rite of circumcision, and fasted often. To gain belief that he was taken from the earth by an ascension into heaven, he retired into a cavern, where, far from the prying eyes of the world, he starved himself to death. The sect of the Dosithæans made great account of their chastity, and regarded with contempt the rest of mankind. A Dosithæan would not associate with any one who did not think and live like him. They had some singular practices, to which they were strongly attached: such as that of remaining for twenty-four hours in the same posture they happened to be in when the sabbath began, which they pretended to be founded upon the prohibition of working during the sabbath. In consequence of such practices the Dosithæans thought themselves superior to the most enlightened men, to the most virtuous citizens, to the most beneficent of men. This sect subsisted in Ægypt till some time in the sixth century, but ecclesiastical historians are much divided as to the history of Dosithæus and his sect. [2]

D'OSSAT. See OSSAT.

DOSSI (Dosso), an artist, was a native of Dosso in the Ferrarese territory, and from the school of Costa went to Rome, where he studied six years, and five at Venice; and formed a style which is sometimes compared to that of Raphael, sometimes to that of Titian, and sometimes is said to resemble Coreggio. His name, with that of Gio. Batista his brother, has been ranked with the first names of Italy by Ariosto, their countryman; and the pictures of Dosso prove that he did not owe the high rank in which

[1] Dict. Hist. [2] Ibid.

he is placed by the poet, to partiality. The head of his St. John at Patmos, in the church a' Lateran at Ferrara, is a prodigy of expression. Of his most celebrated picture in the church of the Dominicans at Faenza, there remains now only a copy: time destroyed the original. It represents Christ among the Doctors, and even in the copy the simplicity of the composition, the variety of the characters, and the breadth and propriety of the drapery, deserve admiration. Seven of his pictures, and perhaps of his best time, are at Dresden, and the best of these is that much praised one of the Four Doctors of the Church. Dosso, in partnership with his brother, was much employed in works for the court of Alphonso and Ercole II. dukes of Ferrara; and to that connection with him, a character so much inferior to himself, we may probably ascribe the aspersions and illiberal criticism of Vasari. The style of Dosso retains something more obsolete than the style of the great masters with whom he is compared; but he has a novelty of invention and drapery all his own; and withal a colour which with variety and boldness unites a general harmony. This excellent artist died about 1560, but his age has not been ascertained.[1]

DOUCIN (LEWIS), a French Jesuit, a native of Vernon, who died at Orleans Sept. 21, 1716, filled several high offices belonging to his order, and was said to have been the author of the famous problem levelled at the cardinal de Noailles, "Whom are we to believe? M. de Noailles, archbishop of Paris, condemning the exposition of faith, or M. de Noailles, bishop of Chalons, approving the moral reflections?" alluding to an apparent change in Noailles' opinions of the disputes between the Jansenists and Jesuits. Doucin was a member of the club or cabal which the Jansenists called the Norman cabal, and which was composed of the jesuits Tellier, Lallemand, and Daniel; and his zeal and activity were of great service to them. During the dispute on the famous bull Unigenitus, he was sent to Rome, and was a powerful advocate for that measure. He wrote a very curious piece of ecclesiastical history, entitled "Histoire de Nestorianisme," Paris, 1698, 4to; another, entitled "Histoire de l'Origenisme," 4to, and "Memorial abregé touchant l'etat et les progrès de Jansenisme en

[1] Pilkington, edit. 1810.

Hollande," written in 1697, when he accompanied the count de Creci to the congress at Ryswick. He was also the author of many pamphlets of the controversial kind, strongly imbued with the spirit of party.[1]

DOUGHTY (JOHN), an English divine, was born about 1598 at Martley near Worcester, and educated at Worcester, whence at the age of sixteen he became a student at Oxford. After he had taken his bachelor's degree, he was one of those excellent scholars who were candidates for a fellowship in Merton college, and after a severe examination by the then warden, sir Henry Savile, Mr. Doughty gained the election. He there completed his degree of M. A. and entering into orders, became a very popular and edifying preacher. In 1631 he served the office of proctor only for four months, the proctors being removed by the king; but about that time he became chaplain to the earl of Northumberland, and his college bestowed on him the rectory of Lapworth in Warwickshire. On the commencement of the rebellion, he left Lapworth, to avoid sequestration and imprisonment, and joined the king at Oxford. Soon after Dr. Duppa, bishop of Salisbury, gave him the lectureship of St. Edmund's in that city, where he continued about two years; but, on the defeat of the royal army in the West, he went to London, and found an asylum in the house of sir Nathaniel Brent, in Little Britain. After the restoration, his loyalty and public services were rewarded with a prebend in Westminster, and the rectory of Cheam in Surrey, and about the same time he was created doctor of divinity. He died at Westminster, after he had lived, says Wood, "to be twice a child," December 25, 1672, and was buried in the abbey.

He published, 1. "Two Sermons," on the abstruseness of divine mysteries, and on church schisms, 1628, 4to. 2. "The King's Cause rationally, briefly, and plainly debated, as it stands *de facto*, against the irrational misprision of a deceived people," Oxford, 1644, 4to. 3. "Velitationes polemicæ; or polemical short discussions of certain particular and select questions," Lond. 1651 and 1652, 8vo. 4. "Analecta sacra; sive excursus philologici, &c." Lond. 1658 and 1660, 8vo.[2]

[1] Dict. Hist.
[2] Ath. Ox. vol. II.—Wood's Colleges and Halls.

DOUGLAS (GAWIN), bishop of Dunkeld, eminent for his poetical talents, was descended from a noble family, being the third son of Archibald, earl of Angus, and was born in Scotland at the close of the year 1474, or the beginning of 1475. His father was very careful of his education, and caused him to be early instructed in literature and the sciences. He was intended by him for the church; and after having passed through a course of liberal education in Scotland, is supposed to have travelled into foreign countries, for his farther improvement in literature, particularly to Paris, where he finished his education. After his return to Scotland, he obtained the office of provost of the collegiate church of St. Giles in Edinburgh, a post of considerable dignity and revenue; and was also made rector of Heriot church. He was likewise appointed abbot of the opulent convent of Aberbrothick; and the queen-mother, who was then regent of Scotland, and about this time married his nephew the earl of Angus, nominated him to the archbishopric of St. Andrew's. But he was prevented from obtaining this dignity by a violent opposition made to him at home, and by the refusal of the pope to confirm his appointment. The queen-mother afterwards promoted him to the bishopric of Dunkeld; and for this preferment obtained a bull in his favour from pope Leo X. by the interest of her brother, Henry VIII. king of England. But so strong an opposition was again made to him, that he could not, for a considerable time, obtain peaceable possession of this new preferment; and was even imprisoned for more than a year, under pretence of having acted illegally, in procuring a bull from the pope. He was afterwards set at liberty, and consecrated bishop of Dunkeld, by James Beaton, chancellor of Scotland, and archbishop of Glasgow. After his consecration he went to St. Andrew's, and thence to his own church at Dunkeld; where the first day, we are told, "he was most kindly received by his clergy and people, all of them blessing God for so worthy and learned a bishop." He still, however, met with many obstructions; and, for some time, was forcibly kept out of the palace belonging to his diocese; but he at length obtained peaceable possession. He soon after accompanied the duke of Albany, regent of Scotland, to Paris, when that nobleman was sent to renew the ancient league between Scotland and France. After his return to Scotland, he made a short stay at Edinburgh, and then

repaired to his diocese, where he applied himself diligently to the duties of his episcopal office. He was also a promoter of public-spirited works, and particularly finished the stone bridge over the river Tay, opposite to his own palace, which had been begun by his predecessor. We meet with no farther particulars concerning him till some years after, when he was at Edinburgh, during the disputes between the earls of Arran and Angus. On that occasion bishop Douglas reproved archbishop Beaton for wearing armour, as inconsistent with the clerical character, but was afterwards instrumental in saving his life. During all these disorders in Scotland, it is said, that bishop Douglas behaved "with that moderation and peaceableness, which became a wise man and a religious prelate;" but the violence and animosity which then prevailed among the different parties in Scotland, induced him to retire to England. After his departure, a prosecution was commenced against him in Scotland; but he was well received in England, where he was treated with particular respect, on account of the excellency of his character, and his great abilities and learning. King Henry VIII. allowed him a liberal pension; and he became particularly intimate with Polydore Vergil. He died of the plague, at London, in 1521, or 1522, and was interred in the Savoy church, on the left side of the tomb-stone of Thomas Halsay, bishop of Laghlin, in Ireland; on whose tomb-stone a short epitaph for bishop Douglas is inscribed. Hume, of Godscroft, in his "History of the Douglases," says, "Gawin Douglas, bishop of Dunkeld, left behind him great approbation of his virtues and love of his person in the hearts of all good men; for besides the nobility of his birth, the dignity and comeliness of his personage, he was learned, temperate, and of singular moderation of mind; and in these turbulent times had always carried himself among the factions of the nobility equally, and with a mind to make peace, and not to stir up parties; which qualities were very rare in a clergyman of those days."

Bishop Douglas is styled by Mr. Warton, one "of the distinguished luminaries that marked the restoration of letters in Scotland, at the commencement of the sixteenth century, not only by a general eminence in elegant erudition, but by a cultivation of the vernacular poetry of his country." He translated the Æneid of Virgil into Scottish heroics, with the additional thirteenth book by Mapheus

Vegius, at the request of Henry, earl of Sinclair, to whom he was related. It was printed at London, in 1553, 4to, under the following title: "The XIII Bukes of Eneados of the famose poete Virgill, translatet out of Latyne verses into Scottish metir, bi the reverend father in God, Mayster Gawin Douglas, bishop of Dunkel, and unkil to the erle of Angus; every Buke having his perticular prologe." "This translation," says Mr. Warton, "is executed with equal spirit and fidelity; and is a proof that the lowland Scotch and English languages were now nearly the same. I mean the style of composition; more especially in the glaring affectation of anglicising Latin words." It certainly has great merit, though it was executed in the space of about sixteen months. It appears, that he had projected this translation so early as the year 1501, but did not complete it till about eleven years after. Besides this work, bishop Douglas also wrote an original poem, called "The Palice of Honour," which was printed at London, 1553, 4to, and Edinburgh, 1579, 4to. Mr. Warton observes of this poem, that "it is a moral vision written in 1501, planned on the design of the Tablet of Cebes, and imitated in the elegant Latin dialogue 'De Tranquillitate Animi' of his countryman Florence Wilson, or Florentius Volusenus.—The object of this allegory is to show the instability and insufficiency of worldly pomp; and to prove, that a constant and undeviating habit of virtue is the only way to true honour and happiness. The allegory is illustrated by a variety of examples of illustrious personages; not only of those who by a regular perseverance in honourable deeds gained admittance into this splendid habitation, but of those who were excluded from it, by debasing the dignity of their eminent stations with a vicious and unmanly behaviour. It is addressed, as an apologue for the conduct of a king, to James the Fourth, is adorned with many pleasing incidents and adventures, and abounds with genius and learning." Both the editions which have been printed of this poem are extremely scarce.

In his youth, he likewise translated Ovid "De remedio Amoris," which, says one of his biographers, "seems to have been the first of all his works, and done not without some view to himself; for, as Hume informs us, he had felt the effects of love. But this was in his younger years, and long before he was in holy orders. And he was very soon freed from the tyranny of this unreasonable passion,

as appears from the very translation, which he finished so early, and seems to have proposed as an antidote against its charms both to himself and others. He hath given also many excellent precepts and advices against the danger of immoderate love and unlawful pleasures, in his admirable prologue to Virgil's fourth book."

He also wrote an allegorical poem, called "King Hart," which was first published from an original manuscript by Mr. Pinkerton, in 1786, in his "Ancient Scotish Poems." A new edition of bishop Douglas's translation of Virgil was printed at Edinburgh, in 1710, in small folio, to which a large and valuable glossary was added by the celebrated printer Ruddiman, and a life of the author by the rev. John Sage, who acknowledges the assistance he had from bishop Nicolson, sir Robert Sibbald, Dr. Pitcairne, and Mr. Urry.[1]

DOUGLAS (JAMES), an eminent physician, and reader of anatomy to the company of surgeons, was born in Scotland, in 1675. After completing his education he came to London, and applied himself diligently to the study of anatomy and surgery, which he both taught and practised several years with success. Haller, who visited him when he was in England, speaks of him in high terms of approbation. He saw, he says, several of his anatomical preparations made with great art and ingenuity, to shew the motion of the joints, and the internal structure of the bones. He was then meditating an extensive anatomical work, which, however, he did not live to finish, and has not been since published. When Mr. (afterwards Dr.) William Hunter, came to London, he consulted with Dr. Douglas on the method of improving himself in anatomy, and Dr. Douglas took him into his house, to assist him in his dissections; at the same time he gave him an opportunity of attending St. George's hospital. The year following, 1742, Dr. Douglas died. Besides several communications to the royal society, which are published in their Transactions, containing the anatomy of the uterus, with the neighbouring vessels, and some cases in surgery, the doctor published in 1707, "Myographiæ comparatæ

[1] Biog. Brit.—Life by Mr. Sage,—and by Dr. Scot, in Morison's Scotish Poets, No. III. 1788.—Warton's Hist. of Poetry, vol. II. 280, &c,—Mackenzie's Scots Writers, vol. II.—Irvine's Lives of the Scottish Poets.—Fawkes's Life of Douglas, and Description of May, 1752, 4to.—Chalmers's Life of Ruddiman, p. 44.—Censura Literaria, vol. III.—Bibliographer, vol. II.

specimen," or a comparative description of all the muscles in a man, and in a quadruped (a dog), 12mo; containing the most correct description of the muscles that had been seen to that time. "Bibliographiæ anatomicæ specimen, seu catalogus pene omnium auctorum qui ab Hippocrate ad Harveium rem anatomicam illustrarunt," London, 1715, 8vo; reprinted with improvements at Leyden, in 1734. "A description of the peritoneum, and of that part of the membrana cellularis which lies on its outside," &c. London, 1730, 4to, a very accurate and valuable work. "A history of the lateral operation for the stone," 1726, 8vo; republished with an appendix, in 1733, comprising a comparison of the methods used by different lithotomists, particularly of that practised by Cheselden.

Dr. Douglas collected, at a great expence, all the editions of Horace which had been published from 1476 to 1739. Dr. Harwood, who mentions this circumstance in his View of the Greek and Roman classics, which, however, had been previously mentioned by Pope, observes that this one author thus multiplied, must have constituted a very considerable library. A very accurate catalogue of those different editions is prefixed to the first volume of Watson's Horace.

His brother, JOHN DOUGLAS, who was surgeon to the Westminster infirmary, wrote several controversial pieces; in one of them, entitled "Remarks on a late pompous work," London, 1735, 8vo, he censures, with no small degree of severity, as well as injustice, Cheselden's Anatomy of the Bones; in another, Some account of the state of Midwifery in London, published in 1736, he criticises with equal asperity the works of Chamberlen and Chapman, on the subject of midwifery; and in a third he decries the new invented forceps of Dr. Smellie. He also wrote a work on the high operation for the stone, which he practised, a dissertation on the venereal disease, published in 1737, and "An account of Mortifications, and of the surprizing effects of the bark in putting a stop to their progress," London, 1729. The practice recommended in this little work is still followed.[1]

DOUGLAS (JOHN), the late learned bishop of Salisbury, was born in Scotland, in 1721, the son of Mr. Archibald Douglas, a merchant of Pittenween, in Fifeshire.

[1] Rees's Cyclopædia.—Haller Bibl. Anat.

His grandfather (who was a younger brother of the family of Douglas of Tulliquilly, one of the oldest branches of the house of Douglas now in existence), was an eminent clergyman of the episcopal church of Scotland, and the immediate successor of bishop Burnet in the living of Salten, in East Lothian, from which preferment he was ejected at the revolution, when presbyterianism was established in Scotland. The subject of this memoir was educated for some years at the school of Dunbar, but in 1736 was entered a commoner of St. Mary hall, Oxford, where he remained till 1738, and then removed to Baliol-college, on being elected an exhibitioner on bishop Warner's foundation. In 1741 he took his bachelor's degree; and in 1742, in order to acquire a facility of speaking French, he went abroad, and remained for some time at Montreal, in Picardy, and afterwards at Ghent, in Flanders. On his return to college, in 1743, he took his master's degree, and having been ordained deacon, in 1744, he was appointed to officiate as chaplain to the third regiment of foot-guards, which he joined when serving with the combined army in Flanders. During the time he filled this situation, he employed himself chiefly in the study of modern languages. He was not an inactive spectator of the battle of Fontenoy, April 29, 1745, on which occasion he was employed in carrying orders from general Campbell to the English who guarded the village in which he and the other generals were stationed.

When a detachment of the army was ordered home to suppress the rebellion in Scotland, he returned to England in Sept. 1745, and having no longer any connexion with the guards, went back to Baliol college, where he was elected one of the exhibitioners on the more lucrative foundation of Mr. Snell. In 1747 he was ordained priest, and became curate of Tilehurst, near Reading; and afterwards of Dunstew, in Oxfordshire, where he was residing, when, at the recommendation of Dr. Charles Stuart, and lady Allen, a particular friend of his mother, he was selected by lord Bath as a tutor to accompany his son, lord Pulteney, on his travels. Of the tour which he then made, there exists a manuscript in Mr. Douglas's hand-writing. It relates principally, if not exclusively, to the governments and political relations of the several countries through which he passed. In October 1749, he returned to England, and took possession of the free chapel of Eaton Con-

stantine, and the donative of Uppington, in Shropshire, on the presentation of lord Bath. Here he commenced his literary career, by his able defence of Milton. Early in 1747, William Lauder, a Scotch schoolmaster, made a most flagitious attempt to subvert the reputation of Milton, by shewing that he was a mere copier or translator of the works of others, and that he was indebted to some modern Latin poets for the plan, arrangement, &c. of his Paradise Lost. Many persons of considerable literary talents gave credit to the tale of Lauder, among whom was the celebrated Dr. Johnson. Mr. Douglas, however, examined the merits of the case, considered most accurately the evidence adduced by Lauder, and soon found that the whole was a most gross fabrication. He published in 1750 a defence of Milton against Lauder, entitled, "Milton vindicated from the Charge of Plagiarism," &c. which appeared in the form of a letter addressed to the earl of Bath. Having justified the poet, he proceeded to charge the accuser with the most gross and manifest forgery, which he substantiated to the entire satisfaction of the public. The detection was indeed so clear and manifest, that the criminal acknowledged his guilt, in a letter dictated by Dr. Johnson, who abhorred the imposition he had practised.

In the same year (1750) he was presented by lord Bath to the vicarage of High Ercal, in Shropshire, and vacated Eaton Constantine. He only occasionally resided on his livings, and at the desire of lord Bath, took a house in a street contiguous to Bath-house, London, where he passed the winter months. In the summer he generally accompanied lord Bath in his excursions to Tunbridge, Cheltenham, Shrewsbury, and Bath, and in his visits to the duke of Cleveland, lord Lyttelton, &c. In Sept. 1752, he married miss Dorothy Pershouse, sister of Richard Pershouse, of Reynolds-hall, near Walsall, in Staffordshire; and within three months became a widower. In the spring of 1754, he published "The Criterion, or Miracles examined, &c." in the form of a letter to an anonymous correspondent, since known to have been Dr. Adam Smith, with whom he probably became acquainted at Baliol-college, where Smith studied for some time. This was designed as a refutation of the specious objections of Hume and others to the reality of the miracles recorded in the New Testament. Hume had maintained that there was as good evidence for the miracles said to have taken place

among the ancient heathens, and in later times, in the church of Rome, as there was for those recorded by the evangelists, and said to have been performed by the power of Christ. Mr. Douglas, who had shewn himself an acute judge of the value of evidence, pointed out the distinction between the pretended and true miracles, to the honour of the Christian religion. Dr. Leland, in his "View of Deistical Writers," has made very honourable mention of this work.

In 1755, he wrote a pamphlet entitled "An Apology for the Clergy," against the Hutchinsonians; and shortly after, another pamphlet, entitled "The Destruction of the French foretold by Ezekiel," against the same, being an ironical defence of them against the attack made on them in the former pamphlet, which, however, was not greatly wanted, as the Hutchinsonians had at that time the more serious aid of Mr. (afterwards Dr.) George Horne, bishop of Norwich, who could himself, had he thought it necessary, wield the weapon of irony with good effect. In 1756, Mr. Douglas published his first pamphlet against Archibald Bower, the purpose of which, as well as of what followed against the same doubtful character (see BOWER), was to shew that his History of the popes could not be depended upon, and that the author had shewn himself capable of much misrepresentation and falsehood, which he had indulged to secure the patronage of the protestants in this country. In the autumn of the same year, Mr. Douglas published "A serious Defence of the Administration," being an ironical justification of their introducing foreign troops to defend this country. In 1757 he published "Bower and Tillemont compared;" shortly afterwards, "A full Confutation of Bower's Three Defences;" and in the spring of 1758, "The complete and final Detection of Bower."

In the Easter term of this year he took his doctor's degree, and was presented by lord Bath to the perpetual curacy of Kenley, in Shropshire. In 1759, he published "The Conduct of a late noble commander candidly considered," as good a defence as the case would admit, of lord George Sackville. It was suggested solely by the attack so unfairly made on him by Ruffhead, before it could possibly be known whether he deserved censure. No person was privy to Dr. Douglas's being the author of this Defence, except his bookseller, Andrew Millar, to whom he made a present of the copy. In the same month

he wrote and published, "A Letter to two great men on the approach of peace," a pamphlet which excited great attention, and was generally attributed to lord Bath. In 1760 he wrote the preface to the translation of Hooke's "Negociations in Scotland." He was this year appointed one of his majesty's chaplains. In 1761 he published his "Seasonable Hints from an honest man," as an exposition of lord Bath's sentiments. In November 1762, he was, through the interest of lord Bath, made canon of Windsor. In December of that year, on the day on which the preliminaries of peace were to be taken into consideration in parliament, he wrote a paper called "The Sentiments of a Frenchman," which was printed on a sheet, pasted on the walls in every part of London, and distributed among the members of parliament, as they entered the house.

In 1763 he superintended the publication of "Henry Earl of Clarendon's Diary and Letters," and wrote the preface which is prefixed to these papers. In June of this year, he accompanied lord Bath to Spa, where he became acquainted with the hereditary prince of Brunswick (the late duke), from whom he received marked and particular attention, and with whom he was afterwards in correspondence. It is known that within a few years there existed a series of letters written by him during his stay at Spa, and also a book containing copies of all the letters which he had written to, and received from, the prince of Brunswick, on the state of parties, and the characters of their leaders in this country, and on the policy and effect of its continental connexions; but as these have not been found among his papers, there is reason to apprehend, that they may have been destroyed, in consideration of some of the persons being still alive, whose characters, conduct, and principles, were the topics of that correspondence.

In 1764, his steady patron, lord Bath, died, and bequeathed to him his library; but general Pulteney wishing that it should not be removed from Bath-house, he relinquished his claim, and accepted 1000*l.* in lieu of it. General Pulteney, at his death, left it to Dr. Douglas again, and he again gave it up to the late sir William Pulteney, for the same sum. It has been erroneously stated that the valuable library, of which Dr. Douglas was possessed, had been derived from this source, whereas it was entirely collected by himself; and the Bath library, after the death of sir William Pulteney, was lately sold by auction.

In 1764 he exchanged his livings in Shropshire for that of St. Austin and St. Faith, in Watling-street, London. In April 1765 he married miss Elizabeth Rooke, daughter of Henry Brudenell Rooke, esq. During this and the preceding year*, as well as in 1768, he wrote several political papers, which were printed in the Public Advertiser; and all the letters which appeared in that paper, in 1770 and 1771, under the signatures of Tacitus and Manlius, were written by him. In 1773, he assisted sir John Dalrymple in the arrangement of his MSS. In 1776 he was removed from the chapter of Windsor to that of St. Paul's. During this and the subsequent year he was employed in preparing captain Cook's Journal for publication, which he undertook at the urgent request of lord Sandwich, then first lord of the admiralty. In 1777, he assisted lord Hardwicke, in arranging and publishing his "Miscellaneous Papers," which came out in the following year. In 1778 he was elected a member of the royal and antiquary societies. In 1781 he was again applied to by lord Sandwich, to reduce into a shape fit for publication, the Journal of capt. Cook's third and last voyage; to which he supplied the very able introduction, and the notes. In 1781 he was chosen president of Sion-college for the year, and preached the Latin sermon before that body.

In 1786 he was elected one of the vice-presidents of the Society of Antiquaries, and framed their address on the king's recovery, 1789, both to his majesty and the queen. In March 1787 he was elected one of the trustees of the British Museum, and in September of the same year, was appointed bishop of Carlisle. In 1788 he succeeded to the deanery of Windsor, for which he vacated his residentiaryship of St. Paul's. In 1789 he preached before the house of lords, and of course published, the sermon on the anniversary of king Charles's martyrdom. In June 1791, he was translated to the see of Salisbury. In 1793 he preached, which is also published, the anniversary sermon before the society for propagating the Gospel. Having been often and very urgently requested, by many of his

* In 1767 he appears to have been suspected of writing a pamphlet entitled "Observations on the Spanish papers," and as Mr. Wilkes had informed him of this suspicion, Dr. Douglas wrote a letter to that gentleman, begging that he would stop the progress of a report likely to be so injurious to him. This, and Mr. Wilkes's answer, appeared in the papers of the day.

literary friends, to publish a new edition of the "Criterion," which had been many years out of print, he undertook to revise that excellent work. He had a long time before collected materials for a new and enlarged edition; but unfortunately they had been either mislaid or lost; or, more probably, destroyed, by mistake, with some other manuscripts. This circumstance, and his very advanced age, sufficiently accounts for his not having attempted to alter materially the original work. In this statement, all the avowed publications of the bishop are enumerated, but he was concerned in many others, in which he was never supposed to have had any part, and in some of no trifling celebrity, whose nominal and reputed authors he permitted to retain and enjoy exclusively all that credit of which he could have justly laid claim to no inconsiderable share. During a great part of his life, he was in correspondence with some of the most eminent literary and political characters of the age. Few could have read more, if indeed any one so much as, with such habits of incessant application as those in which he persevered, almost to the last hour of his long protracted life, he must necessarily have read. In the strictest sense of the expression, he never let one minute pass unimproved; for he never deemed any space of time too short to be employed in reading; nor was he ever seen by any of his family, when not in company with strangers, without having a book or a pen in his hand. He retained his faculties to the last, and without any specific complaint, died on Monday, May 18, 1807, without a struggle, in the arms of his son, to whom the public are indebted for the principal part of the preceding memoir. Bishop Douglas was interred on Monday the 25th in a vault in St. George's chapel, Windsor.

This learned prelate enjoyed a very high share of reputation during a very long life. He was, if not one of the most profound, one of the most general scholars in the kingdom, and the range of his information was most extensive. Nor was he more an enlightened scholar, than a warm friend to men of learning and genius; in private life, he was amiable, communicative, and interesting in his conversation and correspondence. As a divine, if he took no distinguished part in the controversies of the times, he evinced by his "Criterion," his detection of Lauder, and his controversy with Bower, what a formidable antagonist he could have proved, and what an unanswerable assertor

of truth. His character likewise stood high for fidelity and a conscientious discharge of the public duties of his station, and when not employed in the pulpit, for always countenancing public worship by his presence. His punctuality in this last respect is still remembered by the congregations of St. Faith's and St. Paul's. In a word, as his talents recommended him in early life to patronage, so he soon demonstrated that he wanted only to be better known to be thought deserving of the highest preferments. [1]

DOUJAT (JOHN), a learned French advocate and classical scholar, was born in 1609 at Toulouse, of a family distinguished by their talents. After having studied classics and philosophy with great success, he went through a course of law, and was admitted an advocate of the parliament of Toulouse in 1637. Removing afterwards with a view to settle in Paris, he was admitted to the same rank in the parliament of that city in 1639. Here his reputation for knowledge and eloquence became soon acknowledged, and in 1650, on the death of Balthazar Baro, he was chosen into the French academy in his place. The following year, according to the "Menagiana," he went to Bourges as candidate for a law professorship, but we are not told whether he succeeded; in the same year, however, he was appointed professor of the canon law in the royal college; and four years after, in 1655, had the appointment of regent doctor of the faculty of the law, and filled both offices with the highest reputation, nor did their laborious duties prevent him from finding sufficient leisure to write many of his published works. He was also appointed preceptor to the dauphin in history, and became one of the learned editors of the Dauphin classics. He died Oct. 27, 1688, in his 79th year, being then dean of the French academy, of the royal college, and of the faculty of law. He had an extensive knowledge of languages, wrote fluently in Latin and French, and spoke Italian, Spanish, Greek, Hebrew, and even the Turkish, and understood English, German, and Sclavonic. With all these accomplishments, he was a man of singular modesty, probity, and disinterestedness. His talents having procured him what he thought a competent maintenance, he had no ambition for riches, and employed what was not necessary for his own moderate wants, upon the poor.

[1] Gent. Mag. vol. LXXVII.

His works are numerous, and justify the fame he acquired. 1. "Dictionnaire de la langue Toulousaine," 1638, 8vo. This, which is without Doujat's name, was printed at the end of Goudelin's works, which are in that language. 2. "Grammaire Espagnole abregée," Paris, 1644, 12mo, also without his name. 3. "Moyen aisé d'apprendre les langues—mis en pratique sur la langue Espagnole," ibid. 1646, 12mo. 4. "Joannis Dartis opera Canonica, edente J. Doujatio," ibid. 1656, fol. 5. "De Pace a Ludovico XIV. constituta, oratio panegyrica," ibid. 1660, 12mo. 6. "Historica juris Pontificii Synopsis," added afterwards to his edition of Lancelot's Institutions, ibid. 1670, 12mo. 7. "Synopsis Conciliorum et Chronologia Patrum, Pontificum, Imperatorum," &c. ibid. 1671, 12mo. 8. A Latin translation of the "Panegyrique du Roy," by M. Pellison, ibid. 1671, 4to. 9. "La Clef du grand Pouillé de France," ibid. 1671, 2 volumes, 12mo. 10. "Specimen Juris Canonici apud Gallos usu recepti," &c. ibid. 1671, 2 vols. 12mo, often reprinted. 11. A French translation of Velleius Paterculus, with notes, ibid. 1672 and 1708, 12mo. 12. "Histoire du droit Canonique," ibid. 1675, 12mo. 13. "Historia Juris Civilis Romanorum," ibid. 1678, 12mo. 14. "Francisci Florentii opera Canonica et Juridica," with additions, ibid. 1679, 2 vols. 4to. 15. The Delphin "Livy," ibid. 1679, 6 vols. 4to. 16. "Theophili Antecessoris Institutionum lib. quatuor," with notes, &c. ibid. 1681, 2 vols. 12mo. 17. "Institutiones Juris Canonici a J. P. Lancelotto Perusino conscriptæ," with notes, ibid. 1685, 2 vols. 12mo. In consequence of a new statute of the university of Paris, every regent doctor was obliged to lecture for three years on some branch of jurisprudence, and Doujat in obedience to this statute lectured on the subject of this work. 18. "Prænotionum canonicarum libri quinque," ibid. Paris, 1687, 4to. 19. "Eloges des personnes illustres de l'Ancient Testament, pour donner quelque teinture de l'Histoire Sacrée, à l'usage de monseigneur le duc de Bourgogne," ibid. 1688, 8vo, in verse, but not of the best sort. 20. "Reponse a M. Furetiere," Hague, 1688, 4to. 21. "Lettre touchant un passage contesté de Tite Live," printed in the Journal des Savans, Dec. 1685. 22. "Martini Bracarensis episcopi Collectio Canonum Orientalium." This Doujat revised and corrected, for insertion in the "Bibl. Juris Canon. veteris," by Justell, Paris, 1661, 2 vols. fol. Dou-

jat wrote also several shorter pieces in the literary journals, some prefaces, &c. and had made some progress in a history of the regency of queen Anne of Austria, in consequence of the king's having appointed him historiographer; but before a sheet had been printed, it was thought proper to suppress it. In the British Museum catalogue we find an article attributed to him under the title "Supplementa Lacunarum Livianarum," 4to, without date, and probably part of his edition of Livy.[1]

DOUSA (JANUS), a very learned man, was born of a noble family at Nortwick in Holland, 1545. He lost his parents when very young, and was sent to several schools; and to one at Paris among the rest, where he made a great progress in Greek and Latin. When he had finished his education, he returned to his own country, and married; and though he was scarcely grown up, he applied himself to affairs of state, and was soon made a curator of the banks and ditches, which post he held above twenty years, and then resigned it. But Dousa was not only a scholar and a statesman, but likewise a soldier; and he behaved himself so well in that capacity at the siege of Leyden in 1574, that the prince of Orange thought he could commit the government of the town to none so properly as to him. In 1575 the university was founded there, and Dousa made first curator of it; for which place he was well fitted, as well on account of his learning as by his other deserts. His learning was indeed prodigious; and he had such a memory, that he could at once give an answer to any thing that was asked him, relating to ancient or modern history, or, in short, to any branch of literature. He was, says Melchior Adam, and, after him, Thuanus, a kind of living library; the Varro of Holland, and the oracle of the university of Leyden. His genius lay principally towards poetry, and his various productions in verse were numerous: he even composed the annals of his own country, which he had collected from the public archives, in verse, which was published at Leyden 1601, 4to, and reprinted in 1617 with a commentary by Grotius. He wrote also critical notes upon Horace, Sallust, Plautus, Petronius, Catullus, Tibullus, &c. His moral qualities are said to have been no less meritorious than his intellectual and literary; for he was modest, humane, benevolent, and affa-

[1] Niceron, vol. XVI.—Moreri.

ble. He was admitted into the supreme assembly of the nation, where he kept his seat, and discharged his office worthily, for the last thirteen years of his life. He died Oct. 12, 1604, and his funeral oration was made by Daniel Heinsius. Of his works, we have seen, 1. "Comm. in Catullum, Tibullum, et Horatium," Antwerp, 1580, 12mo. 2. "Libri tres Præcidaneorum in Petronium Arbitrum," Leyden, 1583, 8vo. 3. "Epodon ex puris Iambis," Ant. 1514, 8vo. 4. "Plautinæ Explicationes," Leyden, 1587, 16mo. 5. "Poemata," ibid. 1607, 12mo. 6. "Odarum Britannicarum liber, ad Elizabetham reginam, et Jani Dousæ filii Britannicorum carminum silva," Leyden, 1586, 4to; and 7. "Elegiarum libri duo, et Epigrammatum liber unus; cum Justi Lipsii aliorumque ad eundem carminibus," ibid. 1586, 4to. In some catalogues, however, the works of the father and son seem be confounded.

He left four sons behind him; the eldest of whom, JANUS DOUSA, would, if he had lived, have been a more extraordinary man than his father. Joseph Scaliger calls him the ornament of the world; and says, that in the flower of his age he had reached the same maturity of wisdom and erudition, as others might expect to attain after a life spent in study. Grotius also assures us, that his poems exceeded those of his father; whom he assisted in composing the Annals of Holland. He was born in 1572; and, before he was well out of infancy, became, through the great care of his father, not only a good linguist and poet, but also a good philosopher and mathematician. To all this he afterwards added an exquisite knowledge of the civil law and of history. Besides a great many poems, which he composed in a very tender age, we have his notes and observations upon several Latin poets. Those upon Plautus were the product of his sixteenth year; and he was not above nineteen when he published his book "De Rebus Cœlestibus," and his "Echo, sive Lusus imaginis jocosæ." His commentaries upon Catullus, Tibullus, and Propertius, were published the same year. His extraordinary fame and merit caused him to be made preceptor to the prince of Orange, and afterwards first librarian of the university of Leyden. He died at the Hague, in his return from Germany in 1597, when he had not quite completed his 26th year.

Dousa's three other sons, GEORGE, FRANCIS, and THEODORE, were all of them men of learning, though not so

eminent as Janus. George was a good linguist; travelled to Constantinople; and published a relation of his journey, with several inscriptions which he found there and elsewhere. Also, in 1607, he printed George Cedrenus's book, entitled, "De originibus urbis Constantinopolitanæ," with Meursius's notes. Francis was far from wanting learning: for in 1600 he published the epistles of Julius Cæsar Scaliger; his annotations upon Aristotle's history of Animals; and some fragments of Lucilius, with notes of his own upon them. Theodore, lord of Barkenstyen, published the "Chronicon" of George Logotheta with notes, in 1614; and in 1638 wrote a treatise, called "Farrago echoica variarum linguarum, variorumque auctorum," &c.[1]

DOUW (GERHARD), an eminent artist, was born at Leyden in 1613, and after receiving some instructions from Dolendo, an engraver, and Kouwhoorn, a glass-painter, at the age of fifteen became a disciple of Rembrandt, with whom he continued three years. Rembrandt taught him the principles of colouring, and the chiaroscuro, to which knowledge Douw added a delicacy of pencil, and a patience in working up his colours to the highest degree of neatness, superior to any other master. His pictures are usually of a small size, with figures exquisitely touched, transparent and delicate. Every object is a minute copy of nature, and appears perfectly natural in colour, freshness, and force. In painting portraits he used a concave mirror, and sometimes looked at his original through a frame with many exact squares of fine silk; practices now disused, except by some miniature painters who still use the mirror.

Douw's pictures have always been high-priced in his own country, and in every part of Europe; in finishing them he was curious and patient beyond example. Of this Sandrart gives a singular instance. Having once, in company with Bamboccio, visited Gerhard Douw, they admired a picture which he was then painting, and particularly the excessive neatness of a broom, when Douw told them, he should spend three days more in working on that broom, before he should account it entirely complete. In a family picture of Mrs. Spiering, the same author says, that the lady had sat five days for the finishing of one of

[1] Niceron, vol. XVIII.—Freheri Theatrum.—Foppen Bibl. Belg.—Moreri.—Blount's Censura.—Baillet Jugemens.—Saxii Onomast.

her hands that leaned on an arm-chair. For that reason, not many would sit to him for their portraits; and he therefore indulged himself mostly in works of fancy, in which he could introduce objects of still life, and employ as much time on them as suited his own inclination. Houbraken testifies, that his great patron Mr. Spiering allowed him a thousand guilders a year, and paid beside whatever he demanded for his pictures, and purchased some of them for their weight in silver; but Sandrart, with more probability, assures us, that the thousand guilders a year were paid to Gerhard, on no other consideration than that the artist should give his benefactor the option of every picture he painted, for which he was immediately to receive the utmost of his demand.

Douw appears, incontestably, to be the most wonderful in his finishing of all the Flemish masters. Every thing that came from his pencil is precious, and his colouring hath exactly the true and the lovely tints of nature; nor do his colours appear tortured, nor is their vigour lessened by his patient pencil; for, whatever pains he may have taken, there is no look of labour or stiffness; and his pictures are remarkable, not only for retaining their original lustre, but for having the same beautiful effect at a proper distance, as they have when brought to the nearest view. The most capital picture of this master in Holland was, not very long since, in the possession of the widow Van Hoek, at Amsterdam; it was of a size larger than usual, being three feet high, by two feet six inches broad, within the frame. In it two rooms are represented; in the first (where there appears a curious piece of tapestry, as a separation of the apartments) there is a pretty figure of a woman giving suck to a child; at her side is a cradle, and a table covered with tapestry, on which is placed a gilt lamp, and some pieces of still life. In the second apartment is a surgeon's shop, with a countryman undergoing an operation, and a woman standing by him with several utensils. The folding-doors show on one side a study, and a man making a pen by candle-light, and on the other side, a school with boys writing and sitting at different tables. At Turin are several pictures by Gerhard Douw, wonderfully beautiful; especially one, of a doctor attending a sick woman, and surveying an urinal. The execution of that painting is astonishingly fine; and although the shadows appear a little too dark, the whole has an inexpres-

sible effect. In the gallery at Florence, there is a night-piece by candle-light, which is exquisitely finished; and in the same apartment, a mountebank attended by a number of figures, which, says Pilkington, it seems impossible either sufficiently to commend, or to describe. Sir Joshua Reynolds, however, has contrived to describe it without much commendation, as a picture that is very highly finished, but has nothing interesting in it. The heads have no character, nor are any circumstances of humour introduced. The only incident is a very dirty one, which every observer must wish had been omitted; that of a woman clouting a child. The rest of the figures are standing round, without invention or novelty of any kind. After other objections to this picture, sir Joshua observes that the single figure of the woman holding a hare, in Mr. Hope's collection, is worth more than this large picture, in which perhaps there is ten times the quantity of work. Gerhard Douw died very opulent in 1674.[1]

DOVIZI, or DIVISIO (BERNARD), better known by the name of BERNARD of BIBIENA, an eminent cardinal, was born of a reputable family at Bibiena in 1470, and was sent at nine years of age to pursue his studies at Florence. His family connexions introduced him into the house of the Medici, and such was the assiduity with which he availed himself of the opportunities of instruction there afforded him, that at the age of seventeen, he had attained a great facility of Latin composition, and was soon afterwards selected by Lorenzo de Medici, as one of his private secretaries. He was also the principal director of the studies of John de Medici, afterwards Leo X. and when the honours of the church were bestowed on his pupil, the principal care of his pecuniary concerns was intrusted to Dovizi; in the execution of which he rendered his patron such important services, and conducted himself with so much vigilance and integrity, that some have not hesitated to ascribe to him, in a considerable degree, the future eminence of his pupil, who, when made pope, gave his tutor a cardinal's cap. He also employed himself in several negociations. He sent him as legate to the army raised against the duke of Urbino; and also to the emperor Maximilian. In 1518 he was sent as legate to France to persuade the king to join in the crusade against the Turks,

[1] Argenville, vol. III.—Descamps, vol. II.—Sir J. Reynolds's Works.

in which he would have succeeded, had not the pope discouraged the enterprize by his unreasonable distrust and caballing against France. Bibiena remonstrated against this conduct with great freedom in his letters to Rome, which is supposed to have hastened his death in Nov. 1520. Some have asserted that he was poisoned by the order or contrivance of Leo X. which is positively denied by the historian of that pontiff, as utterly destitute of proof.

Bibiena, although an ecclesiastic, partook of the licentious character of the papal court and times to which he belonged, but was a friend to literature, and a patron of the arts. In his temper and manners he was affable, and even facetious, as appears by the representation of him in Castiglione's "Courtier," in which he is introduced as one of the interlocutors. Of his turn for literature, he gave a sufficient proof in his celebrated comedy "La Calandria," which, although not, as some have asserted, the earliest comedy which modern times have produced, deservedly obtained great reputation for its author, and merits, even at this day, no small share of approbation. It was first printed at Siena in 1521, afterwards at Rome, 1524, Venice, 1552 and 1562, and at Florence in 1558.[1]

DOWNHAM (GEORGE), bishop of Derry in Ireland, the son of William Downham, bishop of Chester, was born there. He was educated at Cambridge, was elected a fellow of Christ college in 1585, and was afterwards professor of logic. Fuller says that no man was better skilled in Aristotle and Ramus, and terms him "the top-twig of that branch." He was esteemed a man of learning, and was chaplain to James I. by whom he was advanced to the see of Derry, by letters dated Sept. 6, 1616, and was consecrated Oct. 6, of the same year. During the government of the lord chancellor Loftus, and the earl of Cork, he obtained a commission, by an immediate warrant from himself to arrest, apprehend, and attach the bodies of all people within his jurisdiction, who should decline the same, or should refuse to appear upon lawful citation, or appearing should refuse to obey the sentence given against them, and authority to bind them in recognizances, with sureties or without, to appear at the council-table to answer such contempts. The like commission was renewed to him by the lord deputy Wentworth, Oct. 3, 1633. Both

[1] Tiraboschi.—Roscoe's Leo.—Moreri in Bernard.

were obtained upon his information, that his diocese abounded with all manner of delinquents, who refused obedience to all spiritual processes. He died at Londonderry April 17, 1634, and was buried there in the cathedral. He had a brother named John, who was an eminent divine and a writer. His own works are very numerous, and evince his theological abilities and piety. 1. "A treatise concerning Antichrist, in two books," Lond. 1603, 4to. 2. "The Christian's Sanctuary," ibid. 1604, 4to. 3. "Lectures upon the Fifteenth Psalm," ibid. 1604, 4to. 4. "Sermon at the consecration of the Bishop of Bath and Wells, upon Apocalypse i. 20," ibid. 1608, 4to. 5. "Defence of the same Sermon against a nameless author," ibid. 1611, 4to. 6. "Two Sermons, the one commending the ministry in general, the other, the office of bishops in particular," ibid. 1608. The latter of these, but enlarged, is the consecration sermon above mentioned. 7. "Papa Antichristus, seu Diatriba de Antichristo," ibid. 1620, a different treatise from the former against Antichrist. 8. "The Covenant of Grace, or an Exposition upon Luke i. 73, 74, 75," Dublin, 1631, 8vo. 9. "A treatise on Justification," Lond. 1633, folio. 10. "The Christian's Freedom, or the doctrine of Christian Liberty," Oxford, 1635, 8vo. 11. "An Abstract of the Duties commanded, and sins forbidden in the Law of God," Lond. 1635, 8vo. 12. "A godly and learned Treatise of Prayer," Lond. 1640, 4to. These three last were posthumous.—His brother JOHN, above mentioned, was likewise educated at Cambridge, where he took the degree of B. D. He exercised his ministry in different parts of London, and was the first who preached the Tuesday's lecture in St. Bartholomew Exchange, which he did with great reputation. His principal work is entitled "The Christian Warfare." He died in 1644.[1]

DOWNING (CALYBUTE), an English divine, the eldest son of Calybute Downing of Shennington, in Gloucestershire, gent. was born in 1606, and in 1623 became a commoner of Oriel college, Oxford, where he took one degree in arts. His master's degree, according to Wood, he took at Cambridge, or abroad; after which, entering into orders, he held the vicarage of Hackney, near London, with the parsonage of Hickford, in Buckinghamshire. But these not

[1] Sir James Ware's Works, by Harris.

being sufficient for his ambition, he stood in competition with Dr. Gilbert Sheldon for the wardenship of All-soul's; and losing that, was a suitor to be chaplain to the earl of Strafford, lord lieutenant of Ireland, thinking that road might lead to a bishopric. But failing there also, he joined the parliament party, and became a great promoter of their designs; and in a sermon preached before the artillery-company, Sept. 1, 1640, delivered this doctrine: "That for the defence of religion, and reformation of the church, it was lawful to take up arms against the king;" but fearing to be called in question for this assertion, he retired to the house of Robert earl of Warwick, at Little Lees, in Essex. After this he became chaplain to the lord Robert's regiment, and in 1643 was one of the assembly of divines; but died in the midst of his career, in 1644. He has some political discourses and sermons in print, enumerated by Wood. He was father of sir George Downing, made by king Charles II. secretary to the treasury, and one of the commissioners for the customs.[1]

DOWNMAN (HUGH), an ingenious physician and poet, the son of a country gentleman of both his names, was born at Newton House, in the village of Newton St. Cyrus, near Exeter, in 1740, and educated at the grammar-school of Exeter. About 1758 he was entered of Baliol college, Oxford, where he remained until he took his bachelor's degree, and in 1762 was ordained by bishop Lavington in the cathedral of Exeter, but he had little attachment to the church, nor were his prospects very alluring. In 1765 he repaired to Edinburgh, with a view to study medicine, and took up his abode in the house of Dr. Blacklock, who, having read his first poetical production, "The Land of the Muses," bestowed encouraging praise. This poem was published at Edinburgh in 1768, but has never since been reprinted. To it were added "Poems on several occasions," of various merit, but all indicating a considerable share of poetical taste. In 1769, Mr. Downman came to London, where he attended the hospitals and lectures for one winter. He then received his master's degree at Cambridge, and soon after settled as a practitioner at Exeter, and married the daughter of Dr. Andrew, an eminent physician in that city. Here his practice was rapidly increasing, when, in 1778, the severity of a chronic complaint, contracted in his earlier years, obliged

[1] Ath. Ox. vol. II.

him to consult his health by change of air, and retirement, during which he amused himself by literary efforts. The first was his tragedy of "Lucius Junius Brutus," published in 1779, in which there are some poetical beauties, but not enough of the dramatic form to suit the stage. "Belisarius," his second dramatic attempt, was performed at the Exeter theatre, but with little success; but his third, "Editha," brought out at that theatre in 1781, was performed for seventeen nights. This, however, must be imputed to its being founded on a local event peculiarly interesting to an Exeter audience; in other respects all his tragedies must be allowed to be better adapted to the closet than the stage.

About 1777, a design was entertained of publishing a translation of Voltaire's works, and the poetical department was entrusted to Dr. Downman. The plan was too extensive, and those who undertook it failed. The publication was consequently discontinued; but a volume of the tragedies, containing Œdipus, Mariamne, Brutus, and The Death of Cæsar, was printed in 1781. It might be suspected, that the expressive energy of our author's language was little suitable to the expanded tinsel of a French dramatist; yet he is thought to have succeeded in familiarizing these tragedies to the English reader. When Mr. Polwhele, in 1792, collected the original miscellaneous poetry of Devonshire and Cornwall, Dr. Downman, at that time his intimate friend, was a large contributor. His pen indeed was seldom from his hand, and his poetical stock was almost inexhaustible; so that, while many poems were distinguished by his signature, he could claim many others marked with single initials.

About the same period a literary society was established at Exeter, consisting at first of nine, afterwards augmented to twelve members. The design of this meeting was, to unite talents of different descriptions, and genius directed to different pursuits. In a society thus formed, conversation would probably rise superior to the usual discussion of the topics of the day, and by talents thus combined or contrasted each might improve with the assistance of another. An essay on any subject, except a strictly professional one, was read by every member in his turn, which might suggest a subject of discussion, if no more interesting one occurred. This society for nearly twelve years was conducted with equal spirit and good humour. A volume of its essays has been published, and materials for

another have been preserved; but, in a later period, the communications were less numerous, though the society was supported with equal harmony till 1808, when the impaired health of Dr. Downman, its first founder and chief promoter, damped its spirit, and the meetings were discontinued. In the collections of this society are the few prose compositions of the subject of this memoir, though generally united with poetry. The very judicious address to the members, on their first meeting, was from his pen; and the defence of Pindar from the imputation of writing for hire, supposed to be countenanced by passages in the 11th Pythian, and the 2d Isthmean odes, accompanied by a new translation of each, displays equally his learning and the acuteness of his critical talents. In the same volume is an essay "on the origin and mythology of the Serpent Worship," tracing this superstition to its earliest periods, in Judea, Ægypt, and Greece, a subject which he afterwards pursued with respect to the worship of the sun and fire, in an exclusive essay, not published, in which, pursuing the track of Mr. Bryant, he chiefly rests on the insecure and delusive basis of etymology. His other contributions were an essay on the shields of Hercules and Achilles, and various poetical pieces. But his chief reputation is founded on his excellent didactic poem of "Infancy," first published in 1771, and received with such avidity by the public, that he lived to see the seventh edition. He had now so far recovered as to be able to resume his profession, and his practice for several years was extensive and successful. In 1805, increasing infirmities warned him to retire; and, weaning himself from business by a visit to his friends in Hampshire and London, he declared his intention of resigning it entirely. This determination met with a strenuous opposition. He was urged to contract his limits; to give occasional assistance in consultation, at the least inconvenient hours; in short, to continue his useful labours in the way most easy to himself; but every solicitation was in vain, and he retired to private life with the eulogies and blessings of all around him. In his retirement, he made few original efforts. He reviewed his former labours, and a selection of those which he preferred is reserved in MS. The "Poems sacred to Love and Beauty," appear to be some of these early efforts; and he published with his last corrections, the seventh edition of "Infancy." He died at

Exeter, Sept. 23, 1809, deeply lamented as an ingenious scholar, an able and humane physician, and an amiable man.[1]

DRABICIUS (NICHOLAS), a celebrated enthusiast, was born about 1587, at Stransnitz, in Moravia, where his father was burgomaster. He was admitted minister in 1616, and exercised his function at Drakotutz; and when he was obliged to seek a retreat in foreign countries, on account of the severe edicts of the emperor against the protestant religion, he retired to Leidnitz, a town in Hungary, in 1629. Having no hopes of being restored to his church, he turned woollen-draper; in which occupation his wife, who was the daughter of one, was of great service to him. Afterwards he forgot the decorum of his former character so much, that he became a hard drinker; and the other ministers, justly scandalized at his conduct, informed their superiors of it, who, in a synod called in Poland, examined into the affair, and resolved that Drabicius should be suspended from the ministry, if he did not live in a more edifying manner. This obliged him to behave himself with more decency, in public at least.

When he was upwards of fifty years of age, he commenced prophet. He had his first vision in the night of Feb. 23, 1638, and the second in the night of Jan. 23, 1643. The first vision promised him in general great armies from the north and east, which should crush the house of Austria; the second declared particularly, that Ragotski, prince of Transylvania, should command the army from the east, and ordered Drabicius to inform his brethren, that God was about to restore them to their own country, and to revenge the injuries done to his people; and that they should prepare themselves for this deliverance by fasting and prayer. He received orders to write down what had been revealed to him; and to begin in the manner of the ancient prophets, "The word of the Lord came unto me." His visions, however, were not much regarded at first. These two were followed by many others in the same year, 1643; and there was one, which ordered, that he should open the whole affair to Comenius, who was then at Elbing, in Prussia. One of his visions, in 1644, assured him that the imperial troops should not destroy the refugees. They committed great ravages upon the territories of Ra-

[1] Gent. Mag. vol. LXXX.

gotski, plundered the town of Leidnitz, and besieged the castle. Drabicius shut himself up there, and did not depend so entirely upon the divine assurances as to think human means unnecessary. He even set his hand to the works: "he would not only be present," says Comenius, who blames him for it, "but also fire one of the cannon himself; whereas, it would have been more proper for him to have been in a corner, and to have applied himself to prayer. But the imprudent zeal of this new Peter, presuming to defend the Lord with the material sword, was chastised by the Lord himself, who permitted part of the flame to recoil upon his face, and to hurt one of his eyes." The imperialists raised the siege; but soon after besieged the place again, and took it. The refugees were plundered, and Drabicius fell into the hands of the imperialists. This did not prevent him from going to Ragotski, and telling him, Aug. 1645, that God commanded him to destroy the house of Austria and the pope; and that, "if he refused to attack that nest of vipers, he would draw down upon his family a general ruin." The prince already knew that Drabicius had assumed the character of a prophet; for Drabicius, according to the repeated orders which he had received in his ecstacies, had sent him a copy of his revelations, which Ragotski threw into the fire. The death of that prince, in Oct. 1647, plunged Drabicius into extreme sorrow; who was in the utmost fear lest his revelation should vanish into smoke, and himself be exposed to ridicule. But he had one ecstatic consolation, which re-animated him; and that was, that God would send him Comenius, to whom he should communicate his writings. Comenius having business in Hungary, in 1650, saw Drabicius there, and his prophecies; and made such reflections as he thought proper, upon the vision's having for three years before promised Drabicius that he should have Comenius for a coadjutor. Sigismond Ragotski, being urged by Drabicius to make war against the emperor, and by his mother to continue in peace with him, was somewhat perplexed. Drabicius denounced against him the judgments of the Almighty, in case of peace; and his mother threatened him with her curse in case of war. In this dilemma he recommended himself to the prayers of Drabicius and Comenius, and kept himself quiet till his death.

In 1654 Drabicius was restored to his ministry, and his visions presented themselves more frequently than ever; ordering from time to time that they should be communicated to his coadjutor Comenius, that he might publish them to all nations and languages, and particularly to the Turks and Tartars. Comenius found himself embarrassed between the fear of God, and that of men; he was apprehensive that by not printing the revelations of Drabicius he should disobey God, and that by printing them he should expose himself to the ridicule and censure of men. He took a middle way; he resolved to print them, and not to distribute the copies; and upon this account he entitled the book "Lux in Tenebris." But his resolution did not continue long; it gave way to two remarkable events, which were taken for a grand crisis, and the unravelling of the mystery. One of these events was the irruption of George Ragotski into Poland; the other, the death of the emperor Ferdinand III., but both events far from answering the predictions, served only to confound them. Ragotski perished in his descent upon Poland; and Leopold, king of Hungary, was elected emperor in the room of his father Ferdinand III. by which election the house of Austria was almost restored to its former grandeur, and the protestants in Hungary absolutely ruined. Drabicius was the greatest sufferer by this; for the court of Vienna, being informed that he was the person who sounded the trumpet against the house of Austria, sought means to punish him, and, as it is said, succeeded in it. What became of him, we cannot learn; some say that he was burnt for an impostor and false prophet; others, that he died in Turkey, whither he had fled for refuge; but neither of these accounts is certain.

The "Lux in Tenebris" was printed by Comenius, at Amsterdam, in 1657; and contains not only the revelations of our Drabicius, but those of Christopher Kotterus, and of Christina Poniatovia. Comenius published an abridgement of it in 1660, with this title, "Revelationum divinarum in usum sæculi nostri factarum epitome." He reprinted the whole work, with this title, "Lux è tenebris novis radiis aucta, &c." These new rays were a sequel of Drabicius's revelations, which extended to 1666.[1]

[1] Gen. Dict.—Moreri.—See COMENIUS, vol. X.

DRACO, an eminent legislator of Athens, succeeded Triptolemus in the 39th olympiad, 324 years B. C. When the laws of Triptolemus were found insufficient for the regulation of the state, Draco instituted a new code, which was so extremely rigorous, that his laws were said to be written in blood. Under his system of legislation, death was the penalty for every kind of offence, in vindication of which he alleged, that as small faults seemed to him worthy of death, he could find no severer punishment for the greatest crimes. Such, however, was his abhorrence of the crime of taking away life, that he directed a prosecution to be instituted even against inanimate things which had been instrumental to this purpose, and sentenced a statue, which had fallen upon a man and killed him, to be banished; an absurdity which shews the rude state of legislation in his time. Some of his laws were the result of age and experience, and owed their effect to the opinion that was entertained of his virtue and patriotism, but the Athenians could not endure the rigour of others, and the legislator himself was obliged to withdraw to the island of Ægina, where he suffered as severely from his friends, as he could from his enemies, being, as we are told, suffocated at the public theatre, amidst the applauses of the people. The rigour of his discipline was in some measure relaxed by Solon, in the 46th olympiad.[1]

DRAKE (SIR FRANCIS), one of our most distinguished naval heroes, who flourished in the reign of Elizabeth, was the son of Edmund Drake, a sailor, and born near Tavistock, in Devonshire, in 1545, but some have said that he was the son of a clergyman. He was, however, brought up at the expence, and under the care, of sir John Hawkins, who was his kinsman; and at the age of eighteen was purser of a ship trading to Biscay. At twenty he made a voyage to Guinea; and at twenty-two had the honour to be made captain of the Judith. In that capacity he was in the harbour of St. John de Ulloa, in the gulph of Mexico, where he behaved most gallantly in the glorious actions under sir John Hawkins, and returned with him to England with great reputation, though as poor as he set out. Upon this he projected a design against the Spaniards in the West Indies, which he no sooner announced, than he had volunteers enough ready to accom-

[1] Moreri.—Brucker.

pany him. In 1570 he made his first expedition with two ships; and the next year with one only, in which he returned safe, if not with such advantages as he expected. He made another expedition in 1572, did the Spaniards some mischief, and gained considerable booties. In these expeditions he was much assisted by a nation of Indians, who then were, and have been ever since, engaged in perpetual wars with the Spaniards. The prince of these people was named Pedro, to whom Drake presented a fine cutlass from his side, which he saw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold, which Drake threw into the common stock, with this remarkable expression, that "he thought it but just, that such as bore the charge of so uncertain a voyage on his credit, should share the utmost advantages that voyage produced." Then embarking his men with all the wealth he had obtained, which was very considerable, he bore away for England, where he arrived in August, 1573.

His success in this expedition, joined to his honourable behaviour towards his owners, gained him high reputation, which was increased by the use he made of his riches. For, fitting out three stout frigates at his own expence, he sailed with them into Ireland, where, under Walter earl of Essex, the father of the famous unfortunate earl, he served as a volunteer, and performed many gallant exploits. After the death of his noble patron, he returned into England; where sir Christopher Hatton, vice-chamberlain to queen Elizabeth, and privy-counsellor, introduced him to her majesty, and procured him countenance and protection at court. By this means he acquired a capacity of undertaking that grand expedition, which will render his name immortal. The first thing he proposed was a voyage into the South-seas, through the Straits of Magellan, which hitherto no Englishman had ever attempted. The project was well received at court; the queen furnished him with means; and his own fame quickly drew together a force sufficient. The fleet with which he sailed on this extraordinary undertaking, consisted only of five small vessels, compared with modern ships, and no more than 164 able men. He sailed from England, Dec. 13, 1577; on the 25th fell in with the coast of Barbary, and on the 29th with Cape Verd. March 13, he passed the equinoctial, made the coast of Brazil April 5, 1578, and entered the river de la Plata, where he lost the company of two of his

ships; but meeting them again, and taking out their provisions, he turned them adrift. May 29, he entered the port of St. Julian, where he continued two months, for the sake of laying in provisions; Aug. 20, he entered the Straits of Magellan; and Sept. 25 passed them, having then only his own ship. Nov. 25, he came to Machao, which he had appointed for a place of rendezvous, in case his ships separated: but captain Winter, his vice-admiral, having repassed the Straits, was returned to England. Thence he continued his voyage along the coasts of Chili and Peru, taking all opportunities of seizing Spanish ships, and attacking them on shore, till his crew were sated with plunder; and then coasting North-America to the height of 48 degrees, he endeavoured, but in vain, to find a passage back into our seas on that side. He landed, however, and called the country New Albion, taking possession of it in the name and for the use of queen Elizabeth; and, having careened his ship, set sail from thence Sept. 29, 1579, for the Moluccas. He is supposed to have chosen this passage round, partly to avoid being attacked by the Spaniards at a disadvantage, and partly from the lateness of the season, when dangerous storms and hurricanes were to be apprehended. Oct. 13, he fell in with certain islands, inhabited by the most barbarous people he had met with in all his voyage; and, Nov. 4, he had sight of the Moluccas, and, coming to Ternate, was extremely well received by the king thereof, who appears, from the most authentic relations of this voyage, to have been a wise and polite prince. Dec. 10, he made Celebes, where his ship unfortunately ran upon a rock Jan. 9th following; from which, beyond all expectation, and in a manner miraculously, they got off, and continued their course. March 16, he arrived at Java Major, and from thence intended to have directed his course to Malacca; but found himself obliged to alter his purpose, and to think of returning home. March 25, 1580, he put this design in execution; and June 15, doubled the cape of Good Hope, having then on board 57 men, and but three casks of water. July 12, he passed the Line, reached the coast of Guinea the 16th, and there watered. Sept. 11, he made the island of Tercera; and Nov. 3, entered the harbour of Plymouth. This voyage round the globe was performed in two years and about ten months.

His success in this voyage, and the immense mass of wealth he brought home, raised much discourse throughout the kingdom; some highly commending, and some as loudly decrying him. The former alleged, that his exploit was not only honourable to himself, but to his country; that it would establish our reputation for maritime skill in foreign nations, and raise an useful spirit of emulation at home; and that, as to the money, our merchants having suffered much from the faithless practices of the Spaniards, there was nothing more just, than that the nation should receive the benefit of Drake's reprisals. The other party alleged, that in fact he was no better than a pirate; that, of all others, it least became a trading nation to encourage such practices; that it was not only a direct breach of all our late treaties with Spain, but likewise of our old leagues with the house of Burgundy; and that the consequences would be much more fatal than the benefits reaped from it could be advantageous. This difference of opinion continued during the remainder of 1580, and the spring of the succeeding year; but at length justice was done to Drake's services; for, April 4, 1581, her majesty, going to Deptford, went on board his ship; where, after dinner, she conferred on him the honour of knighthood, and declared her absolute approbation of all he had done. She likewise gave directions for the preservation of his ship, that it might remain a monument of his own and his country's glory. Camden, in his Britannia, has taken notice of an extraordinary circumstance relating to this ship of Drake's, where, speaking of the shire of Buchan, in Scotland, he says, "It is hardly worth while to mention the clayks, a sort of geese, which are believed by some with great admiration, to grow upon trees on this coast, and in other places, and when they are ripe, they fall down into the sea, because neither their nests nor eggs can any where be found. But they who saw the ship in which sir Francis Drake sailed round the world, when it was laid up in the river Thames, could testify that little birds breed in the old rotten keels of ships, since a great number of such, without life and feathers, stuck close to the outside of the keel of that ship." This celebrated ship, which had been contemplated many years at Deptford, at length decaying, it was broke up; and a chair made out of the planks was presented to the university of Oxford.

In 1585 he sailed with a fleet to the West Indies, and took the cities of St. Jago, St. Domingo, Carthagena, and St. Augustin. In 1587 he went to Lisbon with a fleet of 30 sail; and, having intelligence of a great fleet assembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of shipping: which he afterwards merrily called, "burning the king of Spain's beard." In 1558, when the armada from Spain was approaching our coasts, he was appointed vice-admiral under Charles lord Howard of Effingham, high-admiral of England, where fortune favoured him as remarkably as ever: for he made prize of a very large galleon, commanded by don Pedro de Valdez, who was reputed the projector of this invasion. This affair happened in the following manner: July 22, sir Francis, observing a great Spanish ship floating at a distance from both fleets, sent his pinnace to summon the commander to yield. Valdez replied, with much Spanish solemnity, that they were 450 strong, that he himself was don Pedro, and stood much upon his honour, and propounded several conditions, upon which he was willing to yield: but the vice-admiral replied, that he had no leisure to parley, but if he thought fit instantly to yield he might; if not, he should soon find that Drake was no coward. Pedro, hearing the name of Drake, immediately yielded, and with 46 of his attendants came aboard Drake's ship. This don Pedro remained above two years his prisoner in England; and, when he was released, paid him for his own and his captain's liberties, a ransom of 3500*l.* Drake's soldiers were well recompensed with the plunder of this ship: for they found in it 55,000 ducats of gold, which was divided among them.

In the mean time it must not be dissembled, concerning the expedition in general, that, through an oversight of Drake, the admiral ran the utmost hazard of being taken by the enemy. For Drake being appointed, the first night of the engagement, to carry lights for the direction of the English fleet, was led to pursue some hulks belonging to the Hansetowns, and so neglected this office; which occasioned the admiral's following the Spanish lights, and remaining almost in the centre of their fleet till morning. However, his succeeding services sufficiently atoned for this mistake, the greatest execution done on the flying Spaniards being performed by the squadron under his com-

mand. It is remarkable, that the Spaniards, notwithstanding their loss was so great, and their defeat so notorious, took great pains to propagate false stories, which in some places gained so much credit as to hide their shame. A little before this formidable Spanish armament put to sea, the ambassador of his catholic majesty had the confidence to propound to queen Elizabeth, in Latin verse, the terms upon which she might hope for peace; which, with an English translation of a very homely kind, by Dr. Fuller, we will insert in this place, because Drake's expedition to the West Indies makes a part of this message. The verses are these:

"Te veto ne pergas bello defendere Belgas:
Quæ Dracus eripuit nunc restituantur oportet:
Quas pater evertit jubeo te condere cellas:
Religio Papæ fac restituatur ad unguem."

"These to you are our commands,
Send no help to th' Netherlands;
Of the treasure took by Drake,
Restitution you must make:
And those abbies build anew,
Which your father overthrew:
If for any peace you hope,
In all points restore the pope."

The queen's extempore return:

"Ad Græcas, bone rex, fient mandata calendas."

"Worthy king, know, this your will
At latter-lammas we'll fulfil."

In 1589 he commanded as admiral of the fleet sent to restore don Antonio, king of Portugal, the command of the land-forces being given to sir John Norris: but they were hardly got to sea, before the commanders differed, and the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by sir John Hawkins and Drake, against their settlements in the West Indies, than had hitherto been made during the whole course of it: but the commanders here again not agreeing about the plan, this also did not turn out so successful as was expected. All difficulties, before these two last expeditions, had given way to the skill and fortune of Drake; which probably was the reason why he did not bear these disappointments so well as he otherwise would have done. A strong sense of them is supposed to have thrown him into a melancholy, which occasioned a

bloody-flux; and of this he died on board his own ship, near the town of Nombre de Dios in the West Indies, Jan. 28, 1596. His death was lamented by the whole nation, and particularly by his countrymen, who had great reason to love him from the circumstances of his private life, as well as to esteem him in his public character. He was elected burgess for Bossiney, alias Tintagal, in Cornwall, in the 27th parliament of Elizabeth; and for Plymouth in Devonshire, in the 35th. This town had very particular obligations to him; for in 1587 he undertook to bring water into it, through the want of which, till then, it had been grievously distressed: and he performed it by conducting thither a stream from springs at eight miles distance, in a straight line: but in the manner he brought it, the course of it runs upwards of twenty miles.

Sir Francis Drake was low of stature, but well formed, had a broad open chest, a very round head, his hair of a fine brown, his beard full and comely, his eyes large and clear, of a fair complexion, with a fresh, cheerful, and very engaging countenance. As navigation had been his whole study, so he understood it thoroughly, and was a perfect master in every branch, especially in astronomy, and in the application of it to the art of sailing. He had the happiness to live under the reign of a princess, who never failed to distinguish merit, and to reward it. He was always her favourite; and she gave an uncommon proof of it, in regard to a quarrel he had with his countryman sir Bernard Drake, whose arms sir Francis assuming, the other was so provoked at it, that he gave him a box on the ear. Upon this, the queen took up the quarrel, and gave sir Francis a new coat, which is thus emblazoned: "Sable, a fess wavy between two pole stars Argent," and for his crest, "a ship on a globe under ruff," held by a cable, with a hand out of the clouds, over it this motto, "auxilio divino;" underneath, "sic parvis magna;" in the rigging of which is hung up by the heels a wivern Gules; which was the arms of sir Bernard Drake. Her majesty's kindness, however, did not extend beyond the grave; for she suffered his brother Thomas Drake, whom he made his heir, to be prosecuted for a pretended debt to the crown; which prosecution hurt him a good deal. It is indeed true, that sir Francis died without issue, but not a bachelor, as some authors have written; for he left behind him a widow, Elizabeth, daughter and sole heiress of

sir George Sydenham, in the county of Devon, knt. who afterwards was married to William Courtenay, esq. of Powderham castle in the same county, the ancestor of the noble family of Courtenay.[1]

DKAKE (FRANCIS), a surgeon at York, and an eminent antiquary, was much esteemed by Dr. Mead, Mr. Folkes, the two Mr. Gales, and all the principal members of the Royal and Antiquarian Societies. He published, in 1736, "Eboracum; or the History and Antiquities of the City of York," a splendid folio. A copy of it with large manuscript additions was in the hands of his son, the late rev. William Drake, vicar of Isleworth, who died in 1801, and was himself an able antiquary, as appears by his articles in the Archæologia, and would have republished his father's work, if the plates could have been recovered. Mr. Drake was elected F. S. A. in 1735, and F. R. S. in 1736. From this latter society, for whatever reason, he withdrew in 1769, and died the following year. Mr. Cole, who has a few memorandums concerning him, informs us that when the oaths to government were tendered to him in 1745, he refused to take them. He describes him as a middle-aged man (in 1749) tall and thin, a surgeon of good skill, but whose pursuits as an antiquary had made him negligent of his profession. Mr. Cole also says, that Mr. Drake and Cæsar Ward, the printer at York, were the authors of the "Parliamentary or Constitutional History of England," printed in twenty-four volumes, 1751, &c. 8vo. This work extends from the earliest times to the restoration.[2]

DRAKE (JAMES), a celebrated political writer and physician, was born at Cambridge in 1667; and at the age of seventeen admitted a member of that university, where he soon distinguished himself by his uncommon parts and ingenuity. Some time before the revolution, he took the degree of B. A. and after that of M. A. but, going to London in 1693, and discovering an inclination for the study of physic, he was encouraged in the pursuit of it by sir Thomas Millington, and the most eminent members of the college of physicians. In 1696 he took the degree of doctor in that faculty; and was soon after elected F. R. S. and a fellow of the college of physicians. But whether his own inclination led him, or whether he did it purely to supply

[1] Biog. Brit.—Prince's Worthies of Devon.
[2] Gough's Topography.—Cole's MS Athenæ in Brit. Mus.

the defects of a fortune, which was not sufficient to enable him to keep a proper equipage as a physician in town, he applied himself to writing for the booksellers. In 1697 he was concerned in the publication of a pamphlet, entitled "Commendatory verses upon the author of prince Arthur and king Arthur." In 1702 he published in 8vo, "The History of the last Parliament, begun at Westminster Feb. 10, in the twelfth year of king William, A. D. 1700." This created him some trouble; for the house of lords, thinking it reflected too severely on the memory of king William, summoned the author before them in May 1702, and ordered him to be prosecuted by the attorney-general; who brought him to a trial, at which he was acquitted the year following.

In 1704, being dissatisfied with the rejection of the bill to prevent occasional conformity, and with the disgrace of some of his friends who were sticklers for it, he wrote, in concert with Mr. Poley, member of parliament for Ipswich, "The Memorial of the Church of England: humbly offered to the consideration of all true lovers of our Church and Constitution," 8vo. The treasurer Godolphin, and the other great officers of the crown in the whig interest, severely reflected on in this work, were so highly offended, that they represented it to the queen as an insult upon her honour, and an intimation that the church was in danger under her administration. Accordingly her majesty took notice of it in her speech to the ensuing parliament, Oct. 27, 1705; and was addressed by both houses upon that occasion. Soon after, the queen, at the petition of the house of commons, issued a proclamation for discovering the author of the "Memorial;" but no discovery could be made. The parliament was not the only body that shewed their resentment to this book; for the grand jury of the city of London having presented it at the sessions, as a false, scandalous, and traitorous libel, it was immediately burnt in the sight of the court then sitting, and afterwards before the Royal Exchange, by the hands of the common hangman. But though Drake then escaped, yet as he was very much suspected of being the author of that book, and had rendered himself obnoxious upon other accounts to persons then in power, occasions were sought to ruin him if possible; and a newspaper he was publishing at that time under the title of "Mercurius Politicus," afforded his enemies the pretence they wanted. For,

taking exception at some passages in it, they prosecuted him in the queen's-bench in 1706. His case was argued at the bar of that court, April 30; when, upon a flaw in the information (the simple change of an *r* for a *t*, or *nor* for *not*) the trial was adjourned, and in November following the doctor was acquitted; but the government brought a writ of error. The severity of this prosecution, joined to repeated disappointments and ill-usage from some of his party, is supposed to have flung him into a fever, of which he died at Westminster, March 2, 1707, not without violent exclamations against the rigour of his prosecutors.

Besides the performances already mentioned, he made an English translation of Herodotus, which was never published. He wrote a comedy called "The Sham-Lawyer, or the Lucky Extravagant;" which was acted at the theatre royal in 1697. It is chiefly borrowed from two of Fletcher's plays, namely, "The Spanish Curate," and "Wit without Money." He was the editor of Historia Anglo-Scotica, 1703, 8vo, which was burnt by the hands of the hangman at Edinburgh: in the dedication he says, that, "upon a diligent revisal, in order, if possible, to discover the name of the author, and the age of his writing, he found, that it was written in, or at least not finished till, the time of king Charles I." But he says nothing more of the MS. nor how it came into his hands. But whatever merit there might be in his political writings, or however they might distinguish him in his life-time, he is chiefly known now by his medical works: by his new "System of Anatomy" particularly, which was finished a little before his decease, and published in 1707, with a preface by W. Wagstaffe, M. D. reader of anatomy at Surgeons'-hall. Dr. Wagstaffe tells us, that Drake "eminently excelled in giving the rationale of things, and inquiring into the nature and causes of phænomena. He does not," says he, "behave himself like a mere describer of the parts, but like an unprejudiced inquirer into nature, and an absolute master of his profession. And if Dr. Lower has been so much and so deservedly esteemed for his solution of the systole of the heart, Dr. Drake, by accounting for the diastole, ought certainly to be allowed his share of reputation, and to be admitted as a partner of his glory." A second edition of this work was published in 1717, in 2 vols. 8vo; and an appendix in 1728, 8vo, which is usually bound up with the second volume. The plates, which are very numerous,

are accurately drawn, and well engraved. Some of them are taken from Swammerdam. Dr. Drake added notes to the English translation of Le Clerc's "History of Physic," printed in 1699, 8vo; and there is also, in the Philosophical Transactions, a discourse of his concerning some influence of respiration on the motion of the heart hitherto unobserved. The "Memorial of the Church of England," &c. was reprinted in 8vo, in 1711; to which is added, an introductory preface, containing the life and death of the author; from which this present account is chiefly drawn.

Mr. D'Israeli, who has introduced Dr. Drake in his interesting work, "The Calamities of Authors," informs us that Drake, in one instance at least, condescended to practise literary imposition. He reprinted father Parsons's famous libel against the earl of Leicester in queen Elizabeth's reign, under the title of "Secret Memoirs of Robert Dudley, earl of Leicester," 1706, 8vo, with a preface pretending it was printed from an old manuscript, instead of being literally taken from "Leycester's Commonwealth."[1]

DRAKENBORCH (ARNOLD), an eminent classical editor, was born at Utrecht, Jan. 1, 1684, where, and at Leyden, he was educated. In 1716 he was appointed professor of rhetoric and history at Utrecht, an office which he filled with great reputation. The first publication which evinced his talents appeared in 1704, while a student under Burman, entitled "Dissertatio Philologico-Historica de præfecto urbis," of which a new edition was printed at Francfort in 1752; and three years after, in 1707, he published another dissertation on taking his degree of doctor of laws, "De officio præfectorum Prætorio," Utrecht, 4to. He died at Utrecht in 1748. As an editor he is principally known by his edition of "Silius Italicus," 1717, 4to, a very valuable work, not only containing every thing worthy of perusal in the preceding editions, but enriched with the notes and emendations of Heinsius, and excerpta from an Oxford MS. and one belonging to Puteanus; and by his "Livy," printed at Amsterdam, 1738, 7 vols. 4to, superior to all which went before it, although not immaculate, and the commentaries, it is generally allowed, are tediously prolix.[2]

[1] Biog. Brit.—D'Israeli's Calamities.

[2] Dict. Hist.—Saxii Onomast.—Dibdin's Classics.—Schacktii Oratio funebris in obitum Drakenborch, Utrecht, 1748, 4to.

DRAN. See LEDRAN.

DRANT (THOMAS), an English divine and poet, of the sixteenth century, was educated at St. John's college, Cambridge, where he took his degree of bachelor in divinity in 1569. The same year he was admitted to the prebend of Firles in the cathedral of Chichester, June 27, and on July 2 to that of Chamberlaynward in St. Paul's, and March 9 following, he was installed archdeacon of Lewes. He seems to have been chaplain to Grindall, when archbishop of York. He was a tolerable Latin poet, and translated the Ecclesiastes into Latin hexameters, 1572, 4to, and published two miscellanies of Latin poetry, the one entitled "Sylva," and the other "Poemata varia et externa," the last printed at Paris. In the "Sylva," he mentions his new version of David's psalms, which Warton supposes to have been in English, and says, he had begun to translate the Iliad, but had gone no further than the fourth book. In 1566 he published what he called "A medicinable Morall, that is, the two bookes of Horace his satyres Englished, according to the prescription of St. Hierome," &c. Lond. and in the following year appeared "Horace, his arte of Poetrie, Pistles, and Satyrs Englished." This version, which Drant undertook in the character of a grave divine, and as a teacher of morality, is very paraphrastic, and sometimes parodical. His other publications are, 1. "Gregory Nazianzen his Epigrams and spiritual sentences," 1568, 8vo. 2. "Shaklocki, epigrammatis in mortem Cuthberti Scoti, apomaxis," Lond. 1565, 4to; which occurs in Herbert's Antiquities under the title "An Epygrame of the death of Cuthberte Skotte some tyme beshoppe of Chester, by Roger Shacklocke, and replyed against by Thomas Drant." 3. "Thomæ Drantæ Angli, Advordingamiæ Præsul," 1575, 4to. These two last are in the British Museum. 4. "Three godly and learned Sermons, very necessary to be read and regarded of all men," 1584, 8vo. Extracts from these are given in the Bibliographer. The time of his death is no where mentioned, but as the archdeaconry of Lewes was vacant in 1578, it might have been in consequence of that event.[1]

DRAPER (SIR WILLIAM), lieutenant-general and K. B. was educated at Eton, and at King's college, Cambridge;

[1] Tanner.—Phillips's Theatrum.—Warton's Hist. of Poetry.—Bibliographer, No. 13, p. 173.—MS. in Lambeth library, No. 805.

and, preferring the military profession, went to the East-Indies in the company's service; where, in 1760, he received the privilege of ranking as a colonel in the army, with Lawrence and Clive, and returned home that year. In 1761 he was promoted to the rank of brigadier in the expedition to Belleisle. In 1763, he, with admiral Cornish, conducted the expedition against Manila. They sailed from Madras Aug. 1, and anchored Sept. 27, in Manila bay, where the inhabitants had no expectation of the enemy. The fort surrendered Oct. 6, and was preserved from plunder by a ransom of four millions of dollars; half to be paid immediately, and the other half in a time agreed on. The Spanish governor drew on his court for the first half, but payment was never made. The arguments of the Spanish court were clearly refuted by colonel Draper in a letter to the earl of Halifax, then premier. Succeeding administrations declined the prosecution of this claim from reasons of state which were never divulged; and the commander in chief lost for his share of the ransom 25,000*l.* The colours taken at this conquest were presented to King's college, Cambridge, and hung up in their beautiful chapel, and the conqueror was rewarded with a red ribband. Upon the reduction of the 79th regiment, which had served so gloriously in the East-Indies, his majesty, unsolicited by him, gave him the 16th regiment of foot as an equivalent. This he resigned to colonel Gisborne, for his half pay, 1200*l.* Irish annuity. In 1769 the colonel appeared, and with much credit, in a literary character, drawing his pen against that of JUNIUS, in defence of his friend the marquis of Granby, which drew a retort on himself, answered by him in a second letter to Junius, on the refutations of the former charge against him. On a republication of Junius's first letter, sir William renewed his vindication of himself; and was answered with great keenness by his famous antagonist. Here the controversy dropped for the present, but he is supposed to have entered the lists once more, under the signature of Modestus, with that extraordinary and still concealed writer, in defence of general Gansel, who had been arrested for debt, and was rescued by a party of soldiers. In Oct. 1769 he retired to South Carolina, for the recovery of his health, and took the opportunity to make the tour of North America. That year he married miss de Lancy, daughter of the chief justice of New York, who died in

July 1778, and by whom he had a daughter born Aug. 18, 1773. May 29, 1779, sir William, being then in rank a lieutenant-general, was appointed lieutenant-governor of Minorca, on the unfortunate surrender of which important place he exhibited 29 charges against the late governor, general Murray, Nov. 11, 1782. Of these 27 were deemed frivolous and groundless; and for the other two the governor was reprimanded. Sir William was then ordered to make an apology to general Murray, for having instituted the trial against him; in which he acquiesced. From this time he appears to have lived in retirement at Bath till his decease, which happened the 8th of January 1787. Many particulars respecting his controversy with Junius, as well as the controversy itself, may be seen in the splendid edition of "Junius's Letters," published by Mr. Woodfall in 1812.[1]

DRAUDIUS (GEORGE), a German author, was born in 1573, and died in 1630. He compiled a work entitled "Bibliotheca Classica," of which the best edition is that in two volumes 4to, Frankfort, 1625; in which are inserted the titles of all kinds of books. It is, however, merely a crowded catalogue of all the works which had appeared at the Francfort fairs; but although they are not well arranged, or very easily found, and the errors are innumerable, it is, upon the whole, a very useful catalogue, particularly for German books, and musical publications.[2]

DRAYTON (MICHAEL), an English poet, was born at Harshull, in the parish of Atherston, in the county of Warwick, in 1563. His family was ancient, and originally descended from the town of Drayton in Leicestershire, which gave name to his progenitors, as a learned antiquary of his acquaintance has recorded; but his parents removing into Warwickshire, our poet was born there. When he was but ten years of age, he seems to have been page to some person of honour, as we collect from his own words: and, for his learning at that time, it appears evidently in the same place, that he could then construe his Cato, and some other little collection of sentences. It appears too, that he was then anxious to know, "what kind of strange creatures poets were?" and desired his tutor of all things, that if possible "he would make him a poet." He was some time a student in the university of Oxford; though we do not find that he took any degree there.

[1] Woodfall's Junius, vol. I. p. 69, &c.—Harwood's Alumni Etonenses.
[2] Dict. Hist.—Moreri.—Saxii Onomast.—Baillet Jugemens.

In 1588, he seems, from his own description of the Spanish invasion, to have been a spectator at Dover of its defeat; and might possibly be engaged in some military post or employment there, as we find mention of his being well spoken of by the gentlemen of the army. He took delight very early, as we have seen, in the study of poetry; and was eminent for his poetical efforts, nine or ten years before the death of queen Elizabeth, if not sooner. In 1593 he published a collection of pastorals, under the title of "Idea: the Shepherd's Garland, fashioned in nine eclogues; with Rowland's sacrifice to the nine Muses," 4to, dedicated to Mr. Robert Dudley. This "Shepherd's Garland" is the same with what was afterwards reprinted with emendations by our author in 1619, folio, under the title of "Pastorals," containing eclogues; with the "Man in the Moon;" but the folio edition of Drayton's works, printed in 1748, though the title-page professes to give them all, does not contain this part of them. Soon after he published his "Barons' Wars," and "England's heroical Epistles;" his "Downfalls of Robert of Normandy, Matilda and Gaveston;" which were all written before 1598; and caused him to be highly celebrated at that time, when he was distinguished not only as a great genius, but as a good man. He was exceedingly esteemed by his contemporaries; and Burton, the antiquary of Leicestershire, after calling him his "near countryman and old acquaintance," adds further of him, that, "though those transalpines account us tramontani, rude, and barbarous, holding our brains so frozen, dull, and barren, that they can afford no inventions or conceits, yet may he compare either with their old Dante, Petrarch, or Boccace, or their neoteric Marinella, Pignatello, or Stigliano. But why," says Burton, "sould I go about to commend him, whom his own works and worthiness have sufficiently extolled to the world?"

Drayton was one of the foremost of Apollo's train, who welcomed James I. to his British dominions, with a congratulatory poem, &c. 1603, 4to; and how this very poem, through strange ill luck, might have proved his ruin, but for his patient and prudent conduct under the indignity, he has, with as much freedom as was then convenient, informed us in the preface to his "Poly-Olbion," and in his epistle to Mr. George Sandys among his elegies. It is probable, that the unwelcome reception it met with might

deter him from attempting to raise himself at court. In 1613 he published the first part of his "Poly-Olbion;" by which Greek title, signifying *very happy*, he denotes England; as the ancient name of Albion is by some derived from Olbion, happy. It is a chorographical description of the rivers, mountains, forests, castles, &c. in this island, intermixed with the remarkable antiquities, rarities, and commodities thereof. The first part is dedicated to prince Henry, by whose encouragement it was written; and there is an engraving at full length of that prince, in a military posture, exercising his pike. He had shewed Drayton some singular marks of his favour, and seems to have admitted him as one of his poetical pensioners; but dying before the book was published, our poet lost the benefit of his patronage. There are 18 songs in this volume, illustrated with the learned notes of Selden; and there are maps before every song, in which the cities, mountains, forests, rivers, &c. are represented by the figures of men and women. His metre of 12 syllables being now antiquated, it is quoted more for the history than the poetry in it; and in that respect is so very exact, that, as Nicolson observes, and since, Mr. Gough, Drayton's Poly-Olbion affords a much truer account of this kingdom, and the dominion of Wales, than could well be expected from the pen of a poet. It is interwoven with many fine episodes: of the conquest of this island by the Romans; of the coming of the Saxons, the Danes, and the Normans, with an account of their kings; of English warriors, navigators, saints, and of the civil wars of England, &c. This volume was reprinted in 1622, with the second part, or continuation of 12 songs more, making 30 in the whole, and dedicated to prince Charles, to whom he gives hopes of bestowing the like pains upon Scotland.

In 1626 we find him styled poet laureat, in a copy of his own verses written in commendation of Abraham Holland, and prefixed to the posthumous poems of that author. It is probable, that the appellation of poet laureat was not formerly confined so strictly, as it is now, to the person on whom this title is conferred by the crown, who is presumed to have been at that time Ben Jonson; because we find it given to others only as a distinction of their excellency in the art of poetry; to Mr. George Sandys particularly, who was our author's friend. The print of Drayton, before the first volume of his works in

folio, has a wreath of bays above his head, and so has his bust in Westminster-abbey; yet when we find that the portraits of Joshua Sylvester, John Owen, and others, who never had any grant of the laureat's place, are as formally crowned with laurel as those who really possessed it, we have reason to believe, that nothing more was meant by it, than merely a compliment *. Besides, as to Drayton, he tells us himself, in his dedication to sir William Aston of "The Owl," that he leaves the laurel to those who may look after it. In 1627 was published the second volume of his poems, containing his "Battle of Agincourt, Miseries of queen Margaret, Court of Fairies, Quest of Cynthia, Shepherd's Syrena, elegies, also, the Moon-Calf," which is a strong satire upon the masculine affectations of women, and the effeminate disguises of the men, in those times. The elegies are 12 in number, though there are but eight reprinted in the edition of 1748. In 1630 he published another volume of poems in 4to, entitled, the "Muses' Elyzium:" with three divine poems, on Noah's flood, Moses's birth and miracles, and David and Goliath. Drayton died in 1631, and was buried in Westminster-abbey amongst the poets.

The learned and elegant editor of Phillips's "Theatrum" appears to have appreciated the poetry of Drayton at its full value, when at the same time that he thinks his taste less correct, and his ear less harmonious than Daniel's, he asserts, that "his genius was more poetical, though it seems to have fitted him only for the didactic, and not for the bolder walks of poetry. The 'Poly-Olbion' is a work of amazing ingenuity; and a very large proportion exhibits a variety of beauties, which partake very strongly of the poetical character; but the perpetual personification is tedious, and more is attempted than is within the compass of poetry. The admiration in which the 'Heroical Epistles' were once held, raises the astonishment of a more refined age. They exhibit some elegant images, and some musical lines. But in general they want passion and nature, are strangely flat and prosaic, and are intermixed with the coarsest vulgarities of ideas, sentiment, and expression. His 'Barons' Wars,' and other historical pieces are dull creeping narratives, with a great deal of

* This matter is more fully explained by Mr. Malone in his Life of Dryden, vol. I. p. 78, 205.

the same faults, and none of the excellencies which ought to distinguish such compositions. His 'Nymphidia' is light and airy, and possesses the features of true poetry."[1]

DREBEL (CORNELIUS), philosopher and alchymist, who was born in 1572, at Alcmaër, in Holland, and died at London, in 1634 at the age of sixty-two, possessed a singular aptitude in the invention of machines; although we cannot give credit to all that is related of the sagacity of this philosopher. We are told that he made certain machines which produced rain, hail, and lightning, as naturally as if these effects proceeded from the sky. By other machines he produced a degree of cold equal to that of winter; of which he made an experiment, as it is pretended, in Westminster-hall, at the instance of the king of England; and that the cold was so great as to be insupportable. He constructed a glass, which attracted the light of a candle placed at the other end of the hall, and which gave light sufficient for reading by it with great ease. Drebel has left some philosophical works; the principal of which is entitled: "De natura elementorum," Hamburgh, 1621, 8vo. It is also pretended that he was the first who invented the art of dying scarlet; the secret of which he imparted to his daughter; and Cuffler, who married her, practised the art at Leyden. Some authors give to Drebel the honour of the invention of the telescope. It is generally thought that he invented the two useful instruments, the microscope and the thermometer, the former of which was for some time only known in Germany. It appeared for the first time in 1621, and Fontana unjustly ascribed to himself the invention about thirty years afterwards.[2]

DRELINCOURT (CHARLES), minister of the Calvinist church of Paris, was born July 1595, at Sedan; where his father had a considerable post. He passed through the study of polite literature and divinity at Sedan, but was sent to Saumur, to go through a course of philosophy there under professor Duncan. He was admitted minister in 1618, and discharged his function near Langres, till he was called by the church of Paris in 1620. He had all the qualifications requisite to a great minister. His sermons

[1] *Biog. Brit.*—Johnson and Chalmers's English Poets, 1810.—Warton's Hist. of Poetry.—Censura Literaria.—Headley's Beauties, &c. &c.

[2] Dict. Hist.—Moreri.—Foppen Bibl. Belg.

were very edifying; he was assiduous and successful in comforting the sick; and he managed the affairs of the church with such skill, that he never failed of being consulted upon every important occasion. His first essay was a "Treatise of Preparation for the Lord's Supper." This, and his "Catechism," the "Short View of Controversies," and "Consolations against the fears of Death," have, of all his works, been the most frequently reprinted. Some of them, his book upon death in particular, have passed through above forty editions; and have been translated into several languages, as German, Dutch, Italian, and English. His "Charitable Visits," in 5 volumes, have served for a continual consolation to private persons, and for a source of materials and models to ministers. He published three volumes of sermons, in which, as in all the forementioned pieces, there is a vein of piety very affecting to religious minds. His controversial works are: 1. "The Jubilee;" 2. "The Roman Combat;" 3. "The Jesuit's Owl;" 4. "An Answer to father Coussin;" 5. "Disputes with the bishop of Bellai, concerning the honour due to the Holy Virgin;" 6. "An answer to La Milletierre;" 7. "Dialogues against the Missionaries," in several volumes; 8. "The False Pastor Convicted," 9. "The False Face of Antiquity;" 10. "The Pretended Nullities of the Reformation;" 11. "An Answer to prince Ernest of Hesse;" 12. "An Answer to the speech of the clergy spoken by the archbishop of Sens;" 13. "A Defence of Calvin." He wrote some letters, which have been printed; one to the duchess of Tremouille, upon her husband's departure from the protestant religion; one of consolation, addressed to Madam de la Tabariere; one upon the restoration of Charles II. king of Great Britain; some upon the English episcopacy, &c. He published also certain prayers, some of which were made for the king, others for the queen, and others for the dauphin. Bayle tells us, that what he wrote against the church of Rome, confirmed the protestants more than can be expressed; for with the arms with which he furnished them, such as wanted the advantage of learning, were enabled to oppose the monks and parish priests, and to contend with the missionaries. His writings made him considered as the scourge of the papists; yet, like mons. Claude, he was much esteemed, and even beloved by them. For it was well known that he had an easy access to the secretaries of state, the first pre-

sident, the king's advocate, and the civil lieutenant; though he never made any other use of his interest with them than to assist the afflicted churches. He was highly esteemed by the great persons of his own religion; by the duke de la Force, the marshals Chatillon, Gascon, Turenne, and by the duchess of Tremouille. They sent for him to their palaces, and honoured him from time to time with their visits. Foreign princes and noblemen, the ambassadors of England and France, did the same; and he was particularly esteemed by the house of Hesse, as appears from the books he dedicated to the princes and princesses of that name. He died Nov. 3, 1669.

He married in 1625, the only daughter of a rich merchant of Paris, by whom he had sixteen children. The first seven were sons; the rest intermixed, six sons and three daughters. LAURENCE, the eldest of all, was at first minister at Rochelle; but being obliged to leave that church by an edict, he went to Niort, where he died in 1680, having lost his sight about six months before. He was a very learned man, and a good preacher. He left several fine sermons, and likewise a collection of Christian sonnets, which are extremely elegant, and highly esteemed by those who have a taste for sacred poetry. They had gone through six editions in 1693. Henry, the second son, was also a minister, and published sermons. The third son was the famous Charles Drelincourt, professor of physic at Leyden, to whom we shall devote a separate article. Anthony, a fourth son, was a physician at Orbes, in Switzerland; and afterwards appointed physician extraordinary by the magistrates of Berlin. A fifth son died at Geneva, while he was studying divinity there. Peter Drelincourt, a sixth, was a priest of the church of England, and dean of Armagh.

All his other children died, either in their infancy, or in the flower of their youth, except a daughter, married to mons. Malnoc, advocate of the parliament of Paris; and who instead of following him into Holland, whither he retired with his protestantism at the time of the dragoonade, continued at Paris, where she openly professed the Roman catholic religion.[1]

DRELINCOURT (CHARLES), the third son of the preceding, was born at Paris in 1633, and after studying

[1] Gen. Dict.—Moreri.—Dict. Hist.

some years at Saumur, he went to Montpellier, where he completed his medical course, and took his doctor's degree. He afterwards attended the marshal Turenne in his campaigns, and was by him appointed physician to the army. The skill and ability he had shewn in this situation, occasioned his being nominated to succeed Vander Linden, in 1688, as professor of medicine at Leyden, whither he obtained permission to go, though he had been made, several years before, one of the physicians to Lewis the Fourteenth. Two years after, he was advanced to the chair of anatomy in the same university. He was also made physician to William, prince of Orange, and to his princess, Mary. As rector of the university of Leyden, he spoke the congratulatory oration to the prince and princess, on their accession to the throne of England. He continued to hold his professorships, the offices of which he filled so as to give universal satisfaction, to the time of his death, which happened on the last day of May, 1697. He was a voluminous and learned writer; his works, which were much read in his time, and passed through several editions, were collected and published together in 1671, and again in 1680, in 4 vols. 12mo. But the most complete edition of them is that published at the Hague, in 1727, in 4to. In one of his orations he has been careful to exculpate professors of medicine from the charge of impiety, so frequently thrown upon them. "Oratio Doctoralis Monspessula, quâ Medicos Dei operum consideratione atque contemplatione permotos, cæteris hominibus Religioni astrictiores esse demonstratur: atque adeo impietatis crimen in ipsos jactatum diluitur." He also, in his "Apologia Medica," refutes the idea of physicians having been banished from, and not allowed to settle in Rome for the space of six hundred years. He was a lover of Greek literature, and like his countryman, Guy Patin, an enemy to the introduction of chemical preparations into medicine, which were much used in his time. He was also a strong opponent to his colleague Sylvius. Bayle has given him a high character. As a man he describes him benevolent, friendly, pious, and charitable; as a scholar, versed in the Greek and Latin tongues, and in all polite literature in as high a degree as if he had never applied himself to any thing else; as a professor of physic, clear and exact in his method of reading lectures, and of

a skill in anatomy universally admired; as an author, one whose writings are of an original and inimitable character.[1]

DRESSERUS (MATTHEW), a learned German, was born at Erfort, the capital of Thuringia, in 1536. The first academical lectures which he heard, were those of Luther and Melancthon, at Wittemberg; but the air of that country not agreeing with his constitution, he was obliged to return to Erfort, where he studied Greek. When he had taken the degree of M. A. in 1559, he read lectures in rhetoric at home; and afterwards taught polite literature and the Greek tongue, in the college of Erfort. Having thus passed sixteen years in his own country, he was invited to Jena, to supply the place of Lipsius, as professor of history and eloquence. He pronounced his inaugural oration in 1574, which was afterwards printed with other of his orations. Some time after, he went to Meissen, to be head of the college there; where having continued six years, he obtained, in 1581, the professorship of polite learning in the university of Leipsic; and a particular pension was settled on him to continue the "History of Saxony." Upon his coming to Leipsic, he found warm disputes among the doctors. Some endeavoured to introduce the subtleties of Ramus, rejecting the doctrine of Aristotle, while others opposed it; and some were desirous of advancing towards Calvinism, while others would suffer no innovations in Lutheranism. Dresserus desired to avoid both extremes; and because the dispute concerning the novelties of Ramus greatly disturbed the philosophical community, he was very solicitous to keep clear of it. But the electoral commissary diverted him from this pacific design; and it happened to him, as it happens to many persons who engage late in disputes of this kind, that they are more zealous than the first promoters of them. Ramism now appeared to Dresserus a horrible monster; and he became the most zealous opposer of it that ever was known in that country.

Dresserus spent the remainder of his life at Leipsic, where he died, in 1607. He married in 1565, and becoming a widower in 1598, he married again two years after. He was a man of great industry, and not easily

[1] Gen. Dict.—Moreri.—Freheri Theatrum.—Niceron, vol. XV.—Rees's Cyclopædia.

tired with application, as he shewed at Erfort; for he brought all his colleagues, who, except one, were Roman catholics, to consent that the confession of Augsburgh and the Hebrew tongue should be taught in the university. He was the author of several works, the principal of which were, "Rhetoricæ libri quatuor," 1584, 8vo; "Tres libri Progymnasmatum, litteraturæ Græcæ," 8vo; "Isagoge Historica," Leipsic, 1587, 8vo, not an accurate work. "De festis diebus Christianorum, Judæorum et Ethnicorum liber," Leipsic, 1597, 8vo.[1]

DREUX DU RADIER (JOHN FRANCIS), advocate, born at Chateauneuf, in Thimerais, the 10th of May, 1714, was for some time of the magistracy of that town. Preferring at an early period of life the pursuits of literature to the practice of the bar, he quitted his station, and composed a great number of pieces in verse and prose. His poetical productions are very indifferent, but several of his works in prose are curious. The principal are: 1. "Bibliothéque historique & politique du Poitou," 1754, 5 vols. 12mo, containing much sound and judicious criticism. 2. "L'Europe illustre," 1755, and the following years. It is a collection of portraits of illustrious persons by Odieuvre; with historical notices by Du Radier, who was paid at the rate of a crown for each, and several of them are very interesting. 3. "Tablettes anecdotes des rois de France, 3 vols. 12mo. The author has here collected the remarkable sayings, the ingenious sentiments, and the witticisms of the kings, or attributed to the kings, of France. 4. "Histoires anecdotes des reines et regentes de France," 6 vols. 12mo. 5. "Récréations historiques, critiques, morales, & d'érudition," 2 vols. 12mo. 6. "Vie de Witikind le Grand," 1757, 12mo; abridged from the folio of Cruzius. All these works shew that the author has ransacked every scarce and uncommon book for his materials; but his style is prolix, negligent, and familiar; there is a want of method too, in the distribution of the facts, as well as of grace in the narration. Dreux du Radier composed also several briefs for the bar; among others, for John Francis Corneille. This author died 1st March, 1780. Though he was much given to sarcasm in his writings, especially in those of the latter description, yet he was of a friendly disposition, and he often took upon him with pleasure the business of

[1] Gen. Dict.—Freheri Theatrum.—Moreri.

searching records, archives, and papers for families, or for literary men who wanted the assistance of his pen or of his erudition.[1]

DREXELIUS (JEREMIAH), a celebrated Jesuit, was born at Augsburgh in Germany, in 1581, and after a classical education, entered the society of the Jesuits in 1598. He taught rhetoric for some time, but was most distinguished for his talents as a preacher. The elector of Bavaria was so struck with his manner, that he appointed him his chaplain in ordinary, which office he held for twenty-three years. He died at Munich April 19, 1638. Notwithstanding his frequent preaching, and a weak state of health, he found leisure and strength to write a great many volumes for the use of young persons, most of them in a familiar and attractive style, and generally ornamented with very beautiful engravings by Raphael Sadler and others, which made them be bought up by collectors with avidity. Some of them have been also translated into several languages, and one of them, his "Considerations on Eternity," has been often reprinted in this country from a translation made by S. Dunster in 1710. The whole of Drexelius's works were collected in 2 vols. folio, Antwerp, 1643, and Lyons, 1658. Many of his pieces have very whimsical titles, and are upon whimsical subjects. In one of them, entitled "Orbis Phaeton, hoc est, de universis vitiis linguæ," chapter XLI. in which he treats of those who employ their time on trifles, he enters upon a calculation to resolve in how many ways six persons invited to dine may be placed at table, and after six pages of combinations, he gives 720 as the result.[2]

DRIEDO (JOHN), in low Dutch Dridoens, was born at Turnhout in Brabant, studied at Louvain, and took there the degree of doctor of divinity in August 1512. Hadrian Florent, who was afterwards pope Hadrian VI. performed the ceremony of promoting him to that degree; and having observed that his scholar had applied himself too much to human learning, he put him in mind of the distinction which ought to be made between the mistress-science, and those which are her hand-maids. After this advice Driedo directed his chief application to the study of divinity. He became professor of that science in the university of Louvain, and was also curate of St. James, and canon of St.

[1] Dict. Hist. [2] Alegambe.—Niceron, vol. XXII.

Peter in that city. He opposed Lutheranism with great vigour; but if we judge of him by a letter of Erasmus, his zeal was moderate. He died at Louvain in 1535, though those who have published his epitaph, have represented it as affirming that he died August 4, 1555. His works were published in 4 vols. 4to and folio, by Gravius, at Louvain. They relate to the disputes between the Roman catholics and protestants; and the principal titles are, "De gratia & libero arbitrio;" "De concordia liberi arbitrii & prædestinationis;" "De captivitate & redemptione generis humani;" "De libertate Christiana;" "De Scripturis & dogmatibus Ecclesiasticis."[1]

DRINKER (EDWARD), was born on the 24th of December, 1680, in a small cabin near the present corner of Walnut and Second Streets in the city of Philadelphia. His parents came from a place called Beverly, in Massachusetts Bay. The banks of the Delaware, on which the city of Philadelphia now stands, were inhabited, at the time of his birth, by Indians, and a few Swedes and Hollanders. He often talked to his companions of picking wortleberries, and catching rabbits, on spots now the most populous and improved of the city. He recollected the second time William Penn came to Pennsylvania, and used to point to the place where the cabin stood, in which he and his friends that accompanied him were accommodated upon their arrival. At twelve years of age he went to Boston, where he served an apprenticeship to a cabinet-maker. In the year 1745 he returned to Philadelphia with his family, where he lived till the time of his death. He was four times married, and had eighteen children, all of whom were by his first wife. At one time of his life he sat down at his own table with fourteen children. Not long before his death he heard of the birth of a grand-child to one of his grand-children, the fifth in succession from himself.

He retained all his faculties till the last years of his life; even his memory, so early and so generally diminished by age, was but little impaired. He not only remembered the incidents of his childhood or youth, but the events of later years; and so faithful was his memory to him, that his son has often said, that he never heard him tell the

[1] Gent. Dict.—Moreri.—Foppen Bibl. Belg.—Dupin.—Jortin's Erasmus.—Freheri Theatrum.

same story twice, but to different persons, and in different companies. His eye-sight failed him many years before his death, but his hearing was uniformly perfect and unimpaired. His appetite was good till within a few weeks before his death. He generally ate a hearty breakfast of a pint of tea or coffee, as soon as he got out of his bed, with bread and butter in proportion. He ate likewise at eleven o'clock, and never failed to eat plentifully at dinner of the grossest solid food. He drank tea in the evening, but never ate any supper. He had lost all his teeth thirty years before his death (his son says, by drawing excessive hot smoke of tobacco into his mouth); but the want of suitable mastication of his food did not prevent its speedy digestion, nor impair his health. Whether the gums, hardened by age, supplied the place of his teeth in a certain degree, or whether the juices of the mouth and stomach became so much more acrid by time, as to perform the office of dissolving the food more speedily and more perfectly, may not be so easily ascertained; but it is observable, that old people are more subject to excessive eating than young ones, and that they suffer fewer inconveniences from it. He was inquisitive after news in the last years of his life; his education did not lead him to increase the stock of his ideas in any other way. But it is a fact well worth attending to, that old age, instead of diminishing, always increases the desire of knowledge. It must afford some consolation to those who expect to be old, to discover, that the infirmities to which the decays of nature expose the human body, are rendered more tolerable by the enjoyments that are to be derived from the appetite for sensual and intellectual food.

The subject of this article was remarkably sober and temperate. Neither hard labour, nor company, nor the usual afflictions of human life, nor the wastes of nature, ever led him to an improper or excessive use of strong drink. For the last twenty-five years of his life he drank twice every day a draught of toddy, made with two table-spoons-full of spirit, in half a pint of water. His son, a man of fifty-nine years of age, said he had never seen him intoxicated. The time and manner in which he used spirituous liquors, perhaps, contributed to lighten the weight of his years, and probably to prolong his life. He enjoyed an uncommon share of health, insomuch that in the course of his long life he was never confined more

than three days to his bed. He often declared that he had no idea of that most distressing pain called the head-ach. His sleep was interrupted a little in the last years of his life with a defluxion in his breast, which produced what is commonly called the old man's cough.

The character of this aged citizen was not summed up in his negative quality of temperance: he was a man of a most amiable temper; he was uniformly cheerful and kind to every body; his religious principles were as steady as his morals were pure; he attended public worship above thirty years in the rev. Dr. Sproat's church, and died in a full assurance of a happy immortality. The life of this man is marked with several circumstances which perhaps have seldom occurred in the life of an individual; he saw and heard more of those events which are measured by time, than have ever been seen or heard by any man since the age of the patriarchs; he saw the same spot of earth in the course of his life covered with wood and bushes, and the receptacle of beasts and birds of prey, afterwards become the seat of a city, not only the first in wealth and arts in the new, but rivalling in both many of the first cities in the old world. He saw regular streets where he once pursued a hare; he saw churches rising upon morasses where he had often heard the croaking of frogs; he saw wharfs and warehouses where he had often seen Indian savages draw fish from the river for their daily subsistence; and he saw ships of every size and use in those streams where he had been used to see nothing but Indian canoes; he saw a stately edifice filled with legislators on the same spot probably where he had seen an Indian council fire; he saw the first treaty ratified between the newly-confederated powers of America and the ancient monarchy of France, with all the formalities of parchment and seals, on the same spot probably where he once saw William Penn ratify his first and last treaty with the Indians without the formalities of pen, ink, or paper; he saw all the intermediate stages through which a people pass from the most simple to the most complicated degrees of civilization; he saw the beginning and end of the empire of Great Britain in Pennsylvania.

He had been the subject of seven crowned heads, and afterwards died a citizen of the newly-created republic of America; but the number of his sovereigns, and his long habits of submission to them, did not extinguish the love

of republican liberty. He died Nov. 17, 1782, aged one hundred and three.[1]

DRUMMOND (GEORGE), an eminently patriotic and public-spirited magistrate of Edinburgh, was born June 27, 1687, and educated in that city, principally with a view to active life, in which he very soon made a distinguished figure. On the accession of queen Anne, when he was of course very young, he assisted the committee appointed by the parliament of Scotland to settle the public accounts of the kingdom. In 1707 he was appointed accountant-general of the excise, and assisted, with indefatigable diligence, in putting the accounts of that important branch of the revenue into the same form and method with those in England. In 1710, the then total change of the ministry alarmed the friends of the house of Hanover, and these alarms increasing, in 1713, at a meeting of gentlemen who had formed a society for guarding the country against the designs of the pretender, Mr. Drummond proposed a plan, which was unanimously approved and carried into execution, by which a correspondence was established with every county in the kingdom, and arms imported from Holland, and put into the hands of the friends of liberty every where. In 1715, he gave the first notice to the ministry of the arrival of the earl of Mar, was honoured with the command of a company of volunteers that was raised by the friends of government on that occasion, and was attendant on the duke of Argyle, during his residence in Scotland till the rebellion was extinguished. He assisted at the battle of Sheriffmuir, and dispatched to the magistrates of Edinburgh the earliest notice of Argyle's victory, in a letter which he dated from the field on horseback. In 1717 he was elected a member of the corporation of Edinburgh, and discharged all the intermediate offices of magistracy until 1725, when he was elected lord provost, an office which he filled with the highest reputation and true dignity. To his indefatigable industry and perseverance it was chiefly owing, that the several professorships in the university were filled with men of the first abilities, and several new ones were founded, as that of chemistry, the theory and practice of physic, midwifery, the belles lettres, and rhetoric, by

[1] From the last edition of this Dictionary. We have been unwilling to dismiss it, although its claims are not great. It may serve as a companion to the article of Cornaro.

which means Edinburgh arrived at the rank of one of the first schools in the kingdom, particularly for medicine.

In October 1737 he was promoted to be one of the commissioners of the excise, an office which he retained during the remainder of his life. In July 1727 he had been named one of the commissioners and trustees for improving fisheries and manufactures in Scotland, and, as connected with the city of Edinburgh, he now became the principal agent in the patriotic institution of a public infirmary. By his exertions, accordingly, a charter was procured in August 1736, and the foundation-stone of the present building was laid on Aug. 2, 1738, and the edifice completed at the expence of 13,000*l.* a great part of which was subscribed by opulent individuals in consequence of his active solicitation.

In 1745, on the breaking out of the second rebellion, he exerted himself with his usual spirit and loyalty, in raising several companies of volunteers; and in endeavouring, though without success, to keep the rebels out of the city; and when that could not be accomplished, he joined sir John Cope at Dunbar, and was present at the unfortunate battle of Preston-pans, in which the king's troops were defeated. After this action, he attended sir John Cope to Berwick, and remained with him during his stay there, procuring from time to time, from Edinburgh, intelligence of the motions of the rebels, which was communicated to the secretaries of state. The city was in possession of the rebels at the usual time of their annual election of magistrates this year. But when his majesty issued his royal warrant for a post election, Mr. Drummond was again chosen lord provost, which office he discharged so much to the satisfaction of his fellow-citizens, that he was afterwards four times re-elected, which is as often as the constitution of the city permits. Peace being restored, he began his farther improvements, by laying the foundation-stone of the Exchange in 1753; and in October 1763, during his sixth provostship, he laid the first stone of the north bridge, which connects the new town of Edinburgh with the old. Mr. Drummond, after a life thus spent in eminent public services, died Nov. 4, 1766.[1]

DRUMMOND (Robert Hay), an English prelate, was the second son of George Henry, seventh earl of Kinnoul,

[1] Gent. Mag. vol. XXXVI.—Stark's Biog. Scotica.

and Abigail, youngest daughter of Robert Harley, earl of Oxford and Mortimer, lord high treasurer of Great Britain. He was born in London, Nov. 10, 1711, and after being educated at Westminster school, was admitted student of Christ church, Oxford, where he prosecuted his studies with great diligence and credit. When he had taken his first degree in arts, he accompanied his cousin-german, Thomas duke of Leeds, on a tour to the continent. From that he returned in 1735 to college, to pursue the study of divinity; the same year, June 13, he was admitted M. A. and soon after entered into holy orders, and was presented by the Oxford family to the rectory of Bothall in Northumberland; and in 1737, by the recommendation of queen Caroline, was appointed chaplain in ordinary to his majesty. In 1739 he assumed the name and arms of Drummond, as heir in entail of his great grandfather William, first viscount of Strathallan. In 1743, he attended the king abroad, and on his return was installed prebendary of Westminster, and in 1745 was admitted B. D. and D. D. In 1748 he was promoted to the see of St. Asaph; a diocese where his name will ever be revered, and which he constantly mentioned with peculiar affection and delight, as having enjoyed there for thirteen years, a situation most congenial to his feelings, and an extent of patronage most gratifying to his benevolent heart.

In 1753 when a severe attack was made on the political character of his two intimate friends Mr. Stone and Mr. Murray, afterwards the great earl of Mansfield, the bishop vindicated his old school-fellows before a committee of the privy council, directed to inquire into the charge, with that persuasive energy of truth, which made the king exclaim on reading the examination, "That is indeed a man to make a friend of." In May 1761 he was translated to the see of Salisbury, and when archbishop of York elect, in which dignity he was enthroned in the November following, he preached the coronation sermon of their present majesties, and soon after became lord high almoner, and a member of the privy council. In the former office he rectified many abuses, and rendered it more extensively beneficial, by preventing the royal bounty from being considered as a fund to which persons of high rank and opulence could transfer any just claims on their own private generosity. On one occasion, when applied to by a very rich peer in behalf of two of his cousins, he replied, "that

he was sorry to say that the very reason which would induce *himself* to assist them, prevented his considering them as objects of *his majesty's* charity — their near relationship to his lordship." His conduct in the metropolitan see of York is described with great spirit and truth by Mr. Rastal, the topographer of Southwell, who styles him "peculiarly virtuous as a statesman, attentive to his duties as a churchman, magnificent as an archbishop, and amiable as a man." This character appears to be confirmed by all who knew him. As a statesman he acted upon manly and independent principles, retiring from parliament in 1762, when new men and measures were promoted, averse, in his opinion, to that system of government under which the country had so long flourished. When, however, any question was introduced, in which the interference of a churchman was proper, he was sedulous in his attendance, and prompt in delivering his sentiments. His munificence in his see deserves to be recorded. When he was translated to York, he found the archiepiscopal palace, small, mean, and incommodious; and the parish church in a state of absolute decay. To the former he made many splendid additions, particularly in the private chapel. The latter he rebuilt from its foundation, with the assistance of a small contribution from the clergyman of the parish, and two or three neighbouring gentlemen. He died at his palace at Bishopsthorpe, Dec. 10, 1776, in the 66th year of his age, and was buried by his own desire, in a very private manner, under the altar of the church. Although his literary attainments were very considerable, he published only six occasional sermons, which were much admired, and of which his son, rev. George Hay Drummond, M. A. prebendary of York, published a correct edition in 1803: to this edition are prefixed "Memoirs of the Archbishop's Life," and it also contains "A Letter on Theological Study," addressed to the son of an intimate friend, then a candidate for holy orders, which evinces an intimate acquaintance with many of the best writers on theological subjects. His own principles appear to have been rather more remote from those contained in the articles and homilies than could have been wished, because they are thereby not so consistent with some of the writers whom he recommends; and he speaks with unusual freedom of certain doctrines which have been held sacred by some of the wisest and best divines of the established church.—Of

the "Memoirs" prefixed to this new edition of his Sermons, we have availed ourselves in this brief record of a prelate whose memory certainly deserves to be rescued from oblivion. His Sermons are composed in an elegant and classical style, and contain many admirable passages, and much excellent advice on points of moral and religious practice.[1]

DRUMMOND (WILLIAM), an elegant and ingenious poet, a descendant of the ancient family of the Drummonds of Carnock, and the son of sir John Drummond of Hawthornden, was born, probably at Hawthornden, his father's seat in Scotland, on the 13th of December, 1585. He received his school education at Edinburgh, and afterwards studied at the university of that city, where he took the degree of master of arts. At the age of twenty-one he went to France, in compliance with his father's views, and attended lectures on the civil law, a subject on which he left sufficient documents to prove that his judgment and proficiency were uncommon. The president Lockhart, to whom these manuscripts were communicated, declared, that if Mr. Drummond had followed the practice of the law, "he might have made the best figure of any lawyer in his time." After a residence abroad of nearly four years, he returned to Scotland in 1610, in which year his father died. Instead, however, of prosecuting the study of the law as was expected, he thought himself sufficiently rich in the possession of his paternal estate, and devoted his time to the perusal of the ancient classics, and the cultivation of his poetical genius. Whether he had composed or communicated any pieces to his friends before this period, is uncertain. It was after a recovery from a dangerous illness that he wrote a prose rhapsody, entitled "Cypress Grove," and about the same time his "Flowers of Zion, or Spiritual Poems," which, with the "Cypress Grove," were printed at Edinburgh in 1623, 4to. A part of his Sonnets, it is said, were published as early as 1616.

During his residence at Hawthornden, he courted a young lady of the name of Cunningham, with whom he was about to have been united, when she was snatched from him by a violent fever. To dissipate his grief, which

[1] Memoirs as above.—See also some excellent letters in Forbes's Life of Beattie, and Butler's Life of Bishop Hildesley.—His son, the editor of his Sermons, was unfortunately drowned by shipwreck, in passing from Bideford to Greenock in December 1807.

every object and every thought in this retirement contributed to revive, he travelled on the continent for about eight years, visiting Germany, France, and Italy, which at that time comprized all that was interesting in polished society and study to a man of curiosity and taste. During this tour he enriched his memory and imagination, by studying the various models of original poetry, and collected a valuable set of Greek and Latin authors, with some of which he enriched the college library of Edinburgh, and others were reposited at Hawthornden. The books and manuscripts which he gave to Edinburgh were arranged in a catalogue printed in 1627, and introduced by a Latin preface from his pen, on the advantage and honour of libraries, which at that time were considered rather as accidental collections than necessary institutions.

On his return to Scotland he found the nation distracted by political and religious disputes, which combined with the same causes in England to bring on a civil war. But why these should oblige him, immediately on his return, to quit his paternal seat, we know not. The author of his Life, prefixed to the folio edition of his works, in 1711, merely informs us, that having found his native country in a state of anarchy and confusion, he retired to the seat of his brother-in-law, sir John Scot of Scotstarvet, a man of letters, and probably of congenial sentiments on public affairs. During his stay with this gentleman he wrote his "History of the Five James's," kings of Scotland, a work so inconsistent with liberal notions of civil policy as to have added very little to his reputation, although when first published, a few years after his death, and when political opinions ran in extremes, it was probably not without its admirers. It is uncertain at what time he was enabled to enjoy his retirement at Hawthornden, but it appears that he was there in his forty-fifth year when he married Elizabeth Logan, (grand-daughter of sir Robert Logan, of the house of Restelrig), in whom he fancied a resemblance to his first mistress. About two years before this event, he repaired his house, and placed the following inscription on it: "*Divino munere Gulielmus Drummondus ab Hawthornden, Joannis Equitis aurati filius, ut honesto otio quiesceret, sibi & successoribus instauravit*, 1638."

During the civil war, his attachment to the king and church induced him to write many pieces in support of the establishment, which involved him with the revolutionary

party, who not only called him to a severe account, but compelled him to furnish his quota of men and arms to fight against the cause which he espoused. It is said that "his estate lying in three different counties, he had not occasion to send one whole man, but halves and quarters, and such-like fractions; upon which he wrote *extempore* the following verses to his majesty:

"Of all these forces raised against the king,
'Tis my strange hap not one whole man to bring,
From divers parishes, yet divers men,
But all in halfs and quarters; great king, then,
In halfs and quarters if they come 'gainst thee,
In halfs and quarters send them back to me.
Or,
In legs and arms, send thou them back to me'."

His grief for the murder of his royal master is said to have been so great as to shorten his days. He died on the 4th of December 1649, in the sixty-fourth year of his age, and was interred in his own aile, in the church of Lesswade, near to his house of Hawthornden. He left two sons and a daughter, William, who was knighted in Charles II.'s reign, Robert, and Elizabeth, who was married to Dr. Henderson, a physician of Edinburgh.

His character has descended to us without blemish. Unambitious of riches or honours, he appears to have projected the life of a retired scholar, from which he was diverted only by the commotions that robbed his country of its tranquillity. He was highly accomplished in ancient and modern languages, and in the amusements which became a man of his rank. Among his intimate friends and learned contemporaries, he seems to have been mostly connected with the earl of Stirling, and the celebrated English poets Drayton and Ben Jonson. The latter paid him a visit at Hawthornden, and communicated to him without reserve, many particulars of his life and opinions, which Drummond committed to writing, with a sketch of Jonson's character and habits, which has not been thought very liberal. This charge of illiberality, however, is considerably lessened when we reflect that Drummond appears to have had no intention of publishing what he had collected from Jonson, and that the manuscript did not appear until many years after Jonson was beyond all censure or praise. An edition of Drummond's poems was printed at London, 1656, 8vo, with a preface by Philips. The

Edinburgh edition in folio, 1711, includes the whole of his works, both in verse and prose, his political papers, familiar letters, and the history of the James's; with an account of his life, which, however unsatisfactory, is all that can now be relied on *. A recent edition of his poems was printed at London in 1791, but somewhat differently arranged from that of 1656. A more correct arrangement is still wanting, if his numerous admirers shall succeed in procuring that attention of which he has been hitherto deprived.

As a poet he ranks among the first reformers of versification, and in elegance, harmony, and delicacy of feeling, is so superior to his contemporaries, that the neglect with which he has been treated would appear unaccountable if we did not consider that it is but of late the public attention has been drawn to the more ancient English poets. Mr. Headly, however, Mr. Neve the ingenious author of "Cursory Remarks on some of the ancient English Poets," Dr. Warton, Mr. Pinkerton, Mr. Park, and other critics of unquestionable taste, have lately expatiated on his merit with so much zeal and ability, that he is no longer in danger of being overlooked, unless by those superficial readers who are content with what is new and fashionable, and profess to be amateurs of an art of which they know neither the history nor the principles.

"He inherited," says his last encomiast, "a native poetic genius, but vitiated by the false taste which prevailed in his age, a fondness for the conceits of the Italian poets, Petrarch and Marino, and their imitators among the French, Ronsard, Bellai, and Du Bartas. Yet many of his sonnets contain simple and natural thoughts clothed in great beauty of expression. His poem entitled "Forth Feasting," which attracted the envy as well as the praise of Ben Jonson, is superior, in harmony of numbers, to any of the compositions of the contemporary poets of England; and is, in its subject, one of the most elegant panegyrics that ever were addressed by a poet to a prince. In prose writing, the merits of Drummond are as unequal as they are in poetry. When an imitator, he is harsh, turgid, affected, and unnatural; as in his "History of the Five James's," which, though judicious in the arrange-

* Mr. G. Chalmers is of opinion that the learned Ruddiman assisted in preparing this edition.—Chalmers's Life of Ruddiman, p. 53.

ment of the matter, and abounding in excellent political and moral sentiments, is barbarous and uncouth in its style, from an affectation of imitating partly the manner of Livy, and partly that of Tacitus. Thus, there is a perpetual departure from ordinary construction, and frequently a violation of the English idiom. In others of his prose compositions, where he followed his own taste, as in the "Irene," and "Cypress-Grove," and particularly in the former, there is a remarkable purity and ease of expression, and often a very high tone of eloquence. The "Irene," written in 1638, is a persuasive to civil union, and the accommodation of those fatal differences between the king and the people, then verging to a crisis. It is a model of a popular address; and allowing for its pushing too far the doctrine of passive obedience, bears equal evidence of the political sagacity, copious historical information, and great moral worth and benevolence of its author." As the neglect of one age is sometimes repaid by the extravagant commendations of another, perhaps this temperate, judicious, and elegant character of Drummond, copied from lord Woodhouselee's Life of Kames, will be found more consistent with the spirit of true criticism than some of those impassioned sketches in which judgment has less share.

There is one poem added to the edition of his works in the "English Poets" of a very different kind. It is entitled "Polemo-Middinia," or the battle of the dunghill, a rare example of burlesque, and the first macaronic poem by a native of Great Britain. A copy of it was published by bishop Gibson, when a young man, at Oxford in 1691, 4to, with Latin notes *, but the text, probably from Mr. Gibson's being unacquainted with the Scotch language, is less correct than that of any copy that has fallen in the way of his late editor, who has therefore preferred the elegant edition printed by Messrs. Foulis of Glasgow in 1768. The humour of this piece is so remote from the characteristics of his polished mind and serious muse, that it may be regarded as a very singular curiosity. It appears to be the fragment of a larger poem which the author wrote for the amusement of his friends, but was not anxious to preserve. Mr. Gilchrist conjectures that it was written

* See a curious paper on this edition, by Mr. Gilchrist, in the Censura Literaria, vol. III. p. 359.

when Drummond was on a visit to his brother-in-law at Scotstarvet, and that it alludes to some rustic dispute well known at the time.[1]

DRURY (ROBERT), an English mariner, and a native of Leicestershire, merits some notice as the author of the most authentic account ever given of Madagascar, which was first published in 1729, reprinted in 1743, and more recently, in 1808. Drury was shipwrecked in the Degrave East Indiaman, on the south side of that island, in 1702, being then a boy, and lived there as a slave fifteen years. After his return to England, he had among those who knew him, the character of a plain honest man, without any appearance of fraud or imposture. The truth of his narrative, as far as it goes, was confirmed by its exact agreement with the journal kept by Mr. John Benbow (eldest son of the brave but unfortunate admiral), who, being second-mate of the Degrave, was also shipwrecked, and narrowly escaped being massacred by the natives, with the captain and the rest of the crew, Drury and three other boys only excepted. Mr. Benbow's journal was accidentally burnt in 1714, in a fire near Aldgate; but several of his friends who had seen it, recollected the particulars, and its correspondence with Drury's. (See BENBOW). Indeed the authenticity of Drury's narrative seems to be amply confirmed, and his facts have been accordingly adopted by the compilers of geography. There is all that simplicity and *verbiage* which may be expected in the narratives of the illiterate, but none of the artifices of fiction. After his return from his captivity, he went to Loughborough, to his sister and other relations. It is said that he had the place of a porter at the India-house, and that his father left him 200*l.* and the reversion of a house at Stoke Newington. A friend of the late Mr. Duncombe, who was living in 1769, knew him well, and used frequently to call upon him at his house in Lincoln's-inn fields, which were not then inclosed, and had often seen Drury throw a javelin there, and hit a small mark at a surprizing distance; but other particulars of his life are not known.[2]

[1] Biog. Brit.—Johnson and Chalmers's English Poets, 1810.—Chalmers's Life of Ruddiman, p. 53.—Tytler's Life of lord Kames.—Censura Literaria, vol. III.

[2] Hughes's Letters by Duncombe, vol. II. 258.—Gent. Mag. LX. 1189; LXI. 520.

DRURY (WILLIAM), an English gentleman of considerable learning and genius, of the seventeenth century, was a teacher of poetry and rhetoric in the English college at Doway, in 1618. He was invited thither by Dr. Kellison, the president, who was then providing professors to teach such young men as had been drawn from the protestant religion in England, and had hitherto been educated in the schools of the Jesuits. Drury was for some time a prisoner in England, on account of his religion, but about 1616 was released at the intercession of count Gondemar, the Spanish ambassador in England, to whom he dedicated his Latin plays. These plays, three in number, entitled "Aluredus sive Alfredus," a tragi-comedy; "Mors," a comedy; and "Reparatus sive depositum," a tragi-comedy, were printed together at Doway, in 1628, 12mo, and often reprinted. There is a copy of his "Aluredus" in the British Museum, printed separately, of the date 1620, 16mo. These plays, Dodd informs us, were exhibited with great applause, first privately, in the refectory of the college of Doway, and afterwards in the open court or quadrangle in the presence of the principal persons of the town and university.[1]

DRUSIUS, or DRIECHE (JOHN), a learned protestant and eminent critic, was born at Oudenard, in Flanders, June 28, 1550. He was designed for the study of divinity, and sent very early to Ghent, to learn the languages there, and afterwards to Louvain, to pass through a course of philosophy; but his father having been outlawed for his religion in 1567, and deprived of his estate, retired to England, and Drusius soon followed him, though his mother, who continued a bigoted catholic, endeavoured to prevent him. Masters were provided to superintend his studies; and he had soon an opportunity of learning Hebrew under Anthony Cevellier, or rather Chevalier, who was come over to England, and taught that language publicly in the university of Cambridge. Drusius lodged at his house, and had a great share in his friendship. He did not return to London till 1571; and, while he was preparing to go to France, the news of the massacre of St. Bartholomew made him change his resolution. Soon after this, he was invited to Cambridge by Cartwright, the professor of divinity; and also to Oxford, by Dr. Lawrence Humphrey, whither he went, and became professor of the

[1] Dodd's Church History, vol. II.

oriental languages there at the age of twenty-two. He taught at Oxford four years with great success*; after which, being desirous of returning to his own country, he went to Louvain, where he studied the civil law. The troubles on account of religion obliged him to come back to his father at London; but, upon the pacification of Ghent, in 1576, they both returned to their own country. The son tried his fortune in Holland, and was appointed professor of the oriental tongues there, in 1577. While he continued in this station at Leyden, he married in 1580 a young gentlewoman of Ghent, who was more than half a convert, and became a thorough protestant after her marriage. The stipend allowed to Drusius, in Holland, not being sufficient to support himself and family, he gave intimations that if better terms should be offered him elsewhere, he would accept of them. The prince of Orange wrote to the magistrates of Leyden, to take care not to lose a man of his merit; yet they suffered him to remove to Friesland, whither he had been invited to be professor of Hebrew in the university of Franeker. He was admitted into that professorship in 1585, and discharged the functions of it with great honour till his death, which happened in 1616.

He was the author of several works, which shew him to have been well skilled in Hebrew, and to have gained a considerable knowledge in the Jewish antiquities, and the text of the Old Testament. He was a man of great modesty, and uncommonly free from prejudices; which making him more reserved than many others in condemning and applauding, occasioned him to be decried as a lukewarm protestant, and created him many enemies.

* His progress and liberal reception at Oxford, is thus related by Wood: "Turning his course to Oxon, in the beginning of the year 1572, he was entertained by the society of Merton-college, admitted to the degree of B. A. as a member of that house, in July the same year; and in the beginning of August following, had a chamber set apart for him by the society, who then also decreed that he should have forty shillings yearly allowed to him, so long as he read a Hebrew lecture in their common refectory. For four years, at least, he lived in the said house, and constantly read (as he did sometimes to the scholars of Magdalen college, upon the desire of Dr. Lawrence Humphrey, president thereof,) either Hebrew, Chaldee, or Syriac lectures. In 1573, he was, as a member of the said house of Merton, licensed to proceed in arts, and in the year following was recommended by the chancellor of the university to the members of the convocation, that he might publicly read the Syriac language in one of the public schools, and that for his pains he receive a competent stipend. Soon after, upon consideration of the matter, they allowed him twenty marks, to be equally gathered from among them, and ordered that the same respect be given to him, as to any of the lecturers. He left Oxford in 1576."

His works are very numerous, and many of them still held in great esteem. Niceron has given a catalogue of forty, but as the most valuable part of them consist of biblical criticisms, and have been incorporated in the "Critici Sacri," it is unnecessary here to specify the titles of them when published separately. Drusius carried on so extensive a correspondence with the literati of Europe, that after his death there were found among his papers 2300 Latin letters, besides many in Hebrew, Greek, French, English, and Dutch.

His wife is supposed to have died in 1599. He had three children by her; a daughter born at Leyden in 1582, and married in 1604 to Abel Curiander, who wrote the life of his father-in-law, from which this account is taken. He had another daughter, born at Franeker in 1587, who died at Ghent, whither she had taken a journey about business. A priest, knowing her to be dangerously ill, went to confess her, and to give her extreme unction; but she immediately sent him away, and her husband (for she was married) threatened to resent his offer. It was with great expence and danger that her body was removed into Zealand, for at Ghent it would have been denied burial. He had also a son, JOHN, who, if he had lived longer, would have been a prodigy of learning. He was born at Franeker in 1588, and began at five years old to learn the Latin and Hebrew tongues; at seven he explained the Hebrew psalter with great exactness; at nine he could read the Hebrew without points, and add the points where they were wanting, according to the rules of grammar. He spoke Latin as readily as his mother-tongue; and could make himself understood in English. At twelve he wrote extempore, in verse and prose, after the manner of the Jews. At seventeen he made a speech in Latin to our James I. in the midst of his court, and was admired by all that were present. He had a lively genius, a solid judgment, a strong memory, and an indefatigable ardour for study. He was likewise of an agreeable temper, which made him greatly beloved, and had a singular turn for piety. He died in 1609, of the stone, in England, at the house of Dr. William Thomas, dean of Chichester, who allowed him a very considerable salary. He left several works; a great many letters in Hebrew, verses in the same language, and notes on the Proverbs of Solomon. He had begun to translate into Latin the Itinerary of Benjamin Tudelensis, and the

Chronicle of the second Temple; and digested into an alphabetical order the Nomenclature of Elias Levita; to which he added the Greek words which were not in the first edition.[1]

DRUTHMAR (CHRISTIAN), a celebrated monk in the abbey of Corby, in the ninth century, was born in Aquitaine, and afterwards taught in the monasteries of Stavelo and Malmedy, in the diocese of Leige. He was very learned for the age he lived in, and left a commentary on St. Matthew, Strasburg, 1514; or Haguenau, 1530, fol.; and in the library of the fathers, which contained some opinions respecting transubstantiation that were favourable to the protestant faith. The second edition is scarce, but the first much more so. At the end of each is part of a Commentary on St. Luke and St. John, which he did not finish. The scarcity of his work may be accounted for from its being suppressed, in consequence of his opinions on transubstantiation. Dupin says that his commentaries are short, historical, easy, and without allegories or tropes; and adds, that Druthmar was called the Grammarian, on account of his skill in the languages, particularly Greek and Latin, which he always interpreted literally.[2]

DRYANDER (JOHN), whose real name was Eichmens, was born at Wetterau, in Hesse, but received his education in France, and took his degree of doctor at Mentz. He went thence to Marpurg, where he was engaged in teaching anatomy for twenty-four years; viz. from 1536 to 1560, when he died. He was of the protestant religion. His works are, "Anatomiæ pars prior, in qua membra ad caput spectantia, recensentur, et delineantur," Marpurg, 1537, 4to. He first observed several distinctions, before unnoticed, between the medullary and cortical part of the brain, and he saw the olfactory nerves, which he miscalls the optic nerves. In 1541 he published "Anatomia Mundini ad vetustissimorum aliquot manuscriptorum codicum fidem collata," 4to, with notes, in which he frequently corrects the errors of his author, and for which he is deservedly placed by Haller among the restorers and improvers of anatomy. He is also mentioned with honour in the Bib. Anat. of Douglas.[3]

[1] Life by Curiander.—Niceron, vol. XXII.—Gen. Dict.—Freheri Theatrum.—Foppen Bibl. Belg.—Blount's Censura.—Saxii Onomast.

[2] Moreri.—Dupin.—Clement Bibl. Curieuse.—Cave, vol. II.—Fabric. Bibl. Lat. Med.

[3] Moreri.—Freheri Theatrum.—Rees's Cyclopædia.

DRYDEN (JOHN), an illustrious English poet, was son of Erasmus Dryden, of Tichmersh, in Northamptonshire, third son of Erasmus Dryden, of Cannons-Ashby, in the same county, baronet; and born at Aldwincle, near Oundle, in that county, according to the general opinion, August 9, 1631, although Mr. Malone seems inclined to remove his birth to a prior year. He was educated in grammar-learning at Westminster-school, being king's scholar there, under Dr. Busby; and was thence elected, May 11, 1650, a scholar of Trinity-college, Cambridge. During his stay at school, he translated the third satire of Persius for a Thursday night's exercise, as he tells us himself, in an advertisement at the head of that satire; and the year before he left it, wrote a poem on the death of the lord Hastings; which however was but an indifferent performance, and particularly defective in point of harmony. He had before this, in 1649, wrote some verses, which have been preserved. In 1652 he was slightly punished for disobedience and contumacy. In January 1654, he took his degree of B. A. but not that of M. A. until June 17, 1668, and then by a dispensation from the archbishop of Canterbury, in consequence of a letter from Charles II. By the death of his father in 1654, he inherited a small estate in Northamptonshire, and after residing seven years at Cambridge, removed to London in 1657. In consequence of his kinsman, sir Gilbert Pickering, being a favourite of Oliver and Richard Cromwell, Dryden in 1658 published "Heroic Stanzas on the late lord Protector," written after his funeral: and in 1660, "Astræa Redux," a poem on the happy restoration and return of his sacred majesty Charles the Second. A remarkable distich in this piece exposed our poet to the ridicule of the wits:

> "An horrid stillness first invades the ear,
> And in that silence we the tempest fear."

In 1661 he produced his first play, "The Duke of Guise," which was followed the next year by the "Wild Gallant." In the same year, 1662, he addressed a poem to the lord chancellor Hyde, presented on new-year's-day; and, the same year also, published a satire on the Dutch*. His next production was "Annus Mirabilis,"

* In this year he was elected a fellow of the royal society, a circumstance which appears to have escaped the notice of most of his biographers. Dr. Birch mentions it in his History of the Royal Society.

the year of wonders, 1666; an historical poem: printed in 1667. His reputation as a poet was now so well established, that this, together with his attachment to the court, procured him the place of poet-laureat, and historiographer to Charles II. of which accordingly he took possession, upon the death of sir William Davenant, in 1668, but his patent was not signed till 1670. The pension of the two offices was 200*l.* a year. In 1667 he published "An Essay on Dramatic Poesy," dedicated to Charles earl of Dorset and Middlesex. In the preface we are told that the purpose of this discourse was to vindicate the honour of our English writers from the censure of those who unjustly prefer the French. The essay is drawn up in the form of a dialogue. It was animadverted upon by sir Robert Howard, in the preface to his "Great Favourite, or Duke of Lerma," to which Dryden replied in a piece prefixed to the second edition of his "Indian Emperor." Although his first plays had not been very successful, he went on, and in the space of twenty-five years produced twenty-seven plays, besides his other numerous poetical writings. Of the stage, says Dr. Johnson, when he had once invaded it, he kept possession; not indeed, without the competition of rivals, who sometimes prevailed, or the censure of critics, which was often poignant, and often just; but with such a degree of reputation, as made him at least secure of being heard, whatever might be the final determination of the public. These plays were collected, and published in 6 vols. 12mo, in 1725; to which is prefixed the essay on dramatic poetry, and a dedication to the duke of Newcastle by Congreve, in which the author is placed in a very equivocal light.

In 1671 he was publicly ridiculed on the stage under the character of Bays, in the duke of Buckingham's famous comedy called the "Rehearsal." The character of Bays, as we are told in the key printed with that satirical performance in 1735, was originally intended for sir Robert Howard, under the name of Bilboa: but a stop being put to the representation by the breaking out of the plague in 1665, it was laid by for several years, and not exhibited on the stage till Dec. 7, 1671. During this interval, Dryden being advanced to the laurel, the noble author changed the name of his poet from Bilboa to Bays; and made great alterations in his play, in order to ridicule several dramatic performances, which had appeared since the first writing of

it, and particularly some of Dryden's. He affected to despise the satire, as appears from his dedication of the translation of Juvenal and Persius; where, speaking of the many lampoons and libels that had been written against him, he says: "I answered not the Rehearsal, because I knew the author sat to himself, when he drew the picture, and was the very Bayes of his own farce; because also I knew, that my betters were more concerned, than I was, in that satire; and lastly, because Mr. Smith and Mr. Johnson, the main pillars of it, were two such languishing gentlemen in their conversation, that I could liken them to nothing but their own relations, those noble characters of men of wit and pleasure about town." Insensible, however, as he affected to be, he did not fail to take a full revenge on its author, under the character of Zimri, in his "Absalom and Achitophel."

In 1673, his tragi-comedies, entitled the "Conquest of Granada" by the Spaniards, in two parts, were attacked by Richard Leigh, a player belonging to the duke of York's theatre, in a pamphlet called "A Censure of the Rota," &c. which occasioned several other pamphlets to be written. Elkanah Settle likewise criticised these plays; and it is remarkable that Settle, though in reality a mean and inconsiderable poet, was the mighty rival of Dryden, and for many years bore his reputation above him*. To the first part of the "Conquest of Granada," Dryden prefixed an essay on Heroic Plays, and subjoined to the second a Defence of the Epilogue; or, an essay on the dramatic poetry of the last age. In 1679 was published an "Essay on Satire," written jointly by the earl of Mulgrave and Dryden. This piece, which was handed about in MS. contained

* Dr. Johnson has taken particular notice of Dryden's controversy with Settle. As Dryden's pamphlet has never been thought worthy of republication, and is not easily to be found, the doctor has endeavoured to gratify the curiosity of his readers, by giving large extracts from it; larger, perhaps, than the performance merited, but his concluding remark is admirable: "Such was the criticism to which the genius of Dryden could be reduced between rage and terror; rage with little provocation, and terror with little danger. To see the highest minds thus levelled with the meanest may produce some solace to the consciousness of weakness, and some mortification to the pride of wisdom. But let it be remembered, that minds are not levelled in their powers but when they are first levelled in their desires. Dryden and Settle had both placed their happiness in the claps of multitudes." Elkanah Settle's tragedy, entitled "The Empress of Morocco," which was written in rhyme, and for a while was much applauded, is said to have been the first play embellished with sculptures. Even this circumstance seems to have given poor Dryden great disturbance.

severe reflections on the duchess of Portsmouth and the earl of Rochester; and they, suspecting Dryden to be the author of it, hired three men to cudgel him; who, as Wood relates, effected their business as he was returning from Will's coffee-house through Rose-street, Covent-garden, to his own house in Gerrard-street, Soho, at eight o'clock at night, on the 16th of December, 1679. In 1680 came out an English translation in verse of Ovid's epistles by several hands: two of which, viz. Canace to Macareus, and Dido to Æneas, were translated by Dryden, who also wrote the general preface; and the epistle of Helen to Paris by Dryden and the earl of Mulgrave.

In 1681 he published his Absalom and Achitophel. This celebrated poem, which was at first printed without the author's name, is a severe satire on the contrivers and abettors of the rebellion against Charles II. under the duke of Monmouth; and, under the characters of Absalom, Achitophel, David and Zimri, are represented the duke of Monmouth, the earl of Shaftesbury, king Charles, and the duke of Buckingham. There are two translations of this poem into Latin; one by Dr. Coward, a physician of Merton college in Oxford; another by Mr. Atterbury, afterwards bishop of Rochester, both published in 1682, 4to *. Dryden left the story unfinished; and the reason he gives for so doing was, because he could not prevail with himself to shew Absalom unfortunate. "Were I the inventor," says he, "who am only the historian, I should certainly conclude the piece with the reconcilement of Absalom to David. And who knows, but this may come to pass? Things were not brought to extremity, where I left the story: there seems yet to be room left for a composure: hereafter, there may be only for pity. I have not so much as an uncharitable wish against Achitophel; but am content to be accused of a good-natured error, and to hope with Origen, that the devil himself may at last be saved. For which reason, in this poem, he is neither brought to set his house in order, nor to dispose of his person afterwards." A second part of Absalom and Achitophel was undertaken and written by Tate, at the request

* That of Coward, however, though infinitely inferior, was mistaken for Atterbury's by Stackhouse, and after him by every subsequent writer who had occasion to mention those versions, till the publication of the bishop's epistolary correspondence by Mr. Nichols in 1783.

and under the direction of Dryden, who wrote near 200 lines of it himself.

The same year, 1681, he published his Medal, a satire against sedition. This poem was occasioned by the striking of a medal, on account of the indictment against the earl of Shaftesbury for high-treason being found ignoramus by the grand jury at the Old Bailey, November 1611, for which the whig-party made great rejoicings by ringing of bells, bonfires, &c. in all parts of London. The whole poem is a severe invective against the earl of Shaftesbury and the whigs; to whom the author addresses himself, in a satirical epistle prefixed to it, thus: "I have one favour to desire of you at parting, that, when you think of answering this poem, you would employ the same pens against it, who have combated with so much success against Absalom and Achitophel; for then you may assure yourselves of a clear victory without the least reply. Rail at me abundantly; and, not to break a custom, do it without wit.—If God has not blessed you with the talent of rhyming, make use of my poor stock and welcome: let your verses run upon my feet; and for the utmost refuge of notorious blockheads, reduced to the last extremity of sense, turn my own lines upon me, and, in utter despair of your own satire, make me satirize myself." Settle wrote an answer to this poem, entitled "The Medal reversed;" and is erroneously said to have written a poem called "Azariah and Hushai," against "Absalom and Achitophel." This last was the production of one Pordage, a dramatic writer. In 1682, Dryden published a poem, called "Religio Laici; or, the Layman's Faith." This piece is intended as a defence of revealed religion, and of the excellency and authority of the scriptures, as the only rule of faith and manners, against deists, papists, and presbyterians. The author tells us in the preface, that it was written for an ingenious young gentleman, his friend, upon his translation of father Simon's "Critical History of the Old Testament." In October of this year, he also published his Mac Flecnoe, an exquisite satire against the poet Shadwell.

His tragedy of the "Duke of Guise," much altered, with the assistance of Lee, appeared again in 1683, dedicated to Lawrence earl of Rochester, and gave great offence to the whigs. It was attacked in a pamphlet, entitled "A

Defence of the charter and municipal rights of the city of London, and the rights of other municipal cities and towns of England. Directed to the citizens of London. By Thomas Hunt." In this piece, Dryden is charged with condemning the charter of the city of London, and executing its magistrates in effigy, in his "Duke of Guise;" frequently acted and applauded, says Hunt, and intended most certainly to provoke the rabble into tumults and disorders. Hunt then makes several remarks upon the design of the play, and asserts, that our poet's purpose was to corrupt the manners of the nation, and lay waste their morals; to extinguish the little remains of virtue among us by bold impieties, to confound virtue and vice, good and evil, and to leave us without consciences. About the same time were printed also "Some Reflections upon the pretended Parallel in the play called The Duke of Guise;" the author of which pamphlet tells us, that he was wearied with the dulness of this play, and extremely incensed at the wicked and barbarous design it was intended for; that the fiercest tories were ashamed of it; and, in short, that he never saw any thing that could be called a play, more deficient in wit, good character, and entertainment, than this. In answer to this and Hunt's pamphlet, Dryden published "The Vindication: or, The Parallel of the French holy league and the English league and covenant, turned into a seditious libel against the king and his royal highness, by Thomas Hunt and the author of the Reflections, &c." In this Vindication, which is printed at the end of the play, he tells us that in the year of the restoration, the first play he undertook was the "Duke of Guise," as the fairest way which the act of indemnity had then left of setting forth the rise of the late rebellion; that at first it was thrown aside by the advice of some friends, who thought it not perfect enough to be published; but that, at the earnest request of Mr. Lee, it was afterwards produced between them; and that only the first scene, the whole fourth act, and somewhat more than half the fifth, belonged to him, all the rest being Mr. Lee's. He acquaints us also occasionally, that Mr. Thomas Shadwell, the poet, made the rough draught of this pamphlet against him, and that Mr. Hunt finished it.

In 1684 he published a translation of "Maimbourg's History of the League;" in which he was employed by Charles II. on account of the plain parallel between the

troubles of France and those of Great Britain. Upon the death of this monarch, he wrote his "Threnodia Augustalis:" a poem sacred to the happy memory of that prince. Soon after the accession of James II. he turned Roman catholic; upon which occasion, Mr. Thomas Browne wrote "The reasons of Mr. Bayes's changing his religion considered, in a dialogue between Crites Eugenius and Mr. Bayes, 1688," 4to; and also, "The late converts exposed: or, the reasons of Mr. Bayes's changing his religion considered, in a dialogue; part the second; 1690," 4to. In 1686 he wrote "A defence of the papers written by the late king of blessed memory, and found in his strong box." This was written in opposition to Stillingfleet's "Answer to some papers lately printed, concerning the authority of the catholic church in matters of faith, and the reformation of the church of England, 1686," 4to. He vindicates the authority of the catholic church, in decreeing matters of faith upon this principle, that "The church is more visible than the scripture, because the scripture is seen by the church;" and, to abuse the reformation in England, he affirms, that "it was erected on the foundation of lust, sacrilege, and usurpation, and that no paint is capable of making lively the hideous face of it." He affirms likewise, that "the pillars of the church established by law, are to be found but broken staffs by their own concessions: for, after all their undertakings to heal a wounded conscience, they leave their proselytes finally to the scripture; as our physicians, when they have emptied the pockets of their patients, without curing them, send them at last to Tunbridge waters, or the air of Montpelier; that we are reformed from the virtues of good living, from the devotions, mortifications, austerities, humility and charity, which are practised in catholic countries, by the example and precept of that lean, mortified, apostle, St. Martin Luther, &c." Stillingfleet hereupon published "A vindication of the Answer to some late papers," in 1687, 4to; in which he treats Dryden with some severity; "If I thought," says he, "there was no such thing as true religion in the world, and that the priests of all religions are alike, I might have been as nimble a convert, and as early a defender of the royal papers, as any one of these champions. For why should not one, who believes no religion, declare for any?"

In 1687 he published his "Hind and Panther; a poem." It is divided into three parts, and is a direct defence of

the Romish church, chiefly by way of dialogue between a hind, who represents the church of Rome, and a panther, who sustains the character of the church of England. These two beasts very learnedly discuss the several points controverted between the two churches; as transubstantiation, church-authority, infallibility, &c. In the preface he tells us, that this poem "was neither imposed on him, nor so much as the subject given him by any man. It was written," says he, "during the last winter and the beginning of this spring, though with long interruptions of ill health and other hindrances. About a fortnight before I had finished it, his majesty's declaration for liberty of conscience came abroad; which if I had so soon expected, I might have spared myself the labour of writing many things, which are contained in the third part of it. But I was always in some hope the church of England might have been persuaded to have taken off the penal laws and the test, which was one design of the poem when I proposed to myself the writing of it." This poem was immediately attacked by the wits, particularly by Montague (afterwards earl of Halifax,) and Prior; who joined in writing "The Hind and Panther transversed to the story of the Country Mouse and the City Mouse." In 1688 he published "Britannia Rediviva;" a poem on the birth of the prince.

He was supposed, some time before this, to have been engaged in translating Varillas's History of Heresies, but to have dropped that work before it was finished. This we learn from a passage in Burnet's "Defence of the Reflections on the ninth book of the first volume" of that history: "I have been informed from England," says the doctor, "that a gentleman, who is famous both for poetry and several other things, has spent three months in translating Mr. Varillas's history; but that, as soon as my 'Reflections' appeared, he discontinued his labour, finding the credit of his author was gone. Now, if he thinks it is recovered by his answer, he will perhaps go on with his translation; and this may be, for aught I know, as good an entertainment for him as the conversation he has set on foot between the hinds and panthers, and all the rest of the animals, for whom Mr. Varillas may serve well enough as an author: and this history and that poem are such extraordinary things of their kind, that it will be but suitable to the author of the worst poem to become like-

wise the translator of the worst history that the age has produced. If his grace and his wit improve both proportionably, we shall hardly find that he has gained much by the change he has made, from having no religion to choose one of the worst. It is true, he had somewhat to sink from in matter of wit; but as for his morals, it is scarce possible for him to grow a worse man than he was. He has lately wreaked his malice on me for spoiling his three months labour; but in it he has done me all the honour that any man can receive from him, which is, to be railed at by him. If I had ill nature enough to prompt me to wish a very bad wish for him, it should be, that he would go on and finish his translation. By that it will appear, whether the English nation, which is the most competent judge in this matter, has, upon the seeing our debate, pronounced in Mr. Varillas's favour or mine. It is true, Mr. Dryden will suffer a little by it; but at least it will serve to keep him in from other extravagances; and if he gains little honour by this work, yet he cannot lose so much by it as he has done by his last employment." This passage, besides the information which it affords, shews the opinion, whether just or not, which Burnet entertained of Dryden and his morals.

At the revolution in 1688, being disqualified by having turned papist, he was dismissed from the offices of poet-laureat and historiographer, which were given to his antagonist Shadwell. The earl of Dorset, however, though obliged, as lord-chamberlain, to withdraw his pension, was so generous a friend and patron to him, that he allowed him an equivalent out of his own estate. This Prior tells us, in the dedication of his poems to lord Dorset, his descendant. In 1688 also he published the "Life of St. Francis Xavier," translated from the French of father Dominic Bouhours. In 1690 he produced his play of "Don Sebastian." In 1693 came out, in folio, a translation of "Juvenal and Persius," in which the first, third, sixth, tenth, and sixteenth satires of Juvenal, and Persius entire, were done by Dryden, who prefixed a long and beautiful discourse, by way of dedication to the earl of Dorset.

In 1695, while employed on his translation of Virgil, begun in 1694, he published a translation, in prose, of Du Fresnoy's "Art of Painting;" the second edition of which, corrected and enlarged, was afterwards published in 1716. It is dedicated to the earl of Burlington by

Richard Graham, esq. who observes in the dedication, that some liberties have been taken with this excellent translation, of which he gives the following account: "The misfortune that attended Mr. Dryden in that undertaking was, that, for want of a competent knowledge in painting, he suffered himself to be misled by an unskilful guide. Monsieur de Piles told him, that his French version was made at the request of the author himself; and altered by him, till it was wholly to his mind. This Mr. Dryden taking upon content, thought there was nothing more incumbent upon him than to put it into the best English he could, and accordingly performed his part here, as in every thing else, with accuracy. But it being manifest that the French translator has frequently mistaken the sense of his author, and very often also not set it in the most advantageous light; to do justice to M. du Fresnoy, Mr. Jervas, a very good critic in the language, as well as in the subject of the poem, has been prevailed upon to correct what he found amiss; and his amendments are every-where distinguished with proper marks." Dryden tells us, in the preface to the "Art of Painting," that, when he undertook this work, he was already engaged in the translation of Virgil, "from whom," says he, "I only borrowed two months." This translation was published in 1697, and has passed through numerous editions in various forms. The pastorals are dedicated to lord Clifford; and Dryden tells his lordship, that "what he now offers him, is the wretched remainder of a sickly age, worn out with study, and oppressed with fortune, without other support than the constancy and patience of a Christian;" and he adds, "that he began this work in his great climacteric." The Life of Virgil, which follows this dedication, the two prefaces to the Pastorals and Georgics, and all the arguments in prose to the whole translation, were given him by friends; the preface to the Georgics, in particular, by Addison. The translation of the Georgics is dedicated to the earl of Chesterfield; and that of the Æneis to the earl of Mulgrave. This latter dedication contains the author's thoughts on epic poetry, particularly that of Virgil. It is generally allowed that his translation of Virgil is excellent. Pope, speaking of Dryden's translation of some parts of Homer, says, "Had he translated the whole work, I would no more have attempted Homer after him, than Virgil; his version of whom, notwithstanding some human errors, is the most noble and

spirited translation I know in any language." In the same year he published his celebrated ode of "Alexander's Feast," which is commonly said to have been finished in one night; but, according to Mr. Malone, occupied him for some weeks.

In 1699 he entered into a contract with Tonson, the bookseller, to supply him with 10,000 verses, which produced in 1700 his "Fables, ancient and modern;" translated into verse from Homer, Ovid, Boccace, and Chaucer. He tells us in the preface to this his last work, that "he thinks himself as vigorous as ever in the faculties of his soul, excepting only his memory, which," he says, "is not impaired to any great degree;" and he was then sixty-eight years of age. For this labour he was to get only 300*l.* out of which 250 guineas were paid down, and he was to receive the remainder on the appearance of a second edition, which did not happen till thirteen years after his death. Besides the original pieces and translations hitherto mentioned, he wrote many other things, which have been several times published in the "Six volumes of Miscellanies" under his name, and in other collections. They consist of translations from the Greek and Latin poets; epistles to several persons; prologues and epilogues to various plays; elegies, epitaphs, and songs. In 1743 came out in two volumes 12mo, a new collection of our author's poetical works, under the title of "Original Poems and Translations, by John Dryden, esq. now first collected and published together;" that is, collected from the "Six volumes of Miscellanies" just mentioned. The editor observes, in his preface, that "it was but justice to the productions of so excellent a poet, to set them free at last from so disadvantageous, if not unnatural, an union; an union, which, like the cruelty of Mezentius in Virgil, was no less than a junction of living and dead bodies together."—"It is now high time," says he, "that the partnership should be dissolved, and Mr. Dryden left to stand upon his own bottom. His credit as a poet is out of all danger, though the withdrawing his stock may probably expose many of of his copartners to the hazard of a poetical bankruptcy." There is a collection of our author's original poems and translations, published in a thin folio, 1701; but, as it does not contain much above half the pieces, so it does not at all answer the design of this collection; which, with his plays, fables, and translations of Virgil, Juvenal,

and Persius, was intended to complete his works in twelves. As to his performances in prose, besides essays and prefaces, some of which have been mentioned, he wrote the lives of Plutarch and Lucian, prefixed to the translations of those authors by several hands; "The Life of Polybius," before the translation of that historian by sir Henry Sheer; and the preface to the "Dialogue concerning Women," by William Walsh, esq.

He had for some years been harassed by the gravel and the gout; and in December, 1699, was afflicted with an erysipelas in one of his legs. Having recovered, however, from that disorder, he was sufficiently free from any complaint to apply again to his studies; but he was confined to his house by the gout during the greater part of March and April; and near the end of that month, in consequence of neglecting an inflammation in one of his feet, a mortification ensued, of which he died, after a very short illness, at three o'clock on Wednesday morning, May the 1st, 1700.

His leg having become mortified, his surgeon recommended an amputation of the limb, with a view to stop the further progress of the disorder; but he would not undergo the operation, saying, that as by the course of nature he had not many years to live, he would not attempt to prolong an uncomfortable existence by a painful and uncertain experiment, but patiently submit to death. This account, which was given by a contemporary writer, not long afterwards, is strongly corroborated by the unquestionable testimony of Mrs. Elizabeth Creed, his kinswoman; who informs us, that he received the notice of his approaching dissolution with perfect resignation and submission to the Divine Will; and that in his last illness he took the most tender and affectionate farewell of his afflicted friends, "of which sorrowful number she herself was one." Twenty-two years afterwards this very respectable lady, who was then in her eightieth year, erected a monument at Tichmarsh, in honour of our poet and his parents, on which these circumstances so much to his honour are recorded. (See CREED, vol. X.)

Dr. Johnson conceived, that no description of Dryden's person had been transmitted to us; but, on the contrary, there are few English poets, of whose external appearance more particulars have been recorded. We have not indeed any original whole-length portrait of him, such as

that very curious delineation of Pope, with which we have been lately gratified, whence a more perfect notion of that poet's external appearance may be obtained than from all the friendly drawings of Richardson; yet from various descriptions of Dryden's person that have come down to us, a very adequate idea of it may be formed. He was certainly a short, fat, florid man, "corpore quadrato," as lord Hailes some years ago observed to Mr. Malone, "a description which Æneas Sylvius applied to James the First of Scotland." The same gentleman remarked, that that at one time he wore his hair in large quantity, and that it inclined to gray, even before his misfortunes; a circumstance which, he said, he had learned from a portrait of Dryden, painted by Kneller, formerly in the possession of the late Mr. James West. But perhaps his lordship here is not quite accurate. By "before his misfortunes" was meant before the Revolution; but the portrait in question was probably painted at a later period. From other documents, however, it appears that he became gray before he was deprived of the laurel. In Riley's portrait, painted in 1683, he wears a very large wig: so also in that by Closterman, done at a late period. By Tom Brown he is always called "little Bayes," and by Rochester, when he quarrelled with, and wished to depreciate him, he was nick-named "poet Squab." The earliest portrait of Dryden hitherto discovered is that in the picture gallery, Oxford, but the painter is not known. It is engraved in Mr. Malone's Life.

He married the lady Elizabeth Howard, daughter of the earl of Berkshire, who died in June or July 1714, after having been for some years insane. By her he had three sons, Charles, John, and Erasmus-Henry, of all whom we shall take some notice hereafter. There are some circumstances, relating to Dryden's funeral, recorded in Wilson's memoirs of the life of Mr. Congreve, which have been generally credited. It is said that the day after his death, Sprat, bishop of Rochester and dean of Westminster, sent word to lady Elizabeth Howard, his widow, that he would make a present of the ground, and all the other abbey fees. Lord Halifax likewise sent to lady Elizabeth, and to Mr. Charles Dryden her son, offering to defray the expences of our poet's funeral, and afterwards to bestow 500*l.* on a monument in the abbey; which generous offer from both was accepted. Accordingly, on the Sunday

following, the company being assembled, the corpse was put into a velvet hearse, attended by 18 mourning coaches. When they were just ready to move, lord Jefferies, son of the chancellor Jefferies, with some of his rakish companions, coming by, asked whose funeral it was; and, being told it was Mr. Dryden's, he protested, that he should not be buried in that private manner; that he would himself, with lady Elizabeth's leave, have the honour of his interment, and would bestow 1000*l.* on a monument in the abbey for him. This put a stop to the procession; and Jefferies, with several of the gentlemen who had alighted from the coaches, went up stairs to the lady Elizabeth, who was sick in bed. Jefferies repeated the purport of what he had said below; but lady Elizabeth absolutely refusing her consent, he fell on his knees, vowing never to rise till his request was granted. The lady, under a sudden surprise, fainted away; and lord Jefferies, pretending to have gained her consent, ordered the body to be carried to Mr. Russel's, an undertaker in Cheapside, and to be left there till further orders. In the mean time, the abbey was lighted up, the ground opened, the choir attending, and the bishop waiting some hours to no purpose for the corpse. The next day, Mr. Charles Dryden waited upon lord Halifax and the bishop, and endeavoured to excuse his mother, by relating the truth; but they would not hear of any excuse. Three days after, the undertaker, receiving no orders, waited on lord Jefferies, who turned it off in a jest, pretending, that those who paid any regard to a drunken frolic deserved no better; that he remembered nothing at all of the matter; and that they might do what they pleased with the corpse. Upon this, the undertaker waited on the lady Elizabeth, who desired a day to consider what must be done. Mr. Charles Dryden immediately wrote to lord Jefferies, who returned for answer, that he knew nothing of the matter, and would be troubled no more about it. Mr. Dryden applied again to lord Halifax and the bishop of Rochester, who absolutely refused to do any thing in the affair. In this distress, Dr. Garth sent for the corpse to the college of physicians, and proposed a funeral by subscription; which succeeding, about three weeks after Dryden's decease, Garth pronounced a Latin oration over his body, which was conveyed from the college, attended by a numerous train of coaches, to Westminster-abbey. After the funeral, Mr. Charles

Dryden sent lord Jefferies a challenge, which was not accepted; and, Mr. Dryden publicly declaring he would watch every opportunity to fight him, his lordship thought fit to leave the town upon it, and Mr. Dryden never could meet him after. Mr. Malone, however, has very clearly proved that the greater part of all this was a fiction by Mrs. Thomas. The fact is, that, on May 1, a magnificent funeral was projected by several persons of quality, and the body was in consequence conveyed to the College of Physicians, whence, after Dr. Garth had pronounced a Latin oration in his praise, it was, on the 13th of May, conveyed to Westminster-abbey, attended by above one hundred coaches.

As to Dryden's character, it has been treated in extremes, some setting it too high, others too low; for he was too deeply engaged in party, to have strict justice done him either way. As to his dramatic works, to say nothing more of the Rehearsal, we find, that the critics, his contemporaries, made very free with them; and, it must be confessed, they are not the least exceptionable of his compositions. In tragedy, it has been observed, that he seldom touches the passions, but deals rather in pompous language, poetical flights, and descriptions; and that this was his real taste, appears not only from the tragedies themselves, but from two instances mentioned by Mr. Gildon. The first is, that when a translation of Euripides was recommended to him instead of Homer, he replied, that he had no relish for that poet, who was a master of tragic simplicity: the other is, that he generally expressed a very mean, if not a contemptible, opinion of Otway, who is universally allowed to have succeeded in affecting the passions; though, in the preface to his translation of M. Fresnoy, he speaks more favourably of that poet. Gildon ascribes this taste in Dryden to his intimacy with French romances. As to comedy, he acknowledges his want of genius for it, in his defence of the "Essay on Dramatic Poetry," prefixed to his Indian Emperor: "I know," says he, "I am not fitted by nature to write comedy; I want that gaiety of humour which is required in it. My conversation is slow and dull; my humour saturnine and reserved. In short, I am none of those who endeavour to break jests in company, or to make repartees. So that those who decry my comedies, do me no injury, except it be in point of profit: reputation in them is the last

thing to which, I shall pretend." But perhaps he would have wrote better in both kinds of the drama, had not the necessity of his circumstances obliged him to conform to the popular taste; and, indeed, he insinuates as much in the epistle dedicatory to the Spanish Friar: "I remember some verses of my own Maximin and Almanzor, which cry vengeance on me for their extravagance. All I can say for those passages, which are, I hope, not many, is, that I knew they were bad enough to please, even when I writ them. But I repent of them among my sins; and if any of their fellows intrude by chance in my present writings, I draw a stroke over all those Dalilahs of the theatre, and am resolved I will settle myself no reputation by the applause of fools. It is not that I am mortified to all ambition; but I scorn as much to take it from half-witted judges, as I should to raise an estate by cheating of bubbles. Neither do I discommend the lofty style in tragedy, which is naturally pompous and magnificent; but nothing is truly sublime, that is not just and proper." He tells us, in his preface to Fresnoy, that his "Spanish Friar was given to the people; and that he never wrote any thing in the dramatic way to please himself, but his Anthony and Cleopatra."

His translations of Virgil, Juvenal, and Persius, and his Fables, were more successful, as we have observed already. But his poetical reputation is built chiefly upon his original poems, among which his Ode on Saint Cæcilia's Day is justly esteemed one of the most perfect pieces in any language. It has been set to music more than once, particularly in the winter of 1735, by Handel; and was publicly performed with the utmost applause, on the theatre in Covent-garden. Congreve, in the dedication of our author's dramatic works to the duke of Newcastle, has drawn his character to great advantage. He represented him, in regard to his moral character, in every respect not only blameless, but amiable; and, "as to his writings," says he, "no man hath written in our language so much and so various matter, and in so various manners, so well. Another thing I may say was very peculiar to him; which is, that his parts did not decline with his years, but that he was an improving writer to the last, even to near seventy years of age; improving even in fire and imagination, as well as in judgment; witness his Ode on St. Cæcilia's Day, and his Fables, his latest performances. He

was equally excellent in verse and in prose. His prose had all the clearness imaginable, together with all the nobleness of expression; all the graces and ornaments proper and peculiar to it, without deviating into the language or diction of poetry. I have heard him frequently own with pleasure, that if he had any talent for English prose, it was owing to his having often read the writings of the great archbishop Tillotson. His versification and his numbers he could learn of nobody; for he first possessed those talents in perfection in our tongue. In his poems, his diction is, wherever his subject requires it, so sublimely and so truly poetical, that its essence, like that of pure gold, cannot be destroyed. What he has done in any one species or distinct kind of writing, would have been sufficient to have acquired him a great name. If he had written nothing but his prefaces, or nothing but his songs or his prologues, each of them would have entitled him to the preference and distinction of excelling in his kind." It may be proper to observe, that Congreve, in drawing this character of Dryden, discharged an obligation laid on him by our poet, in these lines:

> "Be kind to my remains: and, O! defend,
> Against your judgment, your departed friend;
> Let not th' insulting foe my fame pursue,
> But shade those laurels which descend to you."

Pope had a high opinion of Dryden. His verses upon his Ode on St. Cæcilia's Day are too well known to need transcribing. In a letter to Wycherley, he says, "It was certainly a great satisfaction to me, to see and converse with a man, whom in his writings I had so long known with pleasure; but it was a very high addition to it, to hear you at our very first meeting doing justice to your dead friend Mr. Dryden. I was not so happy as to know him: *Virgilium tantum vidi.* Had I been born early enough, I must have known and loved him; for I have been assured, not only by yourself, but by Mr. Congreve and sir William Trumball, that his personal qualities were as amiable as his poetical, notwithstanding the many libellous misrepresentations of them; against which, the former of these gentlemen has told me he will one day vindicate him." But what Congreve and Pope have said of Dryden, is rather in the way of panegyric, than an exact character of him. Others have spoken of him more moderately, and yet have probably done him no injustice.

Thus Felton observes, that "he at once gave the best rules, and broke them in spite of his own knowledge, and the Rehearsal. His prefaces are many of them admirable upon dramatic writings: he had some peculiar notions, which he maintains with great address; but his judgment in disputed points is of less weight and value, because the inconstancy of his temper did run into his thoughts, and mixed with the conduct of his writings, as well as his life." Voltaire styles him "a writer whose genius was too exuberant, and not accompanied with judgment enough; and tells us, that if he had writ only a tenth part of the works he left behind him, his character would have been conspicuous in every part; but his great fault is, his having endeavoured to be universal." Dryden has made no scruple to disparage himself, where he thought he had not excelled. Thus, in his dedication of his Aurengzebe to the earl of Mulgrave, speaking of his writing for the stage, "I never thought myself," says he, "very fit for an employment where many of my predecessors have excelled me in all kinds; and some of my contemporaries, even in my own partial judgment, have outdone me in comedy. Some little hopes I have yet remaining (and those too, considering my abilities, may be vain), that I may make the world some part of amends for many ill plays, by an heroic poem," of which, however, he did not execute any part. Upon the whole, Mr. Malone appears to have examined and delineated his character as a man, with most truth and precision; and as a poet it is impossible to refer to any thing equal to that masterly criticism given by Dr. Johnson in his life of our poet.

It is said, that he had once a design of taking orders, but was refused*; and that he solicited for the provost-

* The malignity which Dryden often expressed against the clergy is imputed by Langbaine to a repulse which he suffered when he solicited ordination; but he "denied that he ever designed to enter into the church; and such a denial," observes Dr. Johnson, "he would not have hazarded, if he could have been convicted of falsehood. Malevolence to the clergy," adds the doctor, "is seldom at a great distance from irreverence of religion, and Dryden affords no exception to this observation. His writings exhibit many passages, which, with all the allowance that can be made for characters and occasions, are such as piety would not have admitted, and such as may vitiate light and unprincipled minds. But there is no reason for supposing that he disbelieved the religion which he disobeyed. He forgot his duty rather than disowned it. His tendency to profaneness is the effect of levity, negligence, and loose conversation, with a desire of accommodating himself to the corruption of the times, by venturing to be wicked as far as he durst. When he professed himself a convert to Popery, he did not pretend to have received any new conviction of the fundamental doctrines of Christianity."

ship of Eton-college, but failed also in this. This we have upon the authority of Thomas Brown, who, in "The late Converts exposed, or the reason of Mr. Bayes's changing his religion," of which he was supposed to be the author, has the following passage in the preface: "But, prythee, why so severe always upon the priesthood, Mr. Bayes? You, I find, still continue your old humour, which we are to date from the year of Hegira, the loss of Eton, or since orders were refused you." Langbaine likewise, speaking of our author's Spanish Friar, tells us, that "ever since a certain worthy bishop refused orders to a certain poet, Mr. Dryden has declared open defiance against the whole clergy; and since the church began the war, he has thought it but justice to make reprisals on the church."

Of recent editions of his works, we may refer principally to the Prose Works, by Malone, 1800, 4 vols.: his poetical works, with notes by Warton, and edited by Mr. Todd, 1812, 4 vols. 8vo; and the whole works, by Mr. Walter Scott, 1808, 18 vols. 8vo.

Of Dryden's sons, CHARLES, the eldest, was born at Charlton, Wiltshire, and educated at Westminster-school, and King's-college, Cambridge, of which he was admitted a member in June 1683. In the following year he wrote some Latin verses addressed to lord Roscommon, which were prefixed to that nobleman's "Essay on Translated Verse:" and in 1685 contributed a Latin poem to the Cambridge Collection of Verses published on the death of Charles II. In Dryden's "Second Miscellany" published in the same year, we find another Latin poem by him, descriptive of lord Arlington's gardens. He also translated the seventh satire in his father's Juvenal. About 1692 he went to Italy, and was so well recommended to pope Innocent XII. that he was appointed chamberlain to his household. While at Rome, he wrote a poem in English, "On the happiness of a retired life," published in 1694, in his father's "Fourth Miscellany." He is supposed to have returned to England about 1698, and after the death of his father, administered to his effects, which probably did little more than pay his debts. In the following year Mr. George Granville having altered Shakspeare's "Merchant of Venice" to a drama, which he entitled "The Jew of Venice," he gave the profits of that piece to Charles Dryden; and two representations of it were performed for his benefit, a proof that his circum-

stances were far from good. A few years afterwards, unfortunately attempting to swim across the Thames, near Datchet, he was drowned, and was buried at Windsor, August 20, 1704.

JOHN DRYDEN, our author's second son, was born probably in 1667 or 1668, and educated at Westminster-school, from which he was elected to Oxford, but instead of being matriculated of Christ-church, was placed by his father, now become a Roman catholic, under the private tuition of Obadiah Walker, master of University college, a concealed papist. It is supposed that he went to Rome about the end of 1692, and obtained some office under his brother in the pope's household. Previously to his leaving England, he translated the fourteenth satire for his father's Juvenal, and while at Rome, wrote a comedy, "The Husband his own Cuckold," which was acted in London, and published with a preface by his father. He made a tour in Sicily and Malta, of which his account, after remaining many years in manuscript, was published in 1776, in an 8vo pamphlet. Soon after his return to Rome from this excursion, in 1701, he is said to have died there of a fever.

ERASMUS HENRY, Dryden's third son, was born May 2, 1669, and educated at the Charter-house, and, like his brothers, went to Rome, where he became a captain of the pope's guards. He succeeded to the title of baronet, by the death of sir John Dryden, and died on the 4th of December, 1710.[1]

DRYSDALE (JOHN, D. D.) a distinguished clergyman of the established church of Scotland, the third son of the rev. John Drysdale, minister of Kirkaldy, was born April 29, 1718, and educated there in classical learning. In 1732, he was sent to finish his studies at the university of Edinburgh; and in 1740, was licensed to preach by the presbytery of Kirkaldy, was several years assistant minister of the collegiate church in Edinburgh, and in 1748 was presented to the church of Kirkliston. After residing there for fifteen years, he was presented to lady Yester's church, by the town-council of Edinburgh. This being the first instance in which the magistrates of that city had exercised their right of presentation, which was thought

[1] Biog. Brit.—Life by Dr. Johnson; and by Malone.—To refer to notices and criticisms on Dryden, would be to refer to every thing that has been written on English poetry, of which he was so illustrious an ornament.

to reside in the parishioners, and Mr. Drysdale being suspected of favouring in his discourses the Arminian tenets, a very common objection to the modern church of Scotland, a formidable opposition was made to his institution; but the magistrates proving victorious, he obtained a settlement in lady Yester's church. The sermons he preached there, says professor Dalzel, although his mode of delivery was by no means correct, always attracted a great concourse of hearers, whom he never failed to delight and instruct by an eloquence of the most nervous and interesting kind. His natural diffidence for some prevented his appearing as a speaker in the ecclesiastical judicatories; but he was at length induced to co-operate with Dr. Robertson, in defence of what was termed the moderate party in the church of Scotland. In 1765, the university of Aberdeen, unsolicited, conferred upon him the degree of D. D. by diploma, and on the death of Dr. Jardine, he was preferred to the church of Tron, and appointed a king's chaplain, with the allowance of one-third the emoluments arising from the deanery of the chapel royal. In 1773, having obtained the character of an able and impartial divine, he was unanimously elected moderator of the general assembly of the Scottish kirk; "the greatest mark of respect," observes his biographer, "which an ecclesiastical commonwealth can bestow." In 1784 he was re-elected, by a great majority, to the same dignity. In May, 1788, he appeared at the general assembly, and the first day acted as principal clerk, but was taken ill, and died on the 16th of June following, aged seventy years. His general character was that of benevolence and inflexible integrity. His candour obtained him many friends; and even such as were of different sentiments in church affairs, and held different religious tenets, esteemed the man, and with these he kept up a friendly intercourse. "Indeed," adds the professor, "never any man more successfully illustrated what he taught by his own conduct and manners." His reputation as a preacher was very great; and on an occasional visit he made to London, Mr. Strahan, the late printer, endeavoured to persuade him to publish a volume of sermons. On his return to Scotland he began a selection for the purpose, but his modesty hindered his proceeding, and induced him, finally, to relinquish the plan. After his death, his son-in-law, the late professor Dalzel, who had the inspection of his manuscripts, made a selection of his ser-

mons, and published them in two 8vo volumes, with biographical anecdotes of his life, which were published also in the "Transactions of the Royal Society of Edinburgh."[1]

DUAREN (FRANCIS), professor of civil law at Bourges, was born at St. Brieu, a city of Bretagne, in France, 1509. He was the son of John Duaren, who exercised a place of judicature in Bretagne; in which place he succeeded his father, and performed the functions of it for some time. He read lectures on the Pandects, at Paris, in 1536; and, among other scholars, had three sons of the learned Budæus. He was sent for to Bourges in 1538, to teach civil law, three years after Alciat had retired, but quitted his place in 1548, and went to Paris, being very desirous to join the practice to the theory of the law. He accordingly attended the bar of the parliament of Paris, but conceived an unconquerable aversion to the chicanery of the court, and fortunately at this time advantageous offers were made him by the duchess of Berri, sister of Henry II. which gave him a favourable opportunity to retire from the bar, and to resume with honour the employment he had at Bourges. He returned to his professorship of civil law there, in 1551; and no professor, except Alciat, had ever so large a stipend in the university as himself, nor more reputation, being accounted the first of the French civilians who cleared the civil-law-chair from the barbarism of the glossators, in order to introduce the pure sources of the ancient jurisprudence. It was however his failing to be unwilling to share this honour with any person; and he therefore viewed with an envious eye his colleague Eguinard Baron, who blended likewise polite literature with the study of the law. This jealousy prompted him to write a book, in which he endeavoured to lessen the esteem the world had for his colleague, yet, as if ashamed of his weakness, after the death of Baron, he shewed himself one of the most zealous to immortalize his memory, and erected a monument to him at his own expence. He had other colleagues, who revived his uneasiness; and Duaren may serve as an example to prove that some of the chief miseries of human life, which we lament so much, and are so apt to charge on the nature and constitution of things, arise merely from our own ill-regulated passions.

[1] Sermons and Transactions as above, vol. III.

He died at Bourges in 1559, without having ever married. He had great learning and judgment, but so bad a memory, that he was obliged always to read his lectures from his notes. Although a protestant, he never had the courage to separate from the church of Rome. His treatise of benefices, published in 1550, rendered him suspected of heresy, and Baudouin, with whom he had a controversy, accused him of being a prevaricator and dissembler, which, however, appears to have been unjust.

A collection of his works was made in his life-time, and printed at Lyons in 1554; but after his death, another edition, more complete, was published in 1579, under the inspection of Nicholas Cisner, who had been his scholar, and was afterwards professor of civil law at Heidelberg. Whether this, or the edition afterwards printed in 1592, contains the same number of pieces, we have not an opportunity of examining. His principal works are: 1. "Commentaria in varios titulos digesti & codicis." 2. "Disputationum anniversariarum libri duo." 3. "De jure accrescendi libri duo." 4. "De ratione docendi discendique juris." 5. "De jurisdictione & imperio." 6. "Apologia adversus Eguinarium Baronem." 7. "De plagiariis." This Bayle calls "a curious treatise, but too short for so copious a subject." 8. "In consuetudines feudorum commentarius." 9. "De sacris ecclesiæ ministeriis ac beneficiis." 10. "Pro libertate ecclesiæ Gallicanæ adversus artes Romanas defensio." This piece prejudiced the court of Rome against him, and procured it a place in the Index Expurgatorius. 11. "Epistola ad Sebast. Albespinam, regis Galliæ oratorem." 12. "Epistola de Francisco Balduino." 13. "Defensio adversus Balduini sycophante maledicta."[1]

DUBOIS (CHARLES FRANCIS), a French ecclesiastic of considerable fame, was born Sept. 1664, at the chateau Dubos, near the town of Blesle, in Auvergne, descended from a family allied to many considerable personages in that province. After having studied with much reputation and rapid progress in the classics, philosophy, and divinity, he took his degrees at the college of Sorbonne, and was appointed by the bishop of Luçon, principal archdeacon, and confidential grand vicar of that see. After the death of this patron, he was elected dean, which office he filled

[1] Gen. Dict.—Moreri.—Freheri Theatrum.—Blount's Censura.

with great credit until his death, Oct. 3, 1724, which was much lamented by his friends and by the poor. His chief publications form the continuation of the "Conferences de Luçon" of which the abbe Louis had published 5 vols. 12mo, in 1685. To those Dubois added seventeen more, on baptism, confirmation, the eucharist, &c. and left materials for still farther additions. He also wrote the life of his patron, Barillon, bishop of Luçon, which was published in 1700, 12mo.[1]

DUBOS (JOHN BAPTIST), an eminent French writer and critic, secretary, and one of the forty members of the French academy, censor-royal, &c. was born at Beauvais, in December, 1670. After some elementary education at home, he came to Paris in 1686, and pursuing his studies, took his bachelor's degree in divinity in 1691. One of his uncles, a canon of the cathedral of Beauvais, being attacked by a dangerous illness, resigned his canonry to him in 1695, but on his recovery chose to revoke his resignation. The nephew appears to have felt this and other disappointments in his view of promotion so keenly, as to determine to change his profession. He accordingly left Beauvais in the last-mentioned year, returned to Paris, and soon was distinguished as a man of abilities. The same year he acquired a situation in the office for foreign affairs, and became patronized by M. de Torcy, by whose means he accompanied the French plenipotentiaries to Ryswick, in 1696, where peace was concluded. After his return to France, he was sent to Italy in 1699, although without an ostensible character, to negociate some affairs of importance in the Italian courts, which occupied him until 1702. Some time after, he went to England, as chargé d'affaires, and while the war occasioned by the contest about the crown of Spain was at its height, and had involved all Europe, he was the only minister France had at the court of St. James's, where he resided without rank or character. He then went to the Hague, and to Brussels, and at this latter place wrote the manifesto of the elector of Bavaria, which did him so much credit. In 1707 we find him at Neufchatel, and in 1710 at Gertruydenburgh, and he appears to have had a considerable hand in the treaties of peace concluded at Utrecht, Baden, and Ras-

[1] Moreri.—Dict. Hist. in Bos.

tadt. All these services were recompensed in 1705, by the priory of Veneroles, and in 1714 by a canonry of the church of Beauvais. Having been employed in other state affairs by the regent and by cardinal Dubois, he was rewarded in 1716 by a pension of 2000 livres, and in 1723 was promoted to the abbey of Notre-Dame de Ressons, near Beauvais. As it was now his intention to execute the duties of these preferments, he received in 1724 the orders of subdeacon and deacon, and was about to have taken possession of his canonry, when he was seized with a disorder at Paris, which proved fatal March 23, 1742. In 1720 he was elected into the French academy, and in 1723 was appointed their secretary.

His works, which procured him a very high reputation in France, were published in the following order: 1. "Histoire des quatre Gordiens, prouvée et illustrée par les medailles," Paris, 1695, 12mo, in which he proves, contrary to the common opinion, that there was a fourth Gordianus, the son of the younger Gordianus of Africa; but this produced two answers, in which his opinion was attacked. 2. "Animadversiones ad Nicolai Bergerii libros de publicis et militaribus imperii Romani viis," Utrecht and Leyden, 1699. 3. "Les interêts de l'Angleterre, mal entendus dans la guerre presente," Amst. 1704, of which there have been several editions, but it appears to have been better relished in France than in England; it consists of many melancholy prophecies respecting England, one of which only, the separation of the American colonies from the mother country, which he hints at, has been fulfilled. 4. "Histoire de la ligue de Cambrai, faite l'an 1508, contre la republique de Venise," Paris, 1709, 2 vols. 12mo, and reprinted in 1728. 5. "Reflections critiques sur la Poesie et la Peinture," Paris, 1719, 2 vols. 12mo, and often reprinted in 3 vols. and translated into English. This work, on which the abbé Dubos's reputation now principally rests, contains many useful remarks, in a style peculiarly agreeable, but his taste has been frequently attacked, and his enthusiasm for the arts doubted. Voltaire gave him the praise of having seen, heard, and reflected upon the fine arts, and he must be allowed to be upon some topics an elegant writer, and an ingenious reasoner; but, with regard to the subject of music, both his prejudices and his ignorance are visible. He not only determines, says Dr. Burney, that the French and Flemings

cultivated music before the Italians; but, wholly unacquainted with the compositions of other parts of Europe, asserted that there was no music equal to that of Lulli, only known and admired in France. And where, adds the doctor, will he be believed, except in that kingdom, when he says that foreigners allow his countrymen to understand time and measure better than the Italians? He never loses an opportunity of availing himself of the favourable opinions of foreigners in behalf of French music, against that of other parts of Europe. Not only Guicciardini, but Addison, Gravina, and Vossius, all equally unacquainted with the theory, practice, or history of the art, and alike deprived of candour by the support of some favourite opinion or hypothesis, are pressed into the service of his country. If when D'Alembert wrote his Eulogy, he could say that Dubos was one of those men of letters who had more merit than fame, the converse of the proposition is now nearer the truth, and yet the merit of having produced a very agreeable book may be allowed him; and a book, a great deal of which will contribute to form a just taste on those subjects with which he is really acquainted. 6. "Histoire critique de l'etablissment de la monarchie Françoise dans les Gaules," Paris, 1734, 3 vols. 4to. Profiting by some criticisms on this work from the pen of M. Hoffman, professor of history at Wittemberg, he left for publication a corrected edition, which appeared in 1743, 2 vols. 4to. Besides these, he published a translation in French prose, of part of Addison's Cato, and some discourses held in the French academy.[1]

DU BOURG (ANNE or ANNAS), one of the martyrs to the cause of the protestant religion in France, in the sixteenth century, was a native of Auvergne, son to Stephen du Bourg, comptroller general of the customs in Languedoc, and brother to Anthony du Bourg, president of the parliament of Paris, and afterwards chancellor of France. He was born in 1521, designed for the church, and ordained priest; but embracing the protestant religion, was honoured with the crown of martyrdom. He was a man of great learning, especially in the law, which he taught at Orleans with much reputation, and was appointed counsellor-clerk to the parliament of Paris in October 1557. In this high station, he declared himself the protector of

[1] Moreri.—Eulogy by D'Alembert.—Dict. Hist.—Burney's History of Music, vol. II.

the protestants, and endeavoured either to prevent or soften the punishments inflicted upon them. This alarmed some of Henry II.'s counsellors, who advised that monarch to get rid of the protestants, and told him that he should begin by punishing those judges who secretly favoured them, or others who employed their credit and recommendations to screen them from punishment. They likewise suggested that the king should make his appearance unexpectedly in the parliament which was to be assembled on the subject of the Mercurials, or Checks, a kind of board of censure against the magistrates instituted by Charles VIII. and called Mercurials from the day on which they were to be held (Wednesday). The king accordingly came to parliament in June 1559, when Du Bourg spoke with great freedom in his defence, and went so far as to attack the licentious manners of the court; on which the king ordered him to be arrested. On the 19th he was tried, and declared a heretic by the bishop of Paris, ordered to be degraded from the character of priest, and to be delivered into the hand of the secular power; but the king's death, in July, delayed the execution until December, when he was again condemned by the bishop of Paris, and the archbishop of Lyons, his appeals being rejected by the parliament. Frederick, elector Palatine, and other protestant princes of Germany, solicited his pardon, and probably might have succeeded, had it not been for the assassination, at this time, of the president Minart, whom Du Bourg had challenged on his trial; and it was not therefore difficult, however unjust, to persuade his persecutors that he had a hand in this assassination. He was accordingly hanged, and his body burnt Dec. 20, 1559; leaving behind him the character of a pious and learned man, an upright magistrate, and a steady friend. At his execution he avowed his principles with great spirit; and the popish biographers are forced to allow that the firmness and constancy shown by him and others, about the same time, tended only to "make new heretics, instead of intimidating the old."[1]

DUBRAW, or DUBRAVIUS SCALA (JOHN), bishop of Olmutz in Moravia, in the sixteenth century, was born at Piltzen in Bohemia, and died Sept. 6, 1553, with the reputation of a pious and enlightened prelate. The fune-

[1] Moreri and Dict. Hist. in Bourg.

tions of the episcopate did not prevent him from being ambassador in Silesia, afterwards in Bohemia, and president of the chamber instituted for trying the insurgents who had been concerned in the troubles of Smalkalde. Dubraw is the author of several works: the principal of which is a History of Bohemia in 33 books; executed with fidelity and accuracy. The best editions are those of 1575, with chronological tables; and that of 1688, at Francfort, augmented with the history of Bohemia by Æneas Sylvius. The first edition of 1552 is uncommonly rare, as a small number only were printed for distribution among the author's friends.[1]

DUBY (Peter Ancher Tobiesen), an eminent antiquary and medallist, was born in 1721 at Housseau, in the canton of Soleure in Switzerland, whence, at nine years of age, he was sent to Denmark, and entered soon after as a student in the university of Copenhagen. Having completed his studies in that seminary, he repaired to France, which he considered from that moment as his adopted country, and entered into a Swiss regiment, in the service of it. In his military capacity his conduct was such as to merit and receive the esteem of his superior officers. At the battle of Fontenoy, he received two musket-shots, but still remained in his station, and could not be prevailed upon to leave the field of action, until his leg and part of his thigh had been carried off by a cannon-ball. Being thus rendered unfit for service, he was obliged to take refuge in the hospital for invalids, where he first resolved to extend his knowledge by cultivating foreign languages. After an obstinate pursuit of his object, which occupied all his thoughts, and occasioned several journies among the northern nations, expressly for the purpose of acquiring proficiency in this favourite study, he arrived at such a degree of eminence, as justly to merit the office of interpreter to the royal library for the English, Dutch, German, and Flemish, as well as the Swedish, Danish, and Russian languages. He fulfilled the duties of this important station with so much probity and exactness, that the council of the admiralty appointed him to occupy the same functions in the maritime department; and, during the thirty-two years in which he filled this office, he gave repeated proofs of his integrity and disinterestedness.

[1] Baron Born's Effigies Viror. erud. Bohemiæ.—Moreri.—Clement Bibl. Curieuse.

Possessing a mind equally unclouded by ambition and the love of pleasure, he employed all his leisure hours in the study of coins and medals, in which he acquired great proficiency. He began with considering and collecting such as had been struck during sieges, and in times of necessity; a pursuit analogous to his taste, and to the profession to which his early life had been devoted. Having completed this task, he undertook to form and to publish a more complete collection of the different species of money struck by the barons of France, than any that had hitherto appeared. In this, which may be called a national work, not content with consulting all the authors who had treated on the subject, he also searched a number of different cabinets, on purpose to verify the original pieces, and to satisfy himself as to their existence and authenticity. But while occupied in drawing up an account of the coins of the first, second, and third race of the kings of France, he was snatched from his favourite avocations by the hand of death, Nov. 19, 1782, when his family were left to mourn the loss of a good husband and father, society to regret an estimable and a modest man, and the sciences to lament an able and an indefatigable investigator. In 1790, the works he had finished were published in a splendid form in 3 vols. imperial 4to, with many plates, at Paris, under the title, "The Works of the late Mr. P. A. T. Duby, &c." containing in vol. I. a general collection of pieces struck during sieges, or in times of necessity; and in vols. II. and III. a treatise on the money coined by the peers, bishops, abbots, &c. of France. The coins in these volumes are admirably executed, and the whole is a strong proof of the author's skill in antiquities and general knowledge of every branch connected with his subject.[1]

DUC, or FRONTON. See FRONTON.

DUC (NICHOLAS LE), a French ecclesiastic of the eighteenth century, was a priest of the diocese of Rouen, and vicar of St. Lawrence in that city, where his talents and religious conduct being conspicuous, notwithstanding his modesty, he was appointed to the curacy of Trouville in Caux, which he would have declined, had not the lord of that parish, and the curate of St. Lawrence, represented to him the great need there was of a diligent and well-in-

[1] Works as above.—Anal. Rev. vol. XI.

formed ecclesiastic in that situation, not only to recover the inhabitants from their extreme ignorance of religion, but to inspire the neighbouring curates with a disposition for employing their time to the advantage of their flocks. M. le Duc succeeded in these respects beyond expectation; but, after having done all the good he could in his cure, which he called his mission, left it to the great regret of his parishioners, and went to Paris, where he was obliged to accept the vicarship of St. Paul, out of respect to M. Gueret, who succeeded M. Bourret, and had drawn him to that parish. In this situation he laboured with good success during fifteen years, but being interdicted by M. de Vintimelle, 1731, on account of his opposition to some of the decrees of the church, he retired to the parish of St. Severin, and there died, May 3, 1744. An abridgment of his life appeared in 1745, at Paris, 12mo, in which the following works are attributed to him: "L'Année Ecclesiastique," 15 vols. 12mo; an "Imitation, with Reflexions, Exercises, and Prayers," 12mo; a translation of cardinal Bona's "Way to Heaven, and shortest Way to go to God," 12mo; the translation of several hymns in the Paris Breviary; and part of the translation of M. de Thou, 16 vols. 4to.[1]

DUCANGE. See FRESNE.

DUCAREL (ANDREW COLTEE), an eminent English civilian and antiquary, was born in 1713 in Normandy; whence his father, who was descended from an ancient family at Caen in that province, came to England, soon after the birth of his second son James, and resided at Greenwich. The early rudiments of instruction he probably received in his own country. In 1729, being at that time a scholar at Eton, he was three months under the care of sir Hans Sloane, on account of an accident which deprived him of the sight of one eye. In 1731, he was admitted a gentleman-commoner of St. John's college, Oxford; proceeded LL. B. June 1, 1738, and LL. D. Oct. 21, 1742; became a member of the college of Doctors Commons in November, 1743; and married, in 1749, Susanna ....., a worthy woman, who had been his servant; and who survived him till Oct. 6, 1791, when she died in an advanced age.

Though disappointed in his wishes of entering into holy

[1] L'Avocat's Dict. Hist.

orders, he became intimately connected with the church. He was elected commissary or official of the peculiar and exempt jurisdiction of the collegiate church or free chapel of St. Katharine, near the Tower of London, 1755; was appointed commissary and official of the city and diocese of Canterbury, by archbishop Herring, in December, 1758; and of the subdeanries of South Malling, Pagham, and Terring, in Sussex, by archbishop Secker, on the death of Dr. Dennis Clarke, in 1776. He was elected F. A. S. Sept. 22, 1737, and was one of the first fellows of the society nominated by the president and council on its incorporation 1755. He was also elected Aug. 29, 1760, member of the Society of Antiquaries at Cortona; on which occasion he sent them a Latin letter drawn up by his friend the late rev. Philip Morant. He was admitted F. R. S. Feb. 18, 1762; became an honorary fellow of the Society of Antiquaries of Cassel, by diploma, dated in November, 1778; and of that of Edinburgh in 1781. In 1755, he solicited the place of sub-librarian at the Museum, in the room of Mr. Empsom; but it was pre-engaged.

The doctor's first publication, though without his name, was "A Tour through Normandy, described in a letter to a friend," 1754, 4to. This tour through part of his native country was undertaken, in company with Dr. Bever, in the summer of 1752; and his account of it, considerably enlarged, was re-published under the title of "Anglo-Norman Antiquities considered, in a Tour through part of Normandy, by Dr. Ducarel, illustrated with 27 copper-plates, 1767," fol. inscribed to Dr. Lyttelton, bishop of Carlisle, then president of the Society of Antiquaries. His lordship had first remarked, 1742, the difference between the mode of architecture used by the Normans in their buildings, and that practised by the contemporary Saxons in England; and the doctor's observations, actually made on the spot ten years afterward, confirmed the rules then laid down. This ancient dependance of the English crown, with the many memorials in it by the English, was a favourite object of his contemplation. Its coinage was his next research; and he published "A series of above 200 Anglo-Gallic or Norman and Aquitaine Coins of the ancient kings of England, exhibited in sixteen copper-plates, and illustrated in twelve letters, addressed to the Society of Antiquaries of London, and several of its members; to which is added, a map of the ancient dominions of the

kings of England and France, with some adjacent countries, 1757," 4to. His portrait, engraved by Perry, from a painting by A. Soldi, 1746, was first prefixed to this work, which was the result of his acquaintance with M. de Boze, keeper of the French king's medals, and secretary of the academy of inscriptions and belles lettres. (See BOZE). In this undertaking the doctor found himself seconded by sir Charles Frederick, who engraved all the Aquitaine coins in his possession, in 36 quarto plates, but without any description or letter-press, and intended only for private use, being little known before their circulation on his decease.

Dr. Ducarel had some view to forming a series of English medals, which, by admitting such as have been struck abroad relative to the history of this kingdom, he thought could be carried beyond the conquest, provided the medals proved genuine. But when he engaged Francis Perry to engrave a series, of which the late Mr. Hollis gave the outline, he began no earlier than Henry VIII. and closed it with James I. in ten plates. Three supplemental ones were afterwards published of the same period. Mr. Hollis intended it should be more extensive, by taking in the Roman medals: he, however, assisted Perry in his own way. It was taken up by Mr. Snelling, who did not publish it in Mr. Hollis's life-time.—Mr. Snelling's being a posthumous publication, there is no letter-press to accompany his 33 plates, which reach from the conquest to 1742. It will be easily seen that the medals of the first five kings are by Dassier. Another work which the doctor patronized was the "Series of ancient Windows," engraved by Francis Perry, from the rude sketches of Aubrey in his MS collections, from a transcript made by Mr. Ames of an abstract of Aubrey's four volumes of collections, taken by Mr. Hutchins for his private use, from the larger work in the hands of Mr. Awnsham Churchill, of Henbury. In 1760 he printed, for private use, in 4to, an account of his friend Browne Willis, read at the Society of Antiquaries that year. A thick quarto volume of Dr. Willis's letters to Dr. Ducarel is in the possession of Mr. Nichols.

A question being started by the hon. Daines Barrington, concerning trees indigenous to Great Britain, in the "Philosophical Transactions," and the chesnut, elm, lime, and sycamore, box, abele, and yew, accounted non-indigenous; the doctor undertook the defence of the first of these trees,

and to prove it a native here; in which he was supported by his antiquarian friends Thorpe and Hasted, who, as Kentishmen, seem to have thought themselves more particularly interested in the dispute. His and their letters on the subject were printed in the "Philosophical Transactions," vol. LXI.; and Mr. Barrington, in the next article, gave up the controversy, and Dr. Ducarel received great congratulations on his victory. His account of the early cultivation of botany in England, and more particularly of John Tradescant, a great promoter of that science, and of his monument and garden at Lambeth, appeared originally in the "Philosophical Transactions;" whence it is copied, in the "History of Lambeth," with several improvements, communicated by the doctor to Mr. Nichols. Dr. Ducarel's letter to Gerard Meerman, grand pensioner at the Hague, on the dispute concerning Corsellis, as the first printer in England, read at the Society of Antiquaries, 1760, and translated into Latin by Dr. Musgrave, with Mr. Meerman's answer, were published in the second volume of Meerman's "Origines Typographicæ, 1765," and, with a second letter from Mr. Meerman, were given to the public by Mr. Nichols in a Supplement to his learned partner's "Two Essays on the Origin of Printing, 1776." Upon printing the new edition of bishop Gibson's "Codex," at the Clarendon press, 1761, the doctor collated the MS collections of precedents annexed to it with the originals at Lambeth, and elsewhere; in return for which, at his own desire, the delegates of the press presented him with two copies of the new edition handsomely bound. From the time of Dr. Ducarel's appointment to be keeper of the library at Lambeth, his pursuits took a different turn —to the ecclesiastical antiquities of this kingdom, and more particularly to those of the province of Canterbury, for which he was so well supplied with materials from that library. In 1761 he circulated printed proposals for publishing a general repertory of the endowments of vicarages, for the service both of vicars and their parishioners, as nothing conduces so much to ascertain their mutual rights as ancient original endowments, which are to be found in the registries of the bishop or dean and chapter of the diocese, or in the chartularies and register books of religious houses. He had proceeded so far as to set down, in alphabetical order, the name and date of every endowment in the registers of the see of Canterbury; and all such as he

could discover in the public libraries, or in printed books. He therefore next solicited the like communications from the other diocesans, or from possessors of ancient records; and subjoined a specimen of his method, and a list of the endowments already discovered. In this inquiry the assistance he received was very considerable, and it was at one time in contemplation to print an account of all these several registers, in a volume of his epistolary correspondence with some of the first characters in literature, accompanied with several valuable antiquarian tracts collected by Dr. Ducarel. The proposal for publishing the general repertory of endowments of vicarages, originally circulated, with a specimen annexed, in a single sheet, 4to, dated Dec. 3, 1761, was prefixed (with a new date, Dec. 23, 1762) to "A Repertory of the Endowments of Vicarages in the Diocese of Canterbury, 1763," 4to, printed for the benefit of the charity-school at Canterbury; of which Mr. Gough had the doctor's copy, with considerable additions in MS. by him, which were all incorporated into a second edition in 8vo, 1782; to which were added, endowments of vicarages in the diocese of Rochester. In a letter to the rev. Mr. Cole, of Milton, 1757, he says, "I hope, within this year, to have about twelve dioceses ready for the press;" and in another, to the rev. Dr. Cox Macro, 1763, he tells him he had eleven other dioceses then ready. In 1768 he appears to have entertained thoughts of going to press with these collections. In 1763 he drew up an account of the MSS. in the Norfolk library belonging to the royal society, amounting to 563, including 45 then first catalogued. On this occasion he was of a committee with lord Charles Cavendish and the late Dr. Birch. In the same year he was appointed by the lords commissioners of the Treasury, at the head of whom Mr. Grenville then was, in conjunction with sir Joseph Ayloffe, bart. and Mr. Astle, to digest and methodize the records of the state paper office at Whitehall; and afterwards those in the augmentation-office. A calendar of the records of the latter, in two volumes, folio, was purchased at his sale for the Bodleian library. In 1766, he communicated to the society of antiquaries a paper on Bezants; which bishop Lyttleton, in a letter to him, styled "curious and elaborate."

The share he took in the Rowleian discovery and controversy, of which he entertained what is now the general opinion, may be seen in the Gentleman's Magazine, vol.

LVI. pp. 361, 362, 461—464, 544—547, 580, 869; where is printed, his correspondence with Mr. Chapman, rector of Weston near Bath, bishop Percy, Mr. Barrett, the historian of Bristol, whose credulity in these matters was notorious, and Mr. Whitaker. In 1776 was printed, for private use, "A list of various editions of the Bible and parts thereof, in English, from 1526 to 1776," in a single sheet, 8vo; and an improved edition, 1778, at the expence of archbishop Cornwallis. This little tract owed its rise to a list of English Bibles copied from one compiled by Mr. Ames, from 1526 to 1757, presented by Dr. Gifford to the Lambeth library. It was completed by Dr. Ducarel from his own observations, and the later discoveries of his learned friends, Dr. Percy, bishop of Dromore, and Mr. Tutet. Mr. Nichols also, and Mr. Herbert, editor of the new edition of Ames's "Typographical Antiquities," contributed not a few articles from their own collections. The account of Dr. Stukeley and his writings prefixed to the second volume of his Itinerary, published 1776, was drawn up by Dr. Ducarel, who also prepared an epitaph for him.

The doctor gave a MS abstract of the large history of the Benedictine abbey of Bec in Normandy, drawn up by Dom John Bourget (see BOURGET), monk of that house, and F. A. S. of London, to Mr. Nichols, who printed it in 1779, 8vo, with an appendix of original deeds; and who likewise printed, in the same year, in two volumes, 8vo, "Some account of the Alien Priories, and of such lands as they are known to have possessed in England and Wales," collected by John Warburton, esq. Somerset herald, and Dr. Ducarel (who did not, however, at the time, permit his name to be mentioned); and considerably augmented by Mr. Gough and some other learned friends of the publisher; to which was prefixed, a general description of the seven Norman cathedrals, with very neat prints of them. The very useful and excellent "Collection of Royal and Noble Wills," from the conqueror to Henry VII. printed by Mr. Nichols in 1780, was given to the world in consequence of the suggestions of Dr. Ducarel; from whose stores the far greater part of the materials was purchased by the printer at a very considerable price.

Of all the honours Dr. Ducarel enjoyed, none gave him greater satisfaction than the commissariate of St. Katharine's, a place to which he has done due honour in "The

History of the Royal Hospital and Collegiate church of St. Katharine, near the Tower of London, from its foundation, in 1273, to the present time, 1782," 4to, with seventeen plates. This history was originally compiled by the doctor for the use of her present majesty, to whom a copy of it was presented in MS. a short time after her accession to the patronage of this collegiate church, the only ecclesiastical preferment in the gift of the queen-consort of England. On a thorough repair of this curious old church in 1778, an empty vault was discovered in the chancel, of a size that would hold two coffins, and no more. This spot the doctor claimed in virtue of his office; and has often pointed out to his friends, as a resting-place for his ashes and those of his lady; and the remains of both have been actually there deposited. Two additional plates to the history of St. Katharine's, representing the curious grotesque carvings under the old stalls there, were engraved a little before his death, at his particular request, and were given to the public in 1790, with a short appendix to that history, in the "Bibliotheca Topographica Britannica, No. LII." In 1783, he published, as No. XII. of Bibliotheca Topographica Britannica, "Some account of the Town, Church, and Archiepiscopal Palace of Croydon, in the county of Surrey, from its foundation to 1783," 4to, originally drawn up by him in 1754, at the request of archbishop Herring. He also drew up in the "Bibliotheca Topographica Britannica, No. XXVII," "The History and Antiquities of the Archiepiscopal Palace of Lambeth, from its foundation to the present time, 1785, 4to," which was dedicated, by permission, to archbishop Moore; and, in 1786, he contributed largely to "The History and Antiquities of the parish of Lambeth, in the county of Surrey; including biographical anecdotes of several eminent persons; compiled from original records, and other authentic sources of information." Some additions to this history were also, in 1790, printed in the same collection.

His memoirs of archbishop Hutton and his family, fairly written, were purchased at his sale, by the rev. Dr. Lort, for the Hutton family. In May 1757 he was appointed to the place of librarian at Lambeth (to which a salary of 30*l.* per annum is annexed) under archbishop Hutton; and the catalogues of that valuable collection are not a little benefited by his diligence and abilities. The catalogue begun by bishop Gibson, while librarian here, and continued by

Dr. Wilkins with the greatest minuteness, was perfected by him to his own time; a distinct catalogue made of the books of archbishop Secker, who expended above 300*l.* in arranging and improving the MS library and printed books here; and another, in three volumes folio, of the pamphlets and tracts bound up by the direction of archbishop Cornwallis; and of the library of MSS. the catalogue begun by Dr. Wilkins, 720, and continued by succeeding librarians to No. 888, he extended to No. 1147, in two volumes. In 1757, he addressed to archbishop Secker a letter concerning the first edition of archbishop Parker's valuable book, "De Antiquitate Britannicæ Ecclesiæ," now in the MS library at Lambeth, No. 959, giving an account of a great many ancient deeds, MS notes, &c. &c. contained therein. This letter is printed at large in the appendix to his "History of Lambeth Palace."

He was engaged also in arranging and indexing above 30 folio volumes of leases, papers, &c. and such was his assiduity in whatever he undertook, that, besides the fair copy of the index by him taken of all the Lambeth registers, and the general index which he made to them, he reserved for himself another, which at his sale became the property of Mr. Gough, and at the sale of the latter was bought for the British Museum. It contains in 48 volumes folio, neatly bound, an account of every instrument relative to the see, province, and diocese of Canterbury, from Pecham to Herring; and, with a great variety of other materials amassed by the doctor, may be justly styled a fund of ecclesiastical antiquities for that province in particular, and for the kingdom at large. In this laborious undertaking he was materially assisted by the industry of his friend Mr. Rowe-Mores; by Mr. Hall, his predecessor in the office of librarian; and by Mr. Pouncey, who for many years was his assistant, as clerk and deputy librarian. Dr. Ducarel had an intention of publishing his abstract of archbishop Pecham's register; and the rough draught of a Latin title, with a preface or dedication to archbishop Herring, together with a copy of the abstract, and various notes by Mr. Mores, came to Mr. Gough by purchase, at Mr. Mores's sale.

Dr. Ducarel's great researches into antiquities occasioned his assistance to be courted on many publications, particularly that of Dr. Burton's "Monasticon Eboracense." He also was a candidate for the employment of arranging Mr. Bridges's Northamptonshire papers, with the

late rev. Peter Whalley, and with the late rev. Mr. Buckler, of All-souls college. A catalogue of the MSS. was sent him; and the general sense of the committee was in favour of Mr. Buckler; but at the meeting, on the ballot, Mr. Whalley had five votes, Mr. Buckler four, and Dr. Ducarel three, out of the thirteen who attended. He had drawn up also, an account of Doctors-commons, and, as an appendix to it, complete lists of the different chancellors of the several dioceses of this kingdom, as high as the registers go, in folio, which were so nearly ready for publication, that he repeatedly promised them with that express intention to Mr. Nichols, who, at the doctor's request, caused complete indexes to be made to both. The materials for both these were among his collections in Mr. Gough's library. Another work which he intended for Mr. Nichols's press, and for which an index was in like manner made, was "Testamenta Lambethana; being a complete list of all the wills and testaments recorded in the archiepiscopal register at Lambeth, from A. D. 1312, to A. D. 1636, extracted by Dr. Ducarel, F. R. and A. SS. Lambeth librarian, &c. with a complete index, A. D. 1779."

For many years it was his custom to travel incognito in August, with his friend Samuel Gale, esq. attended only by his own coachman and Mr. Gale's footman, George Monk. Twenty miles was their usual stage on the first day, and every other day about fifteen. It was a rule not to go out of their road to see any of their acquaintance. The coachman was directed to say, "it was a job; and that he did not know their names, but that they were civil gentlemen;" and the footman, "that he was a friend of the coachman's, who gave him a cast." They usually took up their quarters at an inn, and penetrated into the country for three or four miles round. After dinner, Mr. Gale smoked his pipe, whilst Dr. Ducarel took notes, which he regularly transcribed, and which after his death were purchased by Mr. Gough. They constantly took with them Camden's Britannia, and a set of maps. In Vertue's plate of London-bridge chapel, the figure measuring is Dr. Ducarel; that standing is Mr. Samuel Gale.

Dr. Ducarel closed a life of unremitted industry and application in antiquarian pursuits, at his house at South Lambeth, May 29, 1785, after he had returned only three days from a fortnight's journey into Kent, where he

had held a visitation for himself, and three different ones for his friend archdeacon Backhouse. He was a stout, athletic man, and had a strong prepossession that he should live to a great age. He frequently said, that he had the stamina of long life; and that if he escaped any violent accident, or a stroke of the palsy, "he should take a peep into the next century." The immediate cause of the disorder which carried him off, was a sudden surprize, on receiving, whilst at Canterbury, a letter informing him that Mrs. Ducarel was at the point of death. He hastened home, took to his bed, and died in three days; and was buried in his favourite church of St. Katharine, on the north side of the altar, in a vault which (as has been already mentioned) he had many years ago selected for that purpose.

He had appointed his old and intimate friends Mr. Fountaine and Mr. Tutet, executors to his will; but both these gentlemen declining the trust, it devolved upon his nephew and heir, Gerard Gustavus Ducarel, esq. Dr. Ducarel had the happiness of enjoying the esteem of five successive primates, and lived to be the oldest officer in the palace of Lambeth. His official attendance to the duties of Doctors-commons was unremitting, and his attachment to the study of English antiquities formed his principal amusement. His collection of books and MSS. was valuable; and his indexes and catalogues so exact as to render them highly convenient to himself and the friends he was desirous to oblige. All these, with a good collection of coins and medals, he gave by his last will, to his nephew Gerard Gustavus, in the fond hopes of their being preserved as heir-looms in his family. But they were all afterwards consigned to the hammer of the auctioneer, and the greater part of the MSS. passed into the hands of Mr. Gough, many of which are now in Mr. Nichols's possession. In the latter part of life he was too much immersed in professional engagements to enter into new attachments of friendship, but with his old friends he associated on the most liberal terms. Though he never ate meat till he was fourteen, nor drank wine till he was eighteen, as he was frequently heard to declare; yet it was a maxim which he punctually observed, that "he was an old Oxonian, and therefore never knew a man till he had drunk a bottle of wine with him." His entertainments were in the true style of the old English

hospitality; and he was remarkably happy in assorting the company he not unfrequently invited to his table.[1]

DUCAS (MICHAEL), was a Greek historian, concerning the life of whom it is only known that he was employed in several negotiations. He wrote a history, which is still extant, of the Grecian empire, from the reign of the elder Andronicus, to the fall of that empire. Ducas is preferred to Chalcondylas, though he writes in a barbarous style, because he relates facts not to be found elsewhere, and was an attentive witness of what passed. His work was printed at the Louvre, in 1649, folio, under the care of Ismael Bouillaud, who accompanied it with a Latin version and learned notes. The president Cousin translated it afterwards into French, and it concludes the 8th volume of his History of Constantinople, printed at Paris, in 1672 and 1674, 4to; and reprinted in Holland, 1685, 12mo.[2]

DUCCIO (DI BONINSEGNA), was an artist who flourished in the thirteenth and fourteenth centuries, but in what school he was educated is uncertain. Sigismondo Tizio, of Castiglione, who lived at Siena from 1482 to 1528, in his histories, speaks of him as the first artist of his time, (1311), and makes him a pupil of Segna, a name as celebrated once as now obscure. The works of Duccio are from 1275, the year in which he received a commission for S. Maria Novella at Florence, to 1311, the period at which he was employed in the cathedral of Siena, to paint the principal altar-piece, a work that still exists, which marks probably an epoch of art, at which he laboured three years, and for which he was paid upward of 3000 scudi d'oro, the expence of gilding and ultramarine included. That part of it which faced the audience, represented in large figures the Madonna and various saints; that which fronted the choir, divided into many compartments, exhibited numerous compositions of gospel subjects in figures of small proportions: it cannot be denied, that with all its copiousness, the whole savours strongly of the Greek manner. Duccio is celebrated as the restorer of that inlaid kind of Mosaic, called "lavoro di commesso," which composes the floor of the dome of Siena.[3]

[1] Biog. Brit. by Mr. Nichols; reprinted with additions and corrections in his Anecdotes of Bowyer.
[2] Moreri.—Fabric. Bibl. Græc.—Saxii Onomasticon. [3] Pilkington.

DUCHAL (JAMES), a learned dissenting minister, was born in Ireland 1697. He had his early education under the direction of an uncle; his preparatory studies were greatly assisted by the well-known Mr. Abernethy; and he finished his course of study at the university of Glasgow; which, in testimony of his merit, conferred on him the degree of D.D. He resided for ten or eleven years at Cambridge, as the pastor of a small congregation there; where he enjoyed the advantage of books, and of learned conversation, which he improved with the greatest diligence. On Mr. Abernethy's removal from Antrim, he succeeded him in that place; and on the death of that gentleman, was chosen to be minister to the protestant dissenting congregation of Wood-street, Dublin, in which situation he continued to his death, which happened in 1761.

During his residence here, when he was in the decline of life, of a valetudinary habit, and had frequent avocations in the way of his profession, he composed and wrote sermons to the amount of more, it appears on the best computation, than 700. From this mass a collection was taken after his death, and published in 1764, 3 vols. 8vo. They are mostly on new and uncommon subjects; and though they cannot bear a strict critical examination, yet a vein of strong manly sense and piety runs through the whole. During his life, he published a volume of excellent discourses on the presumptive arguments in favour of the Christian religion; and many occasional tracts, both in England and Ireland.[1]

DUCHAT (JACOB LE), a French editor, distinguished among the literati of his time, was born at Metz in 1658. He was trained to the law, and followed the bar, till the reformed were driven out of France, by the revocation of the edict of Nantz. In 1701 he settled at Berlin; became a member of the academy of sciences; and died there in 1735. He was regarded as a very learned person, yet is distinguished as an editor rather than an author. His peculiar taste for the ancient French writers, led him to give new editions of the Menippean Satires, of the works of Rabelais, of the Apology for Herodotus, by Henry Stephens, &c. all accompanied with remarks of his own. He held a correspondence with Bayle, whom he furnished with many particulars for his Dictionary, and whose at-

[1] Biog. Brit.

tachment to expatiating on indelicate passages, notes, &c. he too closely copied. After his death was published a "Ducatiana," at Amsterdam, 1738, 2 vols. 12mo.[1]

DUCHE DE VANCY (JOSEPH FRANCIS), born at Paris, Oct. 29, 1668, was the son of a gentleman of the bed-chamber to the French king. His father took great pains in his education; but left him scarcely any property, and he soon had recourse to his pen as the means of gaining a subsistence. The marchioness de Maintenon, having seen some of his essays, made choice of him to furnish her pupils at St. Cyr with sacred sonnets, and recommended him so strongly to Pontchartrain, the secretary of state, that the minister, taking the poet for some considerable personage, went and made him a visit. Duché, seeing a secretary of state enter his doors, thought he was going to be sent to the Bastille; but he was soon relieved from his fright by the civilities of the minister. Duché had as much gentleness in his disposition as charms in his wit, and never indulged in any strokes of satire. Rousseau and he were the delight of the companies they frequented; but the impression made by Duché, though less striking at first, was most lasting. He was also admired for the talent of declamation, which he possessed in no common degree. The academy of inscriptions and belles lettres were pleased to admit him of their body; but he died in the prime of life, Dec. 14, 1704. Duché presented the French theatre with three tragedies, Jonathan, Absalom, and Deborah, of which the second, containing several pathetic scenes, still keeps its ground on the stage; and also wrote some ballets, tragedies, &c. for the opera. Of these last, his "Iphigenia" is his best performance; and in the opinion of his countrymen, has many of the excellencies of the Grecian tragedies. There is likewise by this author a collection of edifying stories, which used to be read at St. Cyr with no less edification than pleasure, but which has sometimes been confounded with the pious and moral stories of the abbé de Choisi. The two works are indeed written in the same design, that of disengaging youth from frivolous reading; but the collection of the poet is less known than that of the abbé; yet is not inferior to it, either in elevation of sentiment, in truth of character, or even in elegance

[1] Moreri.—Dict. Hist.—Bibl. Germanique, vol. XXXIV.—Niceron, vol. XXXIX.

of style. His hymns and his sacred canticles were also sung at St. Cyr.[1]

DU CHESNE. See CHESNE.

DUCK (ARTHUR), an English civilian, was born at Heavy-Tree, near Exeter in Devonshire, 1580, of a considerable family, and was the younger brother of Nicholas Duck, recorder of Exeter. At the age of fifteen he was entered of Exeter college, Oxford, took his degree of B. A. and became a fellow-commoner in 1599. From thence he removed to Hart-hall, took his master's degree, and afterwards was elected fellow of All-souls; but his genius leading him to the study of the civil law, he took his degree of doctor in that faculty. He travelled into France, Italy, and Germany; and, after his return, was made chancellor of the diocese of Bath and Wells. He was afterwards made chancellor of London, and at length master of the requests: but the confusions, which were then beginning, probably hindered him from rising higher. In 1640 he was elected burgess for Minehead in Somersetshire, and soon after siding with king Charles in the time of the rebellion, became a great sufferer in the fortunes of his family, being stripped by the usurpers of 2000*l*. In 1648 he was sent for by his majesty to Newport in the Isle of Wight, to assist in his treaty with the commissioners from the parliament; but, that treaty not succeeding, he retired to his habitation at Chiswick near London, where he died in May 1649, but in Smith's obituary he is said to have died in December preceding. He was an excellent civilian, a man of piety, a tolerable poet, especially in his younger days, and very well versed in history, ecclesiastical as well as civil. His only defect was a harshness of voice in pleading. He left behind him, "Vita Henrici Chichele," &c. Oxon. 1617, 4to, added to Bates's Lives, and translated into English, 1699, and "De usu & authoritate Juris Civilis Romanorum in dominiis principum Christianorum:" a very useful and entertaining work, which has been printed several times at home and abroad, and is added to De Ferriere's "History of Civil Law," 1724, 8vo. He was greatly assisted in this work by the learned Dr. Gerard Langbaine.[2]

[1] Moreri.—Dict. Hist.

[2] Prince's Worthies of Devon.—Ath. Ox. vol. II.—Fortescue de Laudibus Legum Angliæ, 1737, folio.—Lloyd's Memoirs, p. 592.—Peck's Desiderata, vol. II.—Clarke in his Lives bound up with his Martyrology, has a life of Dr.

DUCK (STEPHEN), a very extraordinary person, who from a thresher became a poet, and was afterwards advanced to the cure of a parish, was born about the beginning of the last century, and had originally no other teaching than what enabled him to read and write English: and, as arithmetic is generally joined with this degree of learning, he had a little share of that too. About his fourteenth year he was taken from school, and was afterwards successively engaged in the several lowest employments of a country life, which lasted so long, that he had almost forgot all the arithmetic he had learned at school. However, he read sometimes, and thought oftener: he had a certain longing after knowledge; and, when he reflected within himself on his want of education, he began to be particularly uneasy, that he should have forgot any thing of what he had learned, even at his little school. He thought of this so often, that, at last, he resolved to try his own strength; and, if possible, to recover his arithmetic again.

He was then about 24 years of age; was married, and at service: he had little time to spare: he had no books, and no money to get any; but used to work more than other day-labourers, by which means he got some little matter added to his pay. This overplus was at his own disposal; and with this he bought first a book of vulgar arithmetic, then one of decimal, and a third of measuring land; of all which, by degrees, he made himself a tolerable master, in those hours he could steal from sleep after the labours of the day. He had, it seems, one dear friend, who joined with him in this literary pursuit; and with whom he used to talk and read, when they could steal a little time for it. This friend had been in a service at London for two or three years, and had an inclination to books, as well as Stephen Duck. He had purchased some, and brought them down with him into the country; and Stephen had always the use of his little library, which in time was increased to two or three dozen of books. "Perhaps," says his historian, Mr. Spence, "you would be willing to know, what books their little library consisted of. I need not mention those of arithmetic again, nor his Bible. Milton, the Spectators, and Seneca, were his first favourites; Telemachus, with another piece by the same

Duck's wife, principally taken from Dr. Gouge's Funeral Sermon for her.—She died in 1646, and appears to have amply deserved the praises bestowed on her.

hand, and Addison's Defence of Christianity, his next. They had an English dictionary, and a sort of English grammar, an Ovid of long standing with them, and a Bysshe's Art of Poetry of later acquisition. Seneca's Morals made the name of L'Estrange dear to them; and, as I imagine, might occasion their getting his Josephus in folio, which was the largest purchase in their whole collection. They had one volume of Shakspeare, with seven of his plays in it. Besides these, Stephen had read three or four other plays; some of Epictetus, Waller, Dryden's Virgil, Prior, Hudibras, Tom Browne, and the London Spy."

With these helps Stephen grew something of a poet, and something of a philosopher. He had from his infancy a cast in his mind towards poetry, as appeared from several little circumstances; but what gave him a higher taste of it than he had been used to, was Milton's Paradise Lost. This he read over twice or thrice with a dictionary before he could understand the language of it thoroughly; and this, with a sort of English grammar he had, is said to have been of the greatest use to him. It was his friend that helped him to the Spectators; which, as he himself owned, improved his understanding more than any thing. The pieces of poetry scattered in those papers helped on his natural bent that way; and made him willing to try whether he could not do something like them. He sometimes turned his own thoughts into verse, while he was at work; and at last began to venture those thoughts a little upon paper. The thing took air; and Stephen, who had before the name of a scholar among the country people, was said now to be able to write verses too. This was mentioned accidentally, about 1729, before a gentleman of Oxford, who sent for Stephen; and, after some talk with him, desired him to write him a letter in verse. He did so; and that letter is the epistle which stands the last in his poems, though the first whole copy of verses that ever he wrote.

By these attempts, one after another, he became known to the clergymen in the neighbourhood; who, upon examining him, found that he had a great deal of merit, made him some presents, and encouraged him to go on. At length some of his essays falling into the hands of a lady of quality who attended on queen Caroline, he became known to her majesty, who took him under her protection, and settled on him a yearly pension, supposed to be of 30*l.*; it

was such a one at least as was sufficient to maintain him independently of labour. This Duck very gratefully acknowledges in the dedication of his poems to the queen: "Your majesty," says he, "has indeed the same right to them, as you have to the fruits of a tree, which you have transplanted out of a barren soil into a fertile and beautiful garden. It was your generosity which brought me out of obscurity, and still condescends to protect me; like the Supreme Being, who continually supports the meanest creature which his goodness has produced." Swift, who might, one would think, easily have overlooked such an object as Duck, but whose spleen prompted him to be satirical on any occasion or none, was so piqued at this generosity in the queen, while we suppose he thought himself and his own friends neglected, that he wrote the following quibbling epigram, as he calls it, "on Stephen Duck, the thresher and favourite poet:"

> The thresher Duck could o'er the queen prevail;
> The proverb says, "No fence against a flail."
> From threshing corn he turns to thresh his brains,
> For which her majesty allows him grains.
> Though 'tis confess'd, that those who ever saw
> His poems, think them all not worth a straw.
> Thrice happy Duck, employed in threshing stubble!
> Thy toil is lessened, and thy profits double.

In 1733 the queen made him one of the yeomen of the guards, from which situation, by a singular, and, we think, absurd transition, he was admitted into orders, and preferred to the living of Byfleet in Surrey. The only qualification for this office which his biographers mention, is a small knowledge of Latin, not enough surely to justify such an abuse of church patronage. Before this he was appointed keeper of the queen's select library at Richmond, called Merlin's Cave, where he had apartments, which were continued to his daughter after his decease. Here and at Byfleet he continued for many years to make poems and sermons, and was much followed by the people as a preacher; till, falling at length into a low-spirited melancholy way, he flung himself into the Thames from a bridge near Reading, or, as some say, into a trout stream, which is near Reading, and was drowned. This unhappy accident, for he was perfectly lunatic, befell him some time in March or April, 1756. In the preface to his poems he makes his acknowledgments to some gentlemen

who "first took notice of him in the midst of poverty and labour." What those gentlemen did was highly generous and praise-worthy, and it was but gratitude in Stephen to acknowledge it; yet it is more than probable, that if he had been suffered to pass the remainder of his life, after he had spent so much of it, in poverty and labour, he had lived and died more happily. It was thought that his melancholy proceeded from a notion that he had not been sufficiently provided for, and if so, his injudicious patrons must have flattered him into a very false estimate of his merit. Warton says that Spence, who wrote Duck's life and published his poems, was the means of his obtaining the living of Byfleet; and such was the taste of the courtiers of queen Caroline, that they actually wished to set up this poor versifier as a rival to Pope. But although, to use Warburton's sarcastic language, "queen Caroline, who moderated, as a sovereign, between the two great philosophers, Clarke and Leibnitz, in the most sublime points in metaphysics and natural philosophy, chose this man for her favourite poet," it was beneath such a man as Spence to persuade poor Duck that he merited the higher rewards of genius. Few men, if we may judge from his works, had ever less pretensions.[1]

DUCLOS (CHARLES DINEAU), born at Dinant in Bretagne, about the close of 1705, the son of a hatter, received a distinguished education at Paris. His taste for literature obtained him admission to the most celebrated academies of the metropolis, of the provinces, and of foreign countries. Being chosen to succeed Mirabaud, as perpetual secretary of the French academy, he filled that post as a man who was fond of literature, and had the talent of procuring it respect. Though domesticated at Paris, he was appointed in 1744 mayor of Dinant; and in 1755 had a patent of nobility granted him by the king, in reward for the zeal which the states of Bretagne had shewn for the service of the country. That province having received orders to point out such subjects as were most deserving of the favours of the monarch, Duclos was unanimously named by the tiers-état. He died at Paris, March 26, 1772, with the title of historiographer of France. His conversation was at once agreeable, instructive and lively. He reflected deeply, and expressed his thoughts with

[1] Spence's Life prefixed to his poems.—Biog. Brit.—&c.

energy, and illustrated them by well selected anecdotes. Lively and impetuous by nature, he was frequently the severe censor of pretensions that had no foundation. But age, experience, intercourse with society, a great fund of good sense, at length taught him to restrict to mankind in general those hard truths which never fail to displease individuals. His austere probity, from whence proceeded that bluntness for which he was blamed in company, his beneficence, and his other virtues, gave him a right to the public esteem. "Few persons," says M. le prince de Beauvau, "better knew the duties and the value of friendship. He would boldly serve his friends and neglected merit: on such occasions he displayed an art which excited no distrust, and which would not have been expected in a man who his whole life long chose rather to shew the truth with force, than to insinuate it with address." At first he was of the party which went under the name of the philosophers; but the excesses of its leader, and of some of his subalterns, rendered him somewhat more circumspect. Both in his conversation and in his writings he censured those presumptuous writers, who, under pretence of attacking superstition, undermine the foundations of morality, and weaken the bands of society. Once, speaking on this subject, "these enthusiastic philosophers," said he, "will proceed such lengths, as at last to make me devout." Besides, he was too fond of his own peace and happiness to follow them in their extravagancies, and placed no great value on their friendship or good will. "Duclos est à la fois droit et adroit," said one of his philosophical friends, and it was in consequence of this prudence, that he never would publish any thing of what he wrote as historiographer of France. "Whenever I have been importuned," said he, "to bring out some of my writings on the present reign, I have uniformly answered, that I was resolved neither to ruin myself by speaking truth, nor debase myself by flattery. However, I do not the less discharge my duty. If I cannot speak to my contemporaries, I will shew the rising generation what their fathers were." Indeed, we are told that he did compose the history of the reign of Lewis XV. and that after his death it was lodged in the hands of the minister. The preface to this work may be seen in the first vol. of the "Piéces intéressantes" of M. de la Place. Duclos's works consist of some romances, which have been much admired in France: 1. "The Confessions

of count ***." 2. "The baroness de Luz." 3. "Memoirs concerning the Manners of the eighteenth Century;" each in 1 vol. 12mo. 4. "Acajou;" in 4to and 12mo, with plates. In the Confessions he has given animation and action to what appeared rather dry and desultory in his "Considerations on the Manners." Excepting two or three imaginary characters, more fantastical than real, the remainder seems to be the work of a master. The situations, indeed, are not so well unfolded as they might have been; the author has neglected the gradations, the shades; and the romance is not sufficiently dramatical. But the interesting story of madame de Selve proves that M. Duclos knew how to finish as well as to sketch. His other romances are inferior to the "Confessions." The memoirs relating to the manners of the eighteenth century abound in just observations on a variety of subjects. Acajou is no more than a tale, rather of the grotesque species, but well written. 5. "The History of Lewis XI." 1745, 3 vols. 12mo; and the authorities, an additional volume, 1746, contain curious matter. The style is concise and elegant, but too abrupt and too epigrammatical. Taking Tacitus for his model, whom, by the way, he approaches at a very humble distance, he has been less solicitous about the exact and circumstantial particularization of facts, than their aggregate compass, and their influence on the manners, laws, customs, and revolutions of the state. Though his diction has been criticised, it must be confessed that his lively and accurate narration, perhaps at the same time rather dry, is yet more supportable than that ridiculous pomp of words which almost all the French authors have employed in a department where declamation and exaggeration are the greatest defects. 6. "Considerations on the Manners of the present Century," 12mo; a book replete with just maxims, accurate definitions, ingenious discussions, novel thoughts, and well-drawn characters, although the style is sometimes obscure, and there is here and there an affectation of novelty, in which a writer of consummate taste would not have indulged; but these defects are amply compensated by a zeal for truth, honour, probity, beneficence, and all the moral and social virtues. Lewis XV. said of this book, "It is the work of a worthy man." 7. "Remarks on the general Grammar of Port-Royal." In these he shews himself a philosophical grammarian. 7. "Voyage en Italie," 1791, 8vo. This trip he

took in 1767 and 1768.[1] 8. "Memoirs secrets sur les regnes de Louis XIV et Louis XV. 1791," 2 vols. 8vo, in which are many curious anecdotes and bold facts. He wrote also several dissertations in the Memoirs of the academy of belles-lettres, which contain much erudition, qualified by the charms of wit, and ornamented by a diction clear, easy, correct, and always adapted to the subject. Duclos had a greater share than any other in the edition of 1762 of the Dictionary of the French Academy; in which his usual accuracy and judgment are everywhere apparent; and he had begun a continuation of the history of that society. His whole works were collected for the first time, and printed at Paris in 1806, 10 vols. 8vo, with a life by M. Auger, and many pieces left by him in manuscript. This edition appears to have revived his fame in France, and made him be enrolled among her standard authors.[1]

DUDITH (ANDREW), an eminent prelate, was born Feb. 6, 1533, at Buda, and educated by his uncle, who was bishop of Vaccia, or Veitzen, and out of respect to him he took the name of SHARDELLET. In 1560 the emperor Ferdinand II. admitted Dudith into his council, and appointed him bishop of Tina. He was sent soon after to the council of Trent, in the name of the emperor, and all the Hungarian clergy; and there made a very eloquent speech, April 9, 1568, which was heard with great pleasure. But this was not the case with another speech which he delivered in that place on July 6; for, though he shewed great zeal for the pope, and exclaimed strongly against Luther, yet he expressed himself so freely, both there and in his common conversation, on the necessity of episcopal residence, and in favour of marriage among the clergy, and administering the cup in the sacrament, that the legates, apprehensive of his drawing many prelates to his opinion, wrote to the pope, informing him, that Dudith was a dangerous man, and that it was necessary he should leave Trent. Upon this the pope solicited the emperor to recall him, which he accordingly did: but Ferdinand, far from blaming his conduct, rewarded it with the bishopric of Chonat, and soon after gave him that of five churches. This prince dying 1564, Dudith was sent by Maximilian II. into Poland, whither he had been sent before by Fer-

[1] Dict. Hist.

dinand, and privately married Reyna Strazzi, maid of honour to the queen, resigning his bishopric. Rome cited him, excommunicated him, and even condemned him to the flames as an heretic, yet he despised her threats, and remained in security. After the death of his first wife, by whom he had three children, he married in 1579, a lady descended from an illustrious Polish family, widow of count John Zarnow, and sister of the famous Sborowits, by whom also he had children. Dudith, at length, openly professed the reformed religion, and even became a Socinian, according to most authors, particularly of the modern school, who seem proud of their convert; but the fact is denied by the writer of his life, who, on the contrary, asserts, he disputed strongly against Socinus. He then settled at Breslaw in Silesia, where he died February 23, 1589, aged 56. Dudith, according to the representations both of his friends and enemies, was a handsome well-made man, of a peaceable disposition; civil, affable, regular in his conduct, very charitable to the poor, and benevolent towards all mankind. He had a taste for the classics, and so great a veneration for Cicero, that he wrote all that orator's works, three times over, with his own hand. He likewise understood several languages, and was well acquainted with history, philosophy, mathematics, physic, law, and divinity. He left a great number of works: the principal are, "Dissertationes de Cometis," Utrecht, 1665, 4to; two discourses, delivered at the council of Trent; an apology for the emperor Maximilian II. &c. published with other tracts, and his Life by Reuter, 1610, 4to. He published also, the Life of cardinal Pole, translated from the Italian of Beccatelli. Several of Dudith's letters and poems occur in the collections.[1]

DUDLEY (EDMUND), a celebrated lawyer and statesman, in the reign of Henry VII. was born in 1462. Some have said, that he was the son of a mechanic: but this notion probably took its rise from prejudices conceived against him for his mal-administrations in power; for he was of the ancient family of the Dudleys, and his father was sir John Dudley, second son of John Dudley, baron of Dudley, and knight of the garter. About the age of sixteen he was sent to Oxford, where he spent some time;

[1] Moreri. — Freheri Theatrum. — Niceron, vol. XVII. — Dupin. — Jortin's Erasmus.

and afterwards removed to Gray's-inn in London, in order to prosecute the study of the law. This he did with great diligence, and came at length to be considered as so able a person in his profession, as to induce Henry VII. to take him very early into his service. It is said that for his singular prudence and fidelity he was sworn of the king's privy-council in his 23d year, which some think too early a period: it is, however, asserted by Polydore Vergil, who was then in England. In 1492 we find him one of those great men in the king's army near Bologne, who were chiefly instrumental in making a peace with France; and that two years after he obtained the wardship and marriage of Elizabeth, daughter of Edward Grey, viscount L'Isle, sister and coheiress of John viscount L'Isle, her brother. In 1499 he was one of those who signed the ratification of the peace just mentioned, by the authority of parliament; which shows that he was, if not in great credit with his country, at least in high favour with his prince, whom he particularly served in helping to fill his coffers, under the colour of law, though with very little regard to equity and justice. All our general histories have handled this matter so in the gross, that it is very difficult to learn from them wherein the crimes of Empson and Dudley consisted: but Bacon, who understood it well, relates every circumstance freely and fully in the following manner: "As kings do more easily find instruments for their will and humour, than for their service and honour, he had gotten for his purpose, or beyond his purpose, two instruments, Empson and Dudley, bold men, and careless of fame, and that took toll for their master's grist. Dudley was of a good family, eloquent, and one that could put hateful business into good language; but Empson, that was the son of a sieve-maker, triumphed always in the deed done, putting off all other respects whatsoever. These two persons, being lawyers in science, and privy-counsellors in authority, turned law and justice into wormwood and rapine. For, first, their manner was to cause divers subjects to be indicted for sundry crimes, and so far forth to proceed in form of law; but, when the bills were found, then presently to commit them: and, nevertheless, not to produce them in any reasonable time to their answer, but to suffer them to languish long in prison, and, by sundry artificial devices and terrors, to extort from them great fines and ransoms, which they termed compositions and mitigations.

Neither did they, towards the end, observe so much as the half face of justice in proceeding by indictment, but sent forth their precepts to attach men, and convent them before themselves and some others, at their private houses, in a court of commission; and there used to shuffle up a summary proceeding by examination, without trial of jury, assuming to themselves there, to deal both in pleas of the crown and controversies civil. Then did they also use to enthral and charge the subjects' lands with tenures in capite, by finding false offices, and thereby to work upon them by wardships, liveries, premier seisins, and alienations, being the fruits of those tenures, refusing, upon divers pretexts and delays, to admit men to traverse those false offices according to the law. Nay, the king's wards, after they had accomplished their full age, could not be suffered to have livery of their lands, without paying excessive fines, far exceeding all reasonable rates. They did also vex men with informations of intrusion, upon scarce colourable titles. When men were outlawed in personal actions, they would not permit them to purchase their charters of pardon, except they paid great and intolerable sums, standing upon the strict point of law, which, upon outlawries, giveth forfeiture of goods: nay, contrary to all law and colour, they maintained the king ought to have the half of men's lands and rents, during the space of full two years, for a pain, in case of outlawry. They would also ruffle with jurors, and enforce them to find as they would direct; and, if they did not, convent them, imprison them, and fine them."

In the parliament held in 1504, Dudley was speaker of the house of commons; and in consideration, as it may be presumed, of his great services to his master in this high station, we find that two years after he obtained a grant of the stewardship of the rape of Hastings, in the county of Sussex. This was one of the last favours he received from his master; who, at the close of his life, is said to have been so much troubled at the oppressions and extortions of these ministers, that he was desirous to make restitution to such as had been injured, and directed the same by his will. Some writers have taken occasion from hence to free that monarch from blame, throwing it all upon Empson and Dudley: but others, and Bacon among them, have very plainly proved, that they did not lead or deceive him in this affair, but only acted under him as instruments. The

king died at Richmond the 21st of April, 1509, and was scarcely in his grave, when Dudley was sent to the Tower; the clamour of the people being so great, that this step was absolutely necessary to quiet them: though Stow seems to think that both he and Empson were decoyed into the Tower, or they had not been so easily taken. At the same time, numbers of their subordinate instruments were seized, imprisoned, tried, and punished. July the same year, Dudley was arraigned, and found guilty of high treason before commissioners assembled in Guildhall. The king, taking a journey afterwards into the country, found himself so much incommoded by the general outcry of his people, that he caused Empson to be carried into Northamptonshire; where, October following, he was also tried and convicted, and then remanded back to the Tower. In the parliament of January 1510, Dudley and Empson were both attainted of high treason; but the king was unwilling to execute them; and Stow informs us, that a rumour prevailed, that queen Catharine had interposed, and procured Dudley's pardon. The clamours of the people continually increasing, being rather heightened than softened by seeing numbers of mean fellows, whom they had employed as informers and witnesses, convicted and punished, while themselves were spared, the king was at last obliged to order them for execution; and accordingly they both lost their heads upon Tower-hill, Aug. 18, 1510.

Dudley, to give some employment to his thoughts during his tedious imprisonment in the Tower, and perhaps with a view of extricating himself from his misfortunes, composed a very extraordinary piece, which he addressed to the king, entitled "The Tree of the Commonwealth, by Edmund Dudley, esq. late counsellor to king Henry VII. the same Edmund being, at the compiling thereof, prisoner in the Tower, in 1 Hen. VIII." The contents of this treatise are, in the author's own words, as follow: "The effect of this treatise," says he, "consisteth in three especial points. First, remembrance of God, and the faithful of his holy church, in the which every Christian prince had need to begin. Secondly, of some conditions and demeanors necessary in every prince, both for his honour and assurety of his continuance. Thirdly, of the Tree of the Commonwealth, which toucheth people of every degree, of the conditions and demeanors they should be of." This book never reached the king's hands, and so could

not contribute to save the head of its author; nor, though seen and perused by many, and thence made often the subject of conversation, was it ever published. Several copies of it are still extant in MS.[1]

DUDLEY (JOHN), son of the preceding, baron of Malpas, viscount L'Isle, earl of Warwick, and duke of Northumberland, was born in 1502, and afterwards became one of the most powerful subjects this kingdom ever saw. At the time his father was beheaded, he was about eight years old; and it being known that the severity exercised in that act was rather to satisfy popular clamour than justice, his friends found no great difficulty in obtaining from the parliament, that his father's attainder might be reversed, and himself restored in blood; for which purpose a special act was passed in 1511. After an education suitable to his quality, he was introduced at court in 1523, where, having a fine person, and great accomplishments, he soon became admired. He attended the king's favourite, Charles Brandon, duke of Suffolk, in his expedition to France; and distinguished himself so much by his gallant behaviour, that he obtained the honour of knighthood. He attached himself to cardinal Wolsey, whom he accompanied in his embassy to France; and he was also in great confidence with the next prime minister, lord Cromwell. The fall of these eminent statesmen one after another, did not at all affect the favour or fortune of sir John Dudley, who had great dexterity in preserving their good graces, without embarking too far in their designs; preserving always a proper regard for the sentiments of his sovereign, which kept him in full credit at court, in the midst of many changes, as well of men as measures. In 1542, he was raised to the dignity of viscount L'Isle, and at the next festival of St. George, was elected knight of the garter. This was soon after followed by a much higher instance both of kindness and trust; for the king, considering his uncommon abilities and courage, and the occasion he had then for them, made him lord high admiral of England for life; and in this important post he did many singular services. He owed all his honours and fortune to Henry VIII. and received from him, towards the close of his reign, very large grants of church lands, which, however, created him many enemies. He was also named by king Henry in his

[1] Biog. Brit.

will, to be one of his sixteen executors; and received from him a legacy of 500*l.* which was the highest he bestowed on any of them.

After the death of Henry, which happened January 31, 1547, the earl of Hertford, afterwards duke of Somerset, who was the young king's uncle, without having any regard to Henry's will, procured himself to be declared protector of the kingdom, and set on foot many projects. Among the first, one was to get his brother, sir Thomas Seymour, made high-admiral, in whose favour the lord viscount L'Isle was obliged to resign; but in lieu thereof, was created earl of Warwick, and made great chamberlain of England; favours which he undoubtedly did not think a recompense for the loss he sustained; and his aversion to the protector probably may be dated from this period. Afterwards troubles came on, and insurrections broke out in several parts of the kingdom. In Devonshire the insurgents were so strong that they besieged the city of Exeter; and before they could be reduced by the lord Russel, a new rebellion broke out in Norfolk, under the command of one Robert Ket, a tanner, who was very soon at the head of ten thousand men. The earl of Warwick, whose reputation was very high in military matters, was ordered to march against the latter. He defeated them, and killed about a thousand of them: but they, collecting their scattered parties, offered him battle a second time. The earl marched directly towards them; but when he was on the point of engaging, he sent them a message, that "he was sorry to see so much courage expressed in so bad a cause; but that, notwithstanding what was past, they might depend on the king's pardon, on delivering up their leaders." To which they answered, that "he was a nobleman of so much worth and generosity, that if they might have this assurance from his own mouth, they were willing to submit." The earl accordingly went among them; upon which they threw down their arms, delivered up Robert Ket, and his brother William, with the rest of their chiefs, who were hanged, and the other rebels were dispersed.

At the end of 1549, sir Thomas Seymour having been attainted and executed for practices against his brother, and the protector now in the Tower, the earl of Warwick was again made lord high admiral, with very extensive powers. He stood at this time so high in the king's favour, and had so firm a friendship with the rest of the lords of

the council, that nothing was done but by his advice and consent; to which therefore we must attribute the release of the duke of Somerset out of the Tower, and the restoring of him to some share of power and favour at court. The king was much pleased with this; and, in order to establish a real and lasting friendship between these two great men, had a marriage proposed between the earl of Warwick's eldest son, and the duke of Somerset's daughter; which at length was brought to bear, and the 3d of June, 1550, solemnized in the king's presence. In April 1551, the earl of Warwick was constituted earl marshal of England; soon after lord warden of the northern marches; and in October, advanced to the dignity of duke of Northumberland. A few days after, the conspiracy of the duke of Somerset breaking out, the duke, his duchess, and several other persons, were sent prisoners to the Tower; and the king being persuaded that he had really formed a design to murder the duke of Northumberland, resolved to leave him to the law. He was tried, condemned, and, February 22, 1552, executed; the duke of Northumberland succeeding him as chancellor of Cambridge.

This great politician had now raised himself as high as it was possible in point of dignity and power: the ascendancy he had gained over the young king was so great, that he directed him entirely at his pleasure; and he had with such dexterity wrought most of the great nobility into his interests, and had so humbled and depressed all who shewed any dislike to him, that he seemed to have every thing to hope, and little to fear. And such indeed was the case, while that king lived; but when he discerned his majesty's health to decline apace, it was very natural for him to consider how he might secure himself and his family. This appears plainly from the hurry with which the marriage was concluded with the lady Jane Grey, eldest daughter of the duke of Suffolk, and his fourth son, lord Guildford Dudley; which was celebrated in May, 1553, not above two months before the king died. He had been some time contriving that plan for the disposal of the kingdom, which he carried afterwards into execution. In the parliament held a little before the king's death, he procured a considerable supply to be granted; and, in the preamble of that act, caused to be inserted a direct censure of the duke of Somerset's administration. Then, dissolving that parliament, he applied himself to the king, and shewed him

the necessity of setting the lady Mary aside, from the danger the protestant religion would be in, if she should succeed him; in which, from the piety of that young prince, he found no great difficulty. Burnet says, he did not well understand how the king was prevailed on to pass by his sister Elizabeth, who had been always much in his favour; yet, when this was done, there was another difficulty in the way. The duchess of Suffolk was next heir, who might have sons; and therefore, to bar these in favour of lady Jane Dudley seemed to be unnatural, as well as illegal. But the duchess herself contributed, as far as in her lay, to remove this obstacle, by devolving her right upon her daughter, even if she had male issue; and this satisfied the king. The king's consent being obtained, the next point was to procure a proper instrument to be drawn by the judges; in doing which, the duke of Northumberland made use of threats as well as promises; and, when done at last, it was in such a manner as plainly shewed it to be illegal in their own opinions.

Edward died the 6th of July, 1553. It is said that the duke of Northumberland was very desirous of concealing his death for some time; but this being found impossible, he carried his daughter-in-law, the lady Jane, from Durham-house to the Tower, for the greater security, and on the 10th of July proclaimed her queen. The council also wrote to lady Mary, requiring her submission; but they were soon informed that she was retired into Norfolk, where many of the nobility and multitudes of people resorted to her. It was then resolved to send forces against her, under the command of the duke of Suffolk; but queen Jane, as she was then styled, would by no means part with her father; and the council earnestly pressed the duke of Northumberland to go in person, to which he was little inclined, as doubting their fidelity. However, on the 14th of July he went, accompanied by some others; but, as they marched through Bishopsgate with two thousand horse and six thousand foot, he could not forbear saying to lord Grey, "The people press to see us, but not one says, God speed us." His activity and courage, for which he had been so famous, seem from this time to have deserted him; for, though he advanced to St. Edmund's-bury, in Suffolk, yet, finding his troops diminish, the people little affected to him, and no supplies coming from London, though he had written to the lords in the

most pressing terms, he retired back to Cambridge. The council in the mean time having escaped from the Tower, had queen Mary proclaimed. The duke of Northumberland, having immediate advice of this, caused her to be proclaimed at Cambridge, throwing up his cap, and crying, "God save queen Mary!" but all this affected loyalty stood him in no stead; for he was soon after arrested, arraigned, tried, and condemned. August the 21st was the day fixed for his execution; when a vast concourse of people assembled upon Tower-hill, all the usual preparations being made, and the executioner ready; but, after waiting some hours, the people were ordered to depart. This delay was to afford time for his making an open show of the change of his religion; since that very day, in the presence of the mayor and aldermen of London, as well as some of the privy-council, he heard mass in the Tower. The next day he was executed, after making a very long speech to the people, of which there remains nothing but what relates to his religion; which he not only professed to be then that of the church of Rome, but to have been always so. Fox affirms that he had a promise of pardon, even if his head was upon the block, if he would recant and hear mass; and some have believed that he entertained such a hope to the last. Whatever truth there may be in this, it is allowed that he behaved with proper courage and composure.

Such was the end of this potent nobleman, who, with the title of a duke, exercised for some time a power little inferior to that of a king; of whom it may be said, that though he had many great and good qualities, yet they were much overbalanced by his vices. He had a numerous issue, eight sons and five daughters; of whom some went before him to the grave; others survived, and lived to see a great change in their fortunes. John earl of Warwick was condemned with his father, but reprieved and released out of the Tower; and, going to his brother's house at Penshurst, in Kent, died there two days after. Ambrose and Robert were both very remarkable men, of whom we shall give some account; Guildford, who married lady Jane Grey in May, 1553, lost his life, as well as his unfortunate lady, upon the scaffold, the 12th of Feb. following. (See GREY). The others, Henry and Charles, died unmarried, as did the daughters Margaret, Temperance, and Catherine; but Mary was married to sir Henry Sidney,

K. G. and another Catherine to Henry Hastings, earl of Huntingdon. The duke's widow, after being turned out of doors, and encountering many hardships, obtained some relief from the court, on which she subsisted until her death, at Chelsea, Jan. 22, 1555.[1]

DUDLEY (AMBROSE), son of John duke of Northumberland, afterwards baron L'Isle, and earl of Warwick, was born about 1530, and carefully educated in his father's family. He attended his father into Norfolk against the rebels in 1549, and, for his distinguished courage, obtained, as is probable, the honour of knighthood. He was always very high in king Edward's favour: afterwards, being concerned in the cause of lady Jane, he was attainted, received sentence of death, and remained a prisoner till Oct. the 18th, 1554; when he was discharged, and pardoned for life. In 1557, in company with both his brothers, Robert and Henry, he engaged in an expedition to the Low Countries, and joined the Spanish army that lay then before St. Quintin's. He had his share in the famous victory over the French, who came to the relief of that place; but had the misfortune to lose there his youngest brother Henry, who was a person of great hopes, and had been a singular favourite with king Edward. This matter was so represented to queen Mary, that, in consideration of their faithful services, she restored the whole family in blood; and accordingly an act passed this year for that purpose. On the accession of queen Elizabeth, he became immediately one of the most distinguished persons at her court; and was called, as in the days of her brother, lord Ambrose Dudley. He was afterwards created first baron L'Isle, and then earl of Warwick. He was advanced to several high places, and distinguished by numerous honours; and we find him in all the great and public services during this active and busy reign; but, what is greatly to his credit, never in any of the intrigues with which it was blemished: for he was a man of great sweetness of temper, and of an unexceptionable character; so that he was beloved by all parties, and hated by none. In the last years of his life he endured great pain and misery from a wound received in his leg, when he defended New Haven against the French in 1562; and this bringing him very low, he at last submitted to an amputation, of

[1] Biog. Brit.—History of England.

which he died in Feb. 1589. He was thrice married, but had no issue. He was generally called "The good earl of Warwick."

Some historians have affected much amazement at the great honours bestowed by queen Elizabeth upon this noble person and his brother Robert: but it is easy to conceive, that she always intended to raise them from the very beginning of her reign. In her youth she had conversed very intimately with them, saw them high in her brother Edward's favour, and probably had made use of their interest in those times of their prosperity. They had been also, making allowance for their distance in rank, companions in adversity under queen Mary; nor is it at all improbable that they might do the princess Elizabeth some considerable services during the latter part of that reign, when both the brothers had recovered some degree of favour.[1]

DUDLEY (ROBERT), baron of Denbigh, and earl of Leicester, son to John duke of Northumberland, and brother to Ambrose earl of Warwick, before mentioned, was born about 1532, and coming early into the service and favour of king Edward, was knighted in his youth. June 1550 he espoused Amy, daughter of sir John Robsart, at Sheen in Surrey, the king honouring their nuptials with his presence; and was immediately advanced to considerable offices at court. In the first year of Mary he fell into the same misfortunes with the rest of his family; was imprisoned, tried, and condemned; but pardoned for life, and set at liberty in October 1554. He was afterwards restored in blood, as we have observed in the former article. On the accession of Elizabeth, he was immediately entertained at court as a principal favourite: he was made master of the horse, installed knight of the garter, and sworn of the privy-council in a very short time. He obtained moreover prodigious grants, one after another, from the crown: and all things gave way to his ambition, influence, and policy. In his attendance upon the queen to Cambridge, the highest reverence was paid him: he was lodged in Trinity college, consulted in all things, requests made to the queen through him; and, on August 10, 1564, he on his knees entreated the queen to speak to the university in Latin, which she accordingly did, and was probably prepared to grant the request. At court, however, Thomas earl of Sussex shewed himself averse to his coun-

[1] Biog. Brit.—History of England.

sels, and strongly promoted the overture of a marriage between the queen and the archduke Charles of Austria; as much more worthy of such a princess than any subject of her own, let his qualities be what they would. This was resented by Dudley, who insinuated that foreign alliances were always fatal; that her sister Mary never knew an easy minute after her marriage with Philip; that her majesty ought to consider, she was herself descended of such a marriage as by those lofty notions was decried: so that she could not contemn an alliance with the nobility of England, but must at the same time reflect on her father's choice, and her mother's family. This dispute occasioned a violent rupture between the two lords, which the queen took into her hands, and composed; but without the least diminution of Dudley's ascendancy, who still continued to solicit and obtain new grants and offices for himself and his dependants, who were so numerous, and made so great a figure, that he was styled by the common people "The Heart of the Court."

To give some colour to these marks of royal indulgence, the queen proposed him as a suitor to Mary queen of Scots; promising to that princess all the advantages she could expect or desire, either for herself or her subjects, in case she consented to the match. The sincerity of this was suspected at the time, when the deepest politicians believed that, if the queen of Scotland had complied, it would have served only to countenance the preferring him to his sovereign's bed. The queen of Scots rejected the proposal in a manner that, some have thought, proved as fatal to her as it had done to his own lady, who was supposed to be sacrificed to his ambition of marrying a queen. The death of this unfortunate person happened September 8, 1560, at a very unlucky juncture for his reputation; because the world at that time conceived it might be much for his conveniency to be without a wife, this island having then two queens, young, and without husbands. The manner too of this poor lady's death, which, Camden says, was by a fall from a high place, filled the world with the rumour of a lamentable tragedy *.

* Mr. Aubrey has given a very circumstantial and curious account of this affair; and, as it is generally supposed to be true in the main, we will here insert it: "Robert Dudley, earl of Leicester, a very goodly personage, being a great favourite to queen Elizabeth, it was thought, and commonly reported, that had he been a bachelor or widower, the queen would have made him her

In Sept. 1564, the queen created him baron of Denbigh, and, the day after, earl of Leicester, with great pomp and ceremony; and, before the close of the year, he was made chancellor of Oxford, as he had been some time before high-steward of Cambridge. His great influence in the court of England was not only known at home, but abroad, which induced the French king, Charles IX. to send him the order of St. Michael, then the most honourable in France; and he was installed with great solemnity in 1565. About 1572 it is supposed that the earl married Douglas, baroness dowager of Sheffield: which, however, was managed with such privacy, that it did not come to the queen's ears, though a great deal of secret history was published, even in those days, concerning the adventures of this unfortunate lady, whom, though the earl had actually married her, and there were legal proofs of it, yet he never would own as his wife. The earl, in order to stifle this affair, proposed every thing he could think of to lady Douglas Sheffield, to make her desist from her preten-

husband. To this end, to free himself of all obstacles, he with fair flattering entreaties desires his wife to repose herself here," that is, at Cumnor in Berkshire, where this tragical affair was executed, "at his servant Anthony Forster's house, who then lived in the manor house of this place; and also prescribed to sir Richard Varney, a promoter to this design, at his coming hither, that he should first attempt to poison her, and, if that did not take effect, then by any other way whatsoever to dispatch her." The scheme of poisoning not succeeding, they resolved to destroy her by violence; and, as Aubrey relates, they effected it thus: "Sir Richard Varney, who, by the earl's order, remained with her alone on the day of her death, and Forster, who had that day forcibly sent away all her servants from her to Abingdon fair, about three miles distance from this place; these two persons, first stifling her, or else strangling her, afterwards flung her down a pair of stairs and broke her neck, using much violence upon her: yet caused it to be reported, that she fell down of herself, believing the world would have thought it a mischance, and not have suspected the villany.—As soon as she was murdered they made haste to bury her, before the coroner had given in his inquest, which the earl himself condemned, as not done advisedly; and her father, sir John Robsart, hearing, came with all speed hither, caused her corpse to be taken up, the coroner to sit upon her, and further inquiry to be made concerning this business to the full. But it was generally thought, that the earl stopped his mouth; who, to shew the great love he bore to her while alive, and what a grief the loss of so virtuous a lady was to his tender heart, caused her body to be buried in St. Mary's church in Oxford, with great pomp and solemnity. It is also remarkable," says Aubrey, "that Dr. Babington, the earl's chaplain, preaching the funeral sermon, tripped once or twice in his speech, by recommending to their memories that virtuous lady so pitifully murdered, instead of saying, so pitifully slain." Antiquities of Berkshire, vol. i. p. 149. This narrative, however, appears doubtful, because it is in fact almost closely copied from "Leicester's Commonwealth," a work which, with some truth, contains also much misrepresentation. Yet this nobleman's moral character, we fear, will not bear a very strict examination. Concerning queen Elizabeth's inclination to marry him, see a letter in lord Hardwicke's State-papers, vol. I. p. 163—169.

sions: but, finding her obstinate, and resolved not to comply with his proposals, he attempted to take her off by poison: "For it is certain," says Dugdale, "that she had some ill potions given her, so that, with the loss of her hair and nails, she hardly escaped death." It is, however, beyond all doubt, that the earl had by her a son (sir Robert Dudley, of whom we shall speak hereafter, and to whom, by the name of his BASE SON, he left the bulk of his fortune), and also a daughter.

In July 1575, as the queen was upon her progress, she made the earl a visit at his castle of Kenilworth in Warwickshire. This manor and castle had formerly belonged to the crown; but lord Leicester having obtained it from the queen, spared no expence in enlarging and adorning it: and Dugdale says, that he laid out no less than 60,000*l.* upon it. Here, due preparation being made, he entertained the queen and her court for seventeen days with a magnificence, of which, being characteristic of the times, the following account from Dugdale may be not unamusing. That historian tells us (Antiquities of Warwickshire, p. 249), that the queen at her entrance was surprised with the sight of a floating island on the large pool there, bright blazing with torches; on which were clad in silks the lady of the lake, and two nymphs waiting on her, who made a speech to the queen in metre, of the antiquity and owners of that castle, which was closed with cornets and other music. Within the base-court was erected a stately bridge, twenty feet wide, and seventy feet long, over which the queen was to pass: and on each side stood columns, with presents upon them to her majesty from the gods. Sylvanus offered a cage of wild fowl, and Pomona divers sorts of fruits; Ceres gave corn, and Bacchus wine; Neptune presented sea-fish; Mars the habiliments of war; and Phœbus all kinds of musical instruments. During her stay, variety of shows and sports were daily exhibited. In the chace, there was a savage man with satyrs; there were bear-baiting and fire-works, Italian tumblers, and a country bride-ale, running at the quintin, and morrice-dancing. And, that nothing might be wanting which those parts could afford, the Coventry men came and acted the ancient play, called Hock's Thursday, representing the destruction of the Danes in the reign of king Ethelred; which pleased the queen so much, that she gave them a brace of bucks, and five marks in money, to bear the charges of a

feast. There were, besides, on the pool, a triton riding on a mermaid eighteen feet long, as also Arion on a dolphin, with excellent music. The expences and costs of these entertainments may be guessed at by the quantity of beer then drunk, which amounted to 320 hogsheads of the ordinary sort: and, for the greater honour and grace thereof, sir Thomas Cecil, son to the treasurer Burleigh, and three more gentlemen, were then knighted; and, the next ensuing year, the earl obtained a grant of the queen for a weekly market at Kenilworth, with a fair yearly on Midsummer-day. So far Dugdale. There is also in Strype's Annals, p. 341, a long and circumstantial narrative of all that passed at this royal visit, by one who was present; which strongly illustrates the temper of the queen, and the manners of those times.

In 1576 happened the death of Walter, earl of Essex, which drew upon lord Leicester many suspicions, after his marriage with the countess of Essex took place, which, however, was not until two years after. In 1578, when the duke of Anjou pressed the match that had been proposed between himself and the queen, his agent, believing lord Leicester to be the greatest bar to the duke's pretensions, informed the queen of his marriage with lady Essex; upon which her majesty was so enraged, that, as Camden relates, she commanded him not to stir from the castle of Greenwich, and would have committed him to the Tower, if she had not been dissuaded from it by the earl of Sussex. Lord Leicester being now in the very height of power and influence, many attempts were made upon his character, in order to take him down: and in 1584 came out a most virulent book against him, commonly called "Leicester's Commonwealth," the purpose of which was to shew, that the English constitution was subverted, and a new form imperceptibly introduced, to which no name could be so properly given, as that of a "Leicestrian Commonwealth." In proof of this, the earl was represented as an atheist in point of religion, a secret traitor to the queen, an oppressor of her people, an inveterate enemy to the nobility, a complete monster with regard to ambition, cruelty, and lust; and not only so, but as having thrown all offices of trust into the hands of his creatures, and usurped all the power of the kingdom. The queen, however, did not fail to countenance and protect her favourite; and to remove as much as possible the impression this performance made

upon the vulgar, caused letters to be issued from the privy-council, in which all the facts contained therein were declared to be absolutely false, not only to the knowledge of those who signed them, but also of the queen herself. Nevertheless, this book was universally read, and the contents of it generally received for true: and the great secrecy with which it was written, printed, and published, induced a suspicion, that some very able heads were concerned either in drawing it up, or at least in furnishing the materials. It is not well known what the original title of it was, but supposed to be "A Dialogue between a scholar, a gentleman, and a lawyer;" though it was afterwards called "Leicester's Commonwealth." It has been several times reprinted, particularly in 1600, 8vo; in 1631, 8vo, the running-title being "A letter of state to a scholar of Cambridge;" in 1641, 4to, and 8vo, with the addition of "Leicester's Ghost;" and again in 1706, 8vo, under the title of "Secret Memoirs of Robert Dudley earl of Leicester," with a preface by Dr. Drake, (see DRAKE) who pretended it to be printed from an old manuscript. The design of reprinting it in 1641, was, to give a bad impression of the government of Charles I.; and the same was supposed to be the design of Dr. Drake in his publication.

In Dec. 1585, lord Leicester embarked for the protestant Low Countries, whither he arrived in quality of governor. At this time the affairs of those countries were in a perplexed situation; and the States thought that nothing could contribute so much to their recovery, as prevailing upon queen Elizabeth to send over some person of great distinction, whom they might set at the head of their concerns civil and military: which proposition, says Camden, so much flattered the ambition of this potent earl, that he willingly consented to pass the seas upon this occasion, as being well assured of most ample powers. Before his departure, the queen admonished him to have a special regard to her honour, and to attempt nothing inconsistent with the great employment to which he was advanced: yet, she was so displeased with some proceedings of his and the States, that the year after she sent over very severe letters to them, which drew explanations from the former, and deep submissions from the latter. The purport of the queen's letter was, to reprimand the States "for having conferred the absolute government of the confederate provinces upon Leicester, her subject, though she had refused

it herself;" and Leicester, for having presumed to take it upon him. He returned to England Nov. 1585; and, notwithstanding what was past, was well received by the queen. What contributed to make her majesty forget his offence in the Low Countries, was the pleasure of having him near her, at a time when she very much wanted his counsel: for now the affair of Mary queen of Scots was upon the carpet, and the point was, how to have her taken off with the least discredit to the queen. The earl according to report, which we could wish to be able to contradict, thought it best to have her poisoned; but that scheme was not found practicable, so that they were obliged to have recourse to violence. The earl set out for the Low Countries in June 1587; but, great discontents arising on all sides, he was recalled in November. Camden relates, that on his return, finding an accusation preparing against him for mal-administration there, and that he was summoned to appear before the council, he privately implored the queen's protection, and besought her "not to receive him with disgrace upon his return, whom at his first departure she had sent out with honour; nor bring down alive to the grave, whom her former goodness had raised from the dust." Which expressions of humility and sorrow wrought so far upon her, that he was admitted into her former grace and favour.

In 1588, when the nation was alarmed with the apprehensions of the Spanish armada, lord Leicester was made lieutenant-general, under the queen, of the army assembled at Tilbury. This army the queen went to review in person, and there made this short and memorable speech: "I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already for your forwardness you have deserved rewards and crowns: and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject; not doubting but, by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people." In such high favour did this noble personage stand to the last: for he died this year, Sept. 4, at his house at Cornbury in Oxfordshire, while he was upon the road to Kenilworth. His corpse

was removed to Warwick, and buried there in a magnificent manner. He is said to have inherited the parts of his father. His ambition was great, but his abilities seem to have been greater. He was a finished courtier in every respect; and managed his affairs so nicely, that his influence and power became almost incredible. He differed with archbishop Grindal, who, though much in confidence of the queen, was by him brought first into discredit with her, and then into disgrace; nay, to such a degree was this persecution carried, that the poor prelate desired to lay down his archiepiscopal dignity, and actually caused the instrument of his resignation to be drawn: but his enemies, believing he was near his end, did not press the perfecting of it, and so he died, with his mitre on his head, of a broken heart. This shews the power the earl had in the church, and how little able the first subject of the queen was to bear up against his displeasure, though conceived upon none of the justest motives *.

In his private life he affected a wonderful regularity, and carried his pretences to piety very high: though, to gratify his passions, there were no crimes, however enormous, which he would not commit. Poisoning was very common with him; and he is said to have been wonderfully skilled in it. He was very circumspect in his speeches, many of which are preserved in the Cabala, Strype's Annals, and Peck's Desiderata Curiosa; and wrote as well as any man of his time. He had a competent knowledge of the Latin tongue, and was thoroughly versed in the French and Italian. This family of Dudley, in three descents, furnished men of such capacities as are scarcely to be

* As to his power in the state, we may form an idea of that, from the observance shewn him, when he visited Buxton Wells, by the earl of Shrewsbury, one of the ancientest peers in the kingdom; and from the sense which the queen expressed of that earl's behaviour in the following letter, written with her own hand, which contains perhaps as high a testimony of favour as ever was expressed by a sovereign to a subject.

"ELIZABETH.

"Our very good cousin: being given to understand from our cousin of Leicester, how honourably he was not only lately received by you our cousin and the countess of Chatsworth, and his diet by you both discharged at Buxton's, but also presented with a very rare present; we should do him great wrong, holding him in that place of favour we do, in case we should not let you understand in how thankful sort we accept the same at both your hands, not as done unto him, but unto our ownself, reputing him as another ourself. And therefore you may assure yourself, that we, taking upon us the debt, not as his, but our own, will take care accordingly to discharge in such honourable sort, as so well-deserving creditors as ye are shall never have cause to think ye have met with an unthankful debtor, &c."

equalled in history: the grandfather, the father, and the son, were all great men; but the last the greatest and most fortunate of the three, if any man can be so reputed whom flattery itself would be ashamed to style good. Yet, notwithstanding his good fortune, he had probably shared the same fate, and come to the same untimely end with them, if death had not conveniently carried him off before his royal mistress and protectress. It has been justly remarked, that notwithstanding the elaborate article, written by Dr. Campbell in the Biographia Britannica, and the farther information that may be derived concerning Leicester from subsequent writers, there still hangs a cloud on some parts of his conduct, which is probably now for ever incapable of being removed. This is particularly the case with regard to the murders ascribed to him, which rather rest upon the grounds of strong and reasonable suspicion, than the basis of direct and positive evidence. Perhaps, likewise, too indiscriminate a credit has been given to the tract, entitled, "Leicester's Commonwealth." On the whole, however, he must stand upon record as having been a very wicked man; and it is a poor compensation for this character, to be able to say, that, upon inquiry, his abilities appear to have been of a higher nature than has commonly been apprehended.[1]

DUDLEY (SIR ROBERT, as he was called here, and as he was styled abroad earl of Warwick and duke of Northumberland) was son of Robert earl of Leicester by the lady Douglas Sheffield, and born at Sheen in Surrey, in 1573. His birth, it is said, was carefully concealed, as well to prevent the queen's knowledge of the earl's engagements with his mother, as to hide it from the countess of Essex, to whom he was then contracted, if not married; but this latter assertion is surely doubtful, as the countess of Essex was not a widow until 1576 (See DEVEREUX, WALTER.) Sir Robert, however, was considered and treated as his lawful son till the earl's marriage with the lady Essex, which was about 1578: and then he was declared to be only his natural issue by lady Douglas. Out of her hands the earl was very desirous to get him, in order to put him under the care of sir Edward Horsey, governor of the Isle of Wight; which some have imagined to have been, not with any view to the child's disadvantage, for he always

[1] Biog. Brit.—Lodge's Illustrations, vol. I, p. 308.

loved him tenderly, but with a thought of bringing him upon the stage at some proper time, as his natural son by another lady. He was not able to get him for some time: but at last effecting it, he sent him to school at Offingham in Sussex, in 1583, and four years after to Christ Church in Oxford. In 1588 his father died, and left him, after the decease of his uncle Ambrose, his castle of Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estate, which before he was of age he in a great measure enjoyed, notwithstanding the enmity borne him by the countess dowager of Leicester. He was now reckoned one of the finest gentlemen in England, in his person tall, well-shaped, having a fresh and fine complexion, but red-haired; learned beyond his age, more especially in the mathematics; and of parts equal if not superior to any of his family. Add to all this, that he was very expert in his exercises, and particularly in riding the great horse, in which he was allowed to excel any man of his time.

His genius prompting him to great exploits, and having a particular turn to navigation and discoveries, he projected a voyage into the South-seas, in hopes of acquiring the same fame thereby, as his friend the famous Thomas Cavendish of Trimley, esq. whose sister he had married: but, after much pains taken, and money spent, the government thought it not safe for him to proceed. Afterwards, however, he performed a voyage, setting out Nov. 1594, and returning May 1595; an account of which, written by himself, is published in Hackluyt's collection of voyages. At the end of Elizabeth's reign, having buried his wife, he married Alice, the daughter of sir Thomas Leigh. He then began to entertain hopes of reviving the honours of his family; and in 1605 commenced a suit, with a view of proving the legitimacy of his birth. But no sooner had the countess dowager notice of this, than she procured an information to be filed against him and some others for a conspiracy; which was such a blow to all his hopes, that, obtaining a licence to travel for three years, which was easily granted him, he quitted the kingdom: leaving behind him lady Alice Dudley his wife, and four daughters. He had not been long abroad, before he was commanded back, for assuming in foreign countries the title of earl of Warwick; but refusing to obey that summons, his estate was seized, and vested in the crown, during his natural life, upon the statute of fugitives.

The place which sir Robert Dudley chose for his retreat abroad, was Florence; where he was very kindly received by Cosmo II. great duke of Tuscany; and, in process of time, made great chamberlain to his serene highness's consort, the archduchess Magdalen of Austria, sister to the emperor Ferdinand II. with whom he was a great favourite. He discovered in that court those great abilities for which he had been so much admired in England: he contrived several methods of improving shipping, introduced new manufactures, excited the merchants to extend their foreign commerce; and, by other services of still greater importance, obtained so high a reputation, that, at the desire of the archduchess, the emperor, by letters-patent dated at Vienna March 9, 1620, created him a duke of the holy Roman empire. Upon this, he assumed his grandfather's title of Northumberland; and, ten years after, got himself enrolled by pope Urban VIII. among the Roman nobility. Under the reign of the grand duke Ferdinand II. he became still more famous, on account of that great project which he formed, of draining a vast tract of morass between Pisa and the sea: for by this he raised Leghorn, from a mean and pitiful place into a large and beautiful town; and having engaged his serene highness to declare it a free port, he, by his influence, drew many English merchants to settle and set up houses there. In consideration of his services, and for the support of his dignity, the grand duke bestowed upon him a handsome pension; which, however, went but a little way in his expences: for he affected magnificence in all things, built a noble palace for himself and his family at Florence, and much adorned the castle of Carbello, three miles from that capital, which the grand duke gave him for a country retreat, and where he died Sept. 1639.

Sir Robert Dudley was not only admired by princes, but also by the learned; among whom he held a very high rank, as well on account of his skill in philosophy, chemistry, and physic, as his perfect acquaintance with all the branches of the mathematics, and the means of applying them for the service and benefit of mankind. He wrote several things. We have mentioned the account of his voyage. His principal work is, "Del arcano del mare," &c. Fiorenze, 1630, 1646, fol. There is a copy in the British Museum, dated 1661, and called the second edition. This work has been always so scarce, as seldom to

have found a place even in the catalogues that have been published of rare books. It is full of schemes, charts, plans, and other marks of its author's mathematical learning; but is chiefly valuable for the projects contained therein, for the improvement of navigation and the extending of commerce. Wood tells us, that he wrote also a medical treatise, entitled "Catholicon," which was well esteemed by the faculty. There is still another piece, the title of which, as it stands in Rushworth's Collections, runs thus: "A proposition for his majesty's service, to bridle the impertinency of parliaments: Afterwards questioned in the Star-chamber." After he had lived some time in exile, he still cherished hopes of returning to England: to facilitate which, and to ingratiate himself with king James, he drew up "a proposition, as he calls it, in two parts: the one to secure the state, and to bridle the impertinency of parliaments; the other, to increase his majesty's revenue much more than it is." This scheme, falling into the hands of some persons of great distinction, and being some years after by them made public, was considered as of so pernicious a nature, as to occasion their imprisonment: but they were released upon the discovery of the true author. (See COTTON, SIR ROBERT). It was written about 1613, and sent to king James, to teach him how most effectually to enslave his subjects: for, in that light, it is certainly as singular and as dangerous a paper as ever fell from the pen of man. It was turned to the prejudice of James I. and Charles I.; for though neither they, nor their ministers, made use of it, or intended to make use of it, yet occasion was taken from thence to excite the people to a hatred of statesmen who were capable of contriving such destructive projects. Lastly, he was the author of a famous powder, called "Pulvis comitis Warwicensis," or the earl of Warwick's powder, which is thus made: "Take of scammony, prepared with the fumes of sulphur, two ounces; of diaphoretic antimony, an ounce; of the crystals of tartar, half an ounce; mix them all together into a powder."

When he went abroad, he left his wife and four daughters at home, and prevailed upon a young lady, at that time esteemed one of the finest women in England, to bear him company in the habit of a page. This lady was Mrs. Elizabeth Southwell, the daughter of sir Robert Southwell, of Woodrising in Norfolk; whom he afterwards married by

virtue of a dispensation from the pope. In excuse for this gross immorality, we are told that the lady's conduct was afterwards without exception; that she lived in honour and esteem, and had all the respect paid her that her title of a duchess could demand, and that sir Robert loved her most tenderly to the last, and caused a noble monument to be erected to her memory in the church of St. Pancrace at Florence, where her body lies buried, and he by her. He had by this lady a son Charles, who assumed the title of earl of Warwick, and four daughters, all honourably married in that country. It is very probable, that this marriage might prove a great bar to his return to England; and might be also a motive to the passing so extraordinary a law as that was, by which lady Alice Dudley was enabled to dispose of her jointure during his life. [1]

DUDLEY (LADY JANE). See GREY.

DUFRESNY. See FRESNY.

DUGARD (WILLIAM), an eminent school-master and learned man, was the son of Henry Dugard, a clergyman, and born at Bromsgrove in Worcestershire, Jan. 9, 1605. He was instructed in classical learning at a school in Worcester; and from thence sent, in 1622, to Sidney college, Cambridge. In 1626 he took the degree of B. A. and that of M. A. in 1630. Soon after he was appointed master of Stamford school in Lincolnshire; from whence, in 1637, he was elected master of the free-school in Colchester. He resigned the care of this school Jan. 1642-3, in consequence of the ill-treatment he received at the hands of a party in that town, to which, as well as to the school, he had been of great service; and May 1644 was chosen head master of Merchant Taylors' school in London. This school flourished exceedingly under his influence and management; but for shewing, as was thought, too great an affection to the royal cause, and especially for printing Salmasius's defence of Charles I. at a press in his own house, he was deprived of it February 1650, and imprisoned in Newgate; his wife and six children turned out of doors; and a printing-office, which he valued at a thousand pounds, seized *.

[1] Biog. Brit.—Park's edition of Royal and Noble Authors.

* That he was very well affected to Charles I. and to the royal interest, appears from a curious register he kept of his school, which is still extant in Sion college library, wherein are entered two Greek verses, on the beheading of that monarch, to this effect: "Charles, the best of kings, is

Being soon released from this confinement, he opened, April 1650, a private school on Peter's Hill, London; but, in September was restored to his former station, by means of the same council of state who had caused him to be removed, and who, with Milton, took advantage of his distresses to force him into their service, and among other things to print Milton's answer to Salmasius. There, however, he continued with great success and credit, till about 1662, when he was dismissed for breaking some orders of the merchant taylors, though he had been publicly warned and admonished of it before. He presented a remonstrance to them upon that occasion, but to no purpose: on which he opened a private school in Coleman-street, July 1661, and, by March following, had gathered a hundred and ninety-three scholars: so great was his reputation, and the fame of his abilities. He lived a very little while after, dying in 1662. He gave by will several books to Sion college library. He published some few pieces for the use of his schools; as, 1. "Lexicon Græci Testamenti alphabeticum *; unà cum explicatione grammaticâ vocum sin-

fallen by the hands of cruel and wicked men, a martyr for the laws of God and of his country." There are also two more Greek verses on the burial of Oliver Cromwell's mother in Westminster-abbey, to this effect: "Here lieth the mother of a cursed son, who has been the ruin of two kings, and of three kingdoms." However, it was not for these verses that he was dismissed the school, but for being concerned in printing Salmasius's book, as we learn from the following memorandum in this same register: "Feb. 20, 1649, a concilio novi status ab archididascalatus officio summotus, et in carcerem Novæ Portæ conjectus sum; ob hanc præcipue causam, quod Claudii Salmasii librum, qui inscribitur 'Defensio regia pro Carolo primo ad serenissimum regem Carolum secundum legitimum hæredem et successorem,' typis mandandum curaveram: typographeo insuper integro spoliatus, ad valorem mille librarum minimum: nihil jam reliquum habens, unde victum quæram uxori & sex liberis." Dugard would have been more severely punished, if Milton, who was his intimate friend, had not used his interest to bring him off, which he effected by means of Bradshaw; but upon this condition, that Dugard should add Pamela's prayer to the book he was printing (an edition of the "Icon Basilike") as an atonement for his fault, they designing thereby to bring a scandal upon the performance, and blast the reputation of its authority. In expectation of which they used frequently to laugh at their dexterity in thus inserting among the king's genuine pieces a prayer out of sir Philip Sydney's Arcadia. The book being thus interpolated, Milton was employed by the council of state, to whom he was Latin secretary, to censure the king for the use of this very prayer! Nichols's Bowyer.

* A work excellently calculated for the use of schools and young students in divinity; shewing the purpose, not only of a Lexicon, by exhibiting all the words of the Greek Testament, as they stand in the text, with their explanations and inflections, but answering, likewise, the end of a Concordance, in a compendious form. The late learned Mr. Bowyer had taken some pains with this Lexicon, with a view to an improved edition of it; and his corrected copy is still in the hands of Mr. Nichols.

gularum, in usum tironum. Necnon Concordantiâ singulis dictionibus appositâ, in usum theologiæ candidatorum," 1660. 2. "Rhetorices compendium," 8vo. 3. "Luciani Samosatensis dialogorum selectorum libri duo, cum interpretatione Latina, multis in locis emendata, et ad calcem adjecta," 8vo. 4. "A Greek grammar."[1]

DUGDALE (SIR WILLIAM), an eminent English antiquary and historian, was the only son of John Dugdale, of Shustoke, near Coleshill, in Warwickshire, gent. and born there Sept. 12, 1605. He was placed at the free-school in Coventry, where he continued till he was fifteen; and then returning home to his father, who had been educated in St. John's college, Oxford, and had applied himself particularly to civil law and history, was instructed by him in those branches of literature. At the desire of his father, he married, March 1623, a daughter of Mr. Huntbach, of Seawall, in Staffordshire, and boarded with his wife's father till the death of his own, which happened July 1624; but soon after went and kept house at Fillongley, in Warwickshire, where he had an estate formerly purchased by his father. In 1625 he bought the manor of Blythe, in Shustoke, above-mentioned; and the year following, selling his estate at Fillongley, he came and resided at Blythe-hall. His natural inclination leading him to the study of antiquities, he soon became acquainted with all the noted antiquaries; with Burton particularly, whose "Description of Leicestershire" he had read, and who lived but eight miles from him, at Lindley, in that county.

In 1638 he went to London, and was introduced to sir Christopher Hatton, and to sir Henry Spelman; by whose interest he was created a pursuivant at arms extraordinary, by the name of Blanch Lyon, having obtained the king's warrant for that purpose. Afterwards he was made Rouge-Croix-pursuivant in ordinary, by virtue of the king's letters patent, dated March 18, 1640; by which means having a lodging in the Heralds' office, and convenient opportunities, he spent that and part of the year following, in augmenting his collections out of the records in the Tower and other places. In 1641, through sir Christopher Hatton's encouragement, he employed himself in taking exact draughts of all the monuments in Westmin-

[1] Biog. Brit.—Nichols's Bowyer.—Lloyd's Memoirs, p. 638.—Wilson's Hist. of Merchant Taylors' School.

ster-abbey, St. Paul's cathedral, and in many other cathedral and parochial churches of England; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark-upon-Trent, Beverley, Southwell, York, Chester, Lichfield, Tamworth, Warwick, &c. The draughts were taken by Mr. Sedgwick, a skilful arms-painter, then servant to sir Christopher Hatton; but the inscriptions were probably copied by Dugdale. They were deposited in sir Christopher's library, to the end that the memory of them might be preserved from the destruction that then appeared imminent, for future and better times. June 1642 he was ordered by the king to repair to York; and in July was commanded to attend the earl of Northampton, who was marching into Worcestershire, and the places adjacent, in order to oppose the forces raised by lord Brook for the service of the parliament. He waited upon the king at the battle of Edge-hill, and afterwards at Oxford, where he continued with his majesty till the surrender of that garrison to the parliament June 22, 1646. He was created M. A. October 25, 1642, and April 16, 1644, Chester-herald. During his long residence at Oxford, he applied himself to the search of such antiquities, in the Bodleian and other libraries, as he thought might conduce towards the furtherance of the "Monasticon," then designed by Roger Dodsworth and himself; as also whatever might relate to the history of the ancient nobility of this realm, of which he made much use in his Baronage.

After the surrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his estate, repaired to London; where he and Dodsworth proceeded vigorously in completing their collections out of the Tower records and Cottonian library. He suffered a short avocation in 1648, when he attended lord and lady Hatton to Paris; but, returning to England in two months, he pursued with his coadjutor the work he had undertaken. When they were ready, the booksellers not caring to venture upon so large and hazardous a work, they printed at their own charge the first volume, which was published in 1655, in folio, under the title of "Monasticon Anglicanum," adorned with the prospects of abbies, churches, &c. The second volume was published in folio, in 1661. These two volumes were collected and totally written by Dodsworth: but Dugdale took great pains in methodizing and disposing the materials, in making several indexes to

them, and in correcting them at the press; for Dodsworth died in 1654, before the tenth part of the first volume was printed off. (See DODSWORTH). A third volume was published in 1673. These three volumes contain chiefly the foundation-charters of the monasteries at their first erection, the donation-charters in after-times being purposely omitted; but the publication of them was productive of many law-suits, by the revival of old writings; and the puritans were highly offended at it, as they looked upon it as a large step towards introducing popery. The Monasticon being almost the only one of our books which finds a ready admittance into the libraries of monks, it has on that account become scarce.

The general preface to the "Monasticon" was drawn up by the learned sir John Marsham, and is followed by a short view of the first institution of the monastic life. Great part of the impression of the third volume was accidentally burnt, and that is now of course the scarcest. The variations in the price of these volumes have been singular. Whiston informs us that in 1728, they sold for 18*l.*, and in 1764 for only seven; but of late they have risen to 50*l.* The first volume was reprinted with large additions, in 1682; and the whole was abridged in 1695, by James Wright, author of the "History of Rutlandshire." Another epitome, by an anonymous writer, was published in 1718. Great additions were made to the Monasticon itself in "The History of the ancient Abbeys, Monasteries, Hospitals, Cathedral and Collegiate Churches," by John Stephens, gent. This work, which contains in folio, two additional volumes to sir William Dugdale's Monasticon, appeared in 1722 and 1723. Mr. Peck promised a fourth volume of the Monasticon, and in 1735, told the world that it was in great forwardness. He left behind him on this subject, some curious manuscript volumes, in 4to, now in the British Museum, some particulars concerning which may be seen in the Anecdotes of Mr. Bowyer, vol. I. p. 518, and a full enumeration of their contents in Ayscough's Catalogue, vol. I. p. 55—67. We have, however, at length the prospect of a much improved edition, which has been undertaken by the rev. Bulkeley Bandinell, F. S. A. principal librarian of the Bodleian; and which, if we may judge from the part delivered in July (1813) to the subscribers, may be justly praised for the accuracy, splendour, and spirit of the learned editor and proprietors.

In the mean time he printed at his own charge, and published in 1656, "The Antiquities of Warwickshire illustrated; from records, leiger-books, manuscripts, charters, evidences, tombs, and arms; beautified with maps, prospects, and portraitures," folio. The author tells us in his preface, that he spent the greatest part of his time, for more than twenty years, in accomplishing this work; which indeed is reckoned his master-piece, and is allowed to be one of the best methodized and most accurate accounts that ever was written of this nature. A second edition was published in 1730, "in two volumes, printed from a copy corrected by the author himself, and with the original copper-plates. The whole revised, augmented, and continued down to this present time, by William Thomas, D. D. some time rector of Exhall, in the same county*." While this work was printing, which was for near a year and a half, Dugdale continued in London, for the sake of correcting the press; during which time he had an opportunity of collecting materials for another work, which he published in 1658, "The History of St. Paul's Cathedral, in London," folio. A second edition of this curious work, corrected and enlarged by the author's own hand, was published in 1716, in folio, by Edward Maynard, D. D. rector of Boddington, in Northamptonshire; to which is prefixed his life written by himself, from which these memorials of him are chiefly extracted. Five of the original plates being lost, five new ones were engraved for this second edition; to which are great additions in several places, and particularly a new introduction.

* The testimony of Mr. Gough to sir William Dugdale's "Antiquities of Warwickshire illustrated" is, that "it must stand at the head of all our county histories. Sir Greville Verney corrected the map, and gave many drawings of monuments with his own hand. Dugdale himself had drawn the monuments of the Ferrars family at Badley, ready for engraving; but the heir of the family refusing to contribute any thing towards the charge thereof, and it not being proper for sir William to undergo it totally, they were omitted." Concerning Dr. Thomas, who published the edition of 1730, Mr. Gough informs us, that he was very careless in his accounts, and took very little pains for information. "I have heard," adds Mr. Gough, "an instance of his having an opportunity to call on a gentleman who had large records and other materials; but, because he was not at home, though he had left word he soon should be, Thomas contented himself with inspecting the church. The Hundreds are very incorrectly copied from Beighton's large Survey." Dugdale's original edition, with Hollar's plates, was reprinted by subscription, in 1765, by a bookseller at Coventry; but in so negligent a manner was the publication executed, that some of the last sheets were worked off on the coarsest paper. The author's grandson, Richard Geast, esq. of Blythe-hall, in the county of Warwick, recovered the plates by a suit in chancery.

Besides these there is an account of the new* building of St. Paul's to 1685; with a catalogue of the several benefactors, and the sums they gave towards it; and, "An historical Account of the Cathedral and collegiate Churches of York, Rippon, Southwell, Beverly, Durham, and Carlisle;" of which, however, the first four appear to have been by sir Thomas Herbert, and the two last are probably not by Dugdale.

Upon the restoration of Charles II. Dugdale was, through chancellor Hyde's recommendation, advanced to the office of Norroy king at arms; and in 1662 he published "The History of Imbanking and Draining of divers Fens and Marshes, both in foreign parts and in this kingdom, and of the improvement thereby. Extracted from records, manuscripts, and other authentic testimonies. Adorned with sundry maps, &c." This work was written at the request of the lord Gorges, sir John Marsham, and others, who were adventurers in draining the Great Level, which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk*. About the same time he completed the second volume of sir Henry Spelman's Councils, and published it in 1664, under this title: "Concilia, decreta, leges, constitutiones in re ecclesiarum orbis Britannici, &c. ab introitu Normannorum, A.D. 1066, ad exutum papam A. D. 1531. Accesserunt etiam alia ad rem ecclesiasticam spectantia," &c. Archbishop Sheldon and lord Clarendon had been the chief promoters of this work, and employed Dugdale upon it; and what share he had in it will appear from hence, that out of 294 articles, of which that volume consists, 191 are of his collecting; being those marked (*) in the list of the contents at the be-

* This valuable book being become extremely scarce, owing to many of the copies having been burnt in the fire of London, and a person in the Fens having published proposals for reprinting it by subscription, with new plates, the corporation of Bedford Level, who were more particularly interested in a second edition, readily undertook one. Upon application to Richard Geast, esq. of Blythe-hall, co. Warwick, a lineal maternal descendant of the author, he desired that it might be conducted entirely at his own expence. It was accordingly printed under the inspection of their registrar, Charles Nalson Cole, esq. of the Inner Temple, barrister at law, from the author's own copy, under the original title, with the addition of three indexes; one of the principal matters, the second of names, and the third of places, making eleven additional sheets, Lond. 1772, fol. The original plates, which remained in the possession of Mr. Geast, and wanted no touching, were used. It was Mr. Geast's intention to have proceeded with the other parts of his learned ancestor's works, but the restraint laid at that time upon literary property effectually diverted his thoughts from an expence which a period of fourteen years could never be expected to repay.

ginning of the volume. The same great personages employed him also to publish the second part of that learned knight's "Glossary." The first part was published in 1626, folio, and afterwards considerably augmented and corrected by sir Henry. He did not live to finish the second, but left much of it loosely written; with observations, and sundry bits of paper pinned thereto. These Dugdale took the pains to dispose into proper order, transcribing many of those papers; and, having revised the first part, caused both to be printed together in 1664, under the title of "Glossarium archaiologicum, continens Latino-barbara, peregrina, obsoleta, & novæ significationis vocabula." The second part, digested by Dugdale, began at the letter M; but Wood observes, that "it comes far short of the first." There was another edition of this work in 1687.

In 1666, he published in folio, "Origines Juridiciales; or, historical memoirs of the English laws, courts of justice, forms of trial, punishment in cases criminal, law-writers, law-books, grants and settlements of estates, degree of serjeants, inns of court and chancery, &c." This book is adorned with the heads of sir John Clench, sir Edward Coke, sir Randolph Crew, sir Robert Heath, Edward earl of Clarendon, to whom it is dedicated, sir Orlando Bridgman, sir John Vaughan, and Mr. Selden. There are also plates of the arms in the windows of the Temple-hall, and other inns of court. A second edition was published in 1671, and a third in 1680. Nicolson recommends this book as a proper introduction to the history of the laws of this kingdom. His next work was, "The Baronage of England," of which the first volume appeared in 1675, and the second and third in 1676, folio. Though the collecting of materials for this work cost him, as he tells us, a great part of thirty years' labour, yet there are many faults in it; so many, that the gentlemen at the Heralds' office said they could not depend entirely upon its authority. Wood informs us, that Dugdale sent to him copies of all the volumes of this work, with an earnest desire that he would peruse, correct, and add to them, what he could obtain from records and other authorities; whereupon, spending a whole long vacation upon it, he drew up at least sixteen sheets of corrections, but more additions; which being sent to the author, he remitted a good part of them into the margin of a copy of his Baronage on large paper (which

copy, we believe, still exists). With all its faults, however, the work was so acceptable, that the year following its publication, there were very few copies unsold.

In May 1677, our antiquary was solemnly created Garter principal king at arms, and the day after received from his majesty the honour of knighthood, much against his will, on account of the smallness of his estate. In 1681 he published "A short View of the late Troubles in England; briefly setting forth their rise, growth, and tragical conclusion, &c." folio. This is perhaps the least valued of all his works, or rather the only one which is not very much valued. He published also at the same time, "The ancient usage in bearing of such ensigns of honour as are commonly called Arms, &c." 8vo; a second edition of which was published in the beginning of the year following, with large additions. The last work he published, was, "A perfect copy of all summons of the nobility to the great councils and parliaments of this realm, from the 49th of king Henry III. until these present times, &c." 1685, folio. He wrote some other pieces relating to the same subjects, which were never published; and was likewise the chief promoter of the Saxon Dictionary by Mr. William Somner, printed at Oxford in 1659. His collections of materials for the Antiquities of Warwickshire, and Baronage of England, all written with his own hand, contained in 27 vols. in folio, he gave by will to the university of Oxford; together with sixteen other volumes, some of his own hand-writing; which are now preserved in Ashmole's Museum. He gave likewise several books to the Heralds' office, in London, and procured many more for their library.

At length, this very industrious man, contracting a great cold at Blythe-hall, died of it in his chair, Feb. 10, 1686, in his eighty-first year; and was interred at Shustoke, in a little vault which he had caused to be made in the church there. Over that vault he had erected in his life-time an altar-tomb of free-stone, and had caused to be fixed in the wall about it a tablet of white marble, with an epitaph of his own writing, in which he tells us of his ascending gradually through all the places in the office of heralds, till he was made Garter principal king of arms.

His wife died Dec. 18, 1681, aged seventy-five, after they had been married fifty-nine years. He had several children by her, sons and daughters. One of his daugh-

ters was married to Elias Ashmole, esq. All his sons died young, except John, who was created M. A. at Oxford, in 1661, and was at that time chief gentleman of the chamber to Edward earl of Clarendon, lord chancellor of England. In Oct. 1675, he was appointed Windsor-herald, upon the resignation of his brother-in-law, Elias Ashmole, esq. and Norroy king of arms in March 1686, about which time he was also knighted by James II. He published "A Catalogue of the Nobility of England, &c." printed at London, a large broadside, in 1685, and again, with additions, in 1690. This sir John Dugdale died in 1700, leaving two sons, William and John, who both died single, the latter in 1749; and four daughters, the third of whom, Jane, married Richard Geast, esq. by whom she had a son named Richard, who took the name and arms of Dugdale only. This gentleman died in 1806, leaving a son, Dugdale Stratford Dugdale, esq. the present member of parliament for the county of Warwick.[1]

DUGUET (JAMES JOSEPH), a learned priest of the oratory, was born December 9, 1649, at Montbrison, the son of Claude Duguet, king's advocate in the presidial of that city. Having entered the congregation of the oratory at Paris, in 1667, he taught philosophy at Troyes, and was afterwards recalled to St. Magloir, at Paris, where he gained great reputation, as professor of divinity, by his "Ecclesiastical Conferences." Ill health obliged him to resign all his employments in 1680, and in 1685 he quitted the oratory, and retired to M. Arnauld, at Brussels; but returned to Paris afterwards, where he lived in a very retired manner, at the house of M. the president de Menars, 1690, where he continued till the death of that magistrate and his wife. He was afterwards frequently forced to change his dwelling and country, in consequence of his opposition to the Constitution Unigenitus. He was successively in Holland, at Troyes, Paris, &c. and died in the last-named city October 25, 1733, aged eighty-four. His works are numerous, and well written in French. The principal are, 1. "Lettres de Pieté et de Morale," 9 vols. 12mo; 2. "La Conduite d'une Dame Chrétienne," 12mo; 3. "Traité de la Priere publique, et des Saints Mysteres," 12mo; 4. "Traité dogmatique sur l'Eucharistie, sur les Exorcismes, et sur l'Usure." The three last are much

[1] Biog. Brit.—Noble's College of Arms.—Wood's Fasti, vol. II.

admired by Catholics, and are printed together, 1727, 12mo; 5. "Commentaires sur l'Ouvrage des 6 jours," 12mo; 6. "Sur Job," 3 tom. in 4 vols. 12mo; 7. "Sur la Genese," 6 vols. 12mo; 8. "Explication sur les Pseaumes," 5 tom. in 8 vols. 12mo; 9. "Explication des Rois, Esdras, et Nehemias," 6 tom. in 7 vols. 12mo; 10. "Explication du Cantique des Cantiques, et de la Sagesse," 2 vols. 12mo; 11. "Explication sur Isaïe, Jonas, et Habacuc," 6 tom. in 7 vols. 12mo; 12. "Regles pour l'Intelligence de l'Ecriture Sainte," 12mo. The preface to this work is by M. d'Asfeld. 13. "Explication du Mystere de la Passion de N. S. J. C." 9 tom. in 14 vols. 12mo; 14. "Les Characteres de la Charité," 12mo; 15. "Traité des Principes de la Foi Chretienne," 3 vols. 12mo; 16. "De l'Education d'un Prince," 4to, or in 4 vols. 12mo; 17. "Conferences Ecclesiastiques," 2 vols. 4to; 18. "Jesus crucifié," 1 vol. or 2 vols. 12mo; and some other pieces, which procured him considerable reputation while works of piety remained popular in France. The history, and an analysis of his work on the education of a prince, may be seen in our third authority.[1]

DU HALDE. See HALDE.

DU HAMEL. See HAMEL.

DUISBOURG or DUSBURG (PETER OF), the author of a Prussian Chronicle, flourished in the beginning of the fourteenth century, as appears by the dedication of that work. He was probably born at Duisbourg, in the duchy of Cleves, and took his name from the place of his nativity. His "Chronicle of Prussia" contains the history of that kingdom from 1226 to 1325, is written in Latin, and was continued by an anonymous hand, to 1426. Hartknock, a learned German, published an edition of it in 4to, in 1679, with nineteen dissertations, which throw considerable light on the early history of Prussia. About 1340, Nicolas Jeroschin, a chaplain of the Teutonic order, translated this Chronicle into German verse, which was continued in the same by Wigand of Marpurg, as far as 1394. Duisbourg himself was a priest of the Teutonic order in Prussia, but we have no farther account of his life.[2]

DUKE (RICHARD), was a divine and a poet, the effusions of whose muse have been honoured with a place in Dr. Johnson's collection, but of whose early history little

[1] Moreri.—Dict. Hist.—Works of the Learned for 1740. [2] Moreri.

is known, nor do we know who his parents were, or where he was born. His grammatical education he received under the famous Dr. Busby, at Westminster-school, into which he was admitted in 1670, and from which he was elected in 1675, to Trinity-college, Cambridge. In 1678 he took the degree of B. A. and that of M. A. in 1682. He became likewise a fellow of the college, and it is related that he was for some time tutor to the duke of Richmond. Having entered into holy orders, he was presented to the rectory of Blaby, in Leicestershire, in 1687-8, made a prebendary of Gloucester, and in 1688 chosen a proctor in convocation for that church, and was chaplain to queen Anne. In 1710 he was presented by sir Jonathan Trelawny, bishop of Winchester, to the wealthy living of Witney, in Oxfordshire, which, however, he enjoyed but a few months; for, on the 10th of February, 1710-11, having returned from an entertainment, he was found dead the next morning.

When Mr. Duke left the university, being conscious of his powers, he enlisted himself among the wits of the age. He was in particular the familiar friend of Otway, and was engaged, among other popular names, in the translations of Ovid and Juvenal. From his writings he appears not to have been ill-qualified for poetical composition. "In his Review," says Dr. Johnson, "though unfinished, are some vigorous lines. His poems are not below mediocrity; nor have I found in them much to be praised." With the wit, Mr. Duke seems to have shared the dissoluteness of the times; for some of his compositions are such as he must have reviewed with detestation in his later days. This was especially the case with regard to two of his poems; the translation of one of the elegies of Ovid, and the first of the three songs. "Perhaps," observes Dr. Johnson, "like some other foolish young men, he rather talked than lived viciously, in an age when he that would be thought a wit was afraid to say his prayers; and whatever might have been bad in the first part of his life was surely condemned and reformed by his better judgment;" and this, it is hoped, was the case.

Mr. Duke, in his character as a divine, published three sermons in his life-time. The first was on the imitation of Christ, preached before the queen in 1703, from 1 John, ii. 6. The second was from Psalm xxv. 14, and was likewise preached before the queen in 1704. The third was an assize sermon, on Christ's kingdom, from John xviii.

36, and published in the same year. In 1714, fifteen of his sermons on several occasions, were printed in one vol. 8vo, which were held in good reputation, and are spoken of in strong terms of commendation by Dr. Henry Felton, who, in his Dissertation on reading the Classics, says, "Mr. Duke may be mentioned under the double capacity of a poet and a divine. He is a bright example in the several parts of writing, whether we consider the originals, his translations, paraphrases, or imitations. But here I can only mention him as a divine, with this peculiar commendation, that in his sermons, besides liveliness of wit, purity and correctness of style, and justness of argument, we see many fine allusions to the ancients, several beautiful passages handsomely incorporated in the train of his own thoughts; and, to say all in a word, classic learning and a Christian spirit."[1]

DUKER (CHARLES ANDREW), an eminent classical editor, was born in 1670, at Unna, in Westphalia, and after receiving the elements of education at home, was sent to a school at Ham, and afterwards, about 1690, to the university of Franeker, where he studied under Perizonius, to whom he used to attribute the proficiency he was afterwards enabled to make, and the fame he acquired by his critical knowledge of Greek and Latin. In 1704 he came to the Hague, and was afterwards appointed professor of ancient history at Utrecht, where he acquired vast reputation for his general erudition, and particularly his philological knowledge. He died at Meyderick, near Duisbourg, in Nov. 1752. His first work was entitled "Sylloge opusculorum variorum de Latinitate Jurisconsultorum veterum," Leyden, 1711, 8vo, containing some curious and rare pieces. In the same year he delivered at Utrecht his "Oratio de difficultatibus quibusdam interpretationis Grammaticæ veterum Scriptorum Græcorum et Latinorum," which was published there in 1716, 4to. This was followed, 1. by his "Florus," Leyden, 1722, 2 vols. 8vo, of which all bibliographers have spoken with great praise. 2. "Thucydides," Amst. 1731, 2 vols. fol. which he undertook at the express wish of the publishers, the Wetsteins and Smith. This has long been considered as the best edition, as it is the most valuable in price. He con-

[1] Biog. Brit.—Johnson and Chalmers's Poets.—Swift's Works.—Nichols's Atterbury, vol. I. p. 13.

tributed also notes and remarks to Drakenborch's Livy, Petit's "Leges Atticæ," Oudendorp's Suetonius, &c.[1]

DULCINUS, a leader of a religious sect, was a native of Novara, in the duchy of Milan. The sect sometimes denominated Dulcinists, and sometimes the "sect of the apostles," was founded by Gerard Sagarelli, who was burnt alive for his opinions, at Parma, in 1300. According to Mosheim, the Dulcinists aimed at introducing among Christians the simplicity of the primitive times, especially the manner of life that was observed by the apostles, as nearly as could be collected from their writings. On the death of the founder, Dulcinus boldly headed the sect, and avowed his faith in the predictions of Sagarelli, viz. that the church of Rome would speedily be destroyed, and that a pure system of religion would be built on its ruins, and that these predictions might be fulfilled, the Dulcinists for two years, by force of arms, maintained their ground against the supporters of the papal interests; which terminated, however, in the capture and death of their leader.[2]

DUMEE (JOAN), a learned French lady, was born at Paris, and instructed from her earliest infancy in the belles lettres. She was married very young; but scarcely had she attained the age of seventeen, when her husband was killed in Germany at the head of a company he commanded. She took advantage of the liberty her widowhood gave her, to apply her mind to study, particularly that of astronomy, and published, in 1680, at Paris, a quarto volume, under the title of "Discourses of Copernicus touching the Mobility of the Earth, by Mad. Jeanne Dumée of Paris." She explains with clearness the three motions attributed to the earth; and exhibits the arguments that establish or militate against the system of Corpernicus with impartiality.[3]

DUMONT (JOHN), baron of Carlscroon, historiographer to the emperor, who was forced to fly to Holland on account of religion, after having served without much benefit in France, is known by several writings, although we know little of his personal history. The chief of them are: 1. "Des Memoires Politiques, pour servir à l'intelligence de la paix de Ryswic," Hague, 1699, 4 vols. 12mo, the authorities of which are comprised also in 4 vols. 1705, 12mo.

[1] Saxii Onomast. vol. VI. where Saxius gives a "Laudatio," which is a piece of declamation in praise of Duker, without much personal history.
[2] Moreri.—Mosheim. [3] Dict. Hist.

This instructive and interesting performance contains an abstract of every thing of moment that passed from the peace of Munster to the end of the year 1676. 2. "Voyages en France, en Italie, en Allemagne, à Malte, et en Turkie," 1699, 4 vols. 12mo. 3. "Corps universelle diplomatique du droit des gens;" containing the treaties of alliance, of peace, and of commerce, from the peace of Munster to 1709, Amsterdam, 1726, 8 vols. folio. This work is not exempt from faults, but neither is it without utility. With the addition of the treaties made before the Christian æra, published by Barbeyrac, Rousset, and Saint-Priest, and those of Munster and Osnaburg, they together form a collection of 19 volumes in folio. 4. "Hist. militaire du prince Eugene de Savoie, du prince et duc de Marlborough, &c." Hague, 1729—1747, 3 vols. folio. 5. "Lettres Historiques," from January 1652 to 1710. Another person, of less ability than Dumont, has continued them. 6. Other collections, tolerably numerous. This author wrote in a languid and incorrect manner; but there is a great deal of industrious inquiry in all he has left us. He died about the year 1726, in an advanced age.[1]

DUNBAR (WILLIAM), an eminent Scotch poet, was born about the year 1465, and, as it is generally supposed, although without much foundation, at Salton, a village on the delightful coast of the Forth in East Lothian. This is collected from what Kennedy, a contemporary poet, says in one of his satires; who mentions likewise his own wealth, and Dunbar's poverty. If we are to credit the same author, Dunbar was related to the earls of March; but of this there is no satisfactory evidence. In his youth he seems to have been a travelling noviciate of the Franciscan order; but this mode of life not being agreeable to his inclination, he resigned it, and returned to Scotland, as is supposed, about 1490, when he might be 25 years of age. In his "Thistle and Rose," which was certainly written in 1503, he speaks of himself as a poet that had already made many songs: and that poem is the composition rather of an experienced writer, than of a novice in the art. It is indeed probable that his tales, "The twa marrit wemen and the wedo;" and, "The freirs of Berwik," (if the last be his) were written before his "Thistle and Rose." However this may have been, Dunbar, after being the author of "The

[1] Dict. Hist.

goldin Terge," a poem rich in description, and of many small pieces of the highest merit, died in old age about 1530. In his younger years, our poet seems to have had great expectations that his abilities would have recommended him to an ecclesiastical benefice; and in his smaller poems he frequently addresses the king for that purpose: but there is no reason to believe that he was successful, although it may be thought that the "Thistle and Rose," which was occasioned by the marriage of James IV. king of Scotland, with Margaret Tudor, eldest daughter of Henry VII. king of England, deserved better treatment at the hands of the young royal pair. Mr. Pinkerton, in his list of Scottish poets, tells us, he has looked in vain over many calendars of the characters, &c. of this period, to find Dunbar's name; but suspects that it was never written by a lawyer. Mr. Warton, in characterising the Scottish poets of this time, observes that the writers of that nation have adorned the period with a degree of sentiment and spirit, a command of phraseology, and a fertility of imagination, not to be found in any English poet since Chaucer and Lydgate. "He might safely have added," says Mr. Pinkerton, "not even in Chaucer or Lydgate." Concerning Dunbar, Mr. Warton says, that the natural complexion of his genius is of the moral and didactic cast. This remark, however, Mr. Pinkerton thinks, must not be taken too strictly. "The goldin Terge," he adds, "is moral; and so are many of his small pieces: but humour, description, allegory, great poetical genius, and a vast wealth of words, all unite to form the complexion of Dunbar's poetry. He unites, in himself, and generally surpasses the qualities of the chief old English poets; the morals and satire of Langland; Chaucer's humour, poetry, and knowledge of life; the allegory of Gower; the description of Lydgate." This is a very high character, but surely the morality of his poems may be questioned. Several of his compositions contain expressions which appear to us grossly profane and indecent; and one of his addresses to the queen would not now be addressed to a modern courtezan. Even the most sacred observances of the church are converted into topics of ridicule; and its litanies are burlesqued in a parody, the profaneness of which is almost unparalleled.—The notes added to the collection published by sir David Dalyrmple in 1770 are peculiarly valuable; for they not only explain and illustrate the particular

expressions and phrases of the pieces in question, but contain several curious anecdotes, and throw considerable light on the manners of the times.[1]

DUNCAN (ADAM, LORD VISCOUNT), an illustrious naval officer, the second son of Alexander Duncan, esq. of Lundie, in the county of Angus, in Scotland, by Helen Haldone, daughter of Mr. Haldone, of Gleneagles in Perthshire, was born in the month of July 1731, and received the first rudiments of education at Dundee, and appears to have been early intended for the naval service, as his elder brother Alexander was for that of the army, of which he died lieutenant-colonel in 1771. About 1746, Adam was put under the command of capt. Robert Haldane, who was then commander of the Shoreham frigate, with whom he continued two or three years. In 1749 he was entered as a midshipman on board the Centurion of 50 guns, which then bore the broad pendant of commodore Keppel, who was appointed commander in chief on the Mediterranean station, for the customary period of three years. In Jan. 1755, he was promoted to the rank of lieutenant, by the recommendation of commodore Keppel, who knew his merits; and was appointed to the Norwich, a fourth rate, commanded by captain Barrington, and intended as one of the squadron which was to accompany Mr. Keppel to America, with transports and land forces under the command of general Braddock. After the arrival of this armament in Virginia, Mr. Duncan was removed into the Centurion, in which he continued until that ship returned to England, and captain Keppel, after having for a short time commanded the Swiftsure, being appointed to the Torbay of 74 guns, procured his much esteemed eléve to be appointed second lieutenant of that ship. After remaining on the home station for the space of three years, he proceeded on the expedition sent against the French settlement of Goree, on the coast of Africa. He was slightly wounded here at the attack of the fort; and soon afterwards rose to the rank of the first lieutenant of the Torbay, in which capacity he returned to England.

On the 21st of September, subsequent to his arrival, 1759, he was advanced to the rank of commander, and in February 1761 was advanced to that of post captain, and

[1] Biog. Brit.—Warton's Hist. of Poetry.—Pinkerton's Ancient Scottish Poets.—Ellis's Specimens.—Irvine's Lives of the Scottish Poets.

being appointed to the Valiant of 74 guns, he became again materially connected, in respect to service, with his original friend and patron Mr. Keppel, who was appointed to command the naval part of an expedition against the French island of Belleisle, and on this occasion hoisted his broad pendant on board the Valiant. Thence captain Duncan repaired with Mr. Keppel, and in the same ship, to the attack of the Havannah. Keppel, who was appointed to command a division of the fleet, was ordered to cover the disembarkation of the troops; and, as the post of honour belongs on such occasions, as of right, to the captain of the admiral, or commodore, captain Duncan was accordingly invested with the command of the boats; he was afterwards very actively employed, and highly distinguished himself during the siege. When the town itself surrendered, he was dispatched with a proper force to take possession of the Spanish ships which had fallen on that occasion into the hands of the victors, consisting of five ships of 70 guns, and four of 60. After the surrender of the Havannah, he accompanied Mr. Keppel, who was appointed to the command on the Jamaica station, in the same capacity he had before held, and continued with him there till the conclusion of the war, when he returned to England.

On the re-commencement of the war with France in 1778, he was appointed to the Suffolk of 74 guns, but before the end of that year removed into the Monarch of the same rate, which, during the summer of 1779, was uninterruptedly employed in the main or channel fleet, commanded by sir Charles Hardy, who was obliged to continue all this time on the defensive, as the French and Spanish fleets, now united, were double in number of ships to what he commanded. At the conclusion of the same year, the Monarch was one of the ships put under the command of sir George Bridges Rodney, who was instructed to force his way to Gibraltar through all impediments, and relieve that fortress, which was then closely blockaded by a Spanish army on the land side, and a flotilla by sea, sufficiently strong to oppose the entrance of any trivial succour. On Jan. 16, 1780, the British fleet being then off Cape St. Vincent, fell in with a Spanish squadron, commanded by don Juan de Langara, who was purposely stationed there to intercept sir George, who, according to mis-information received by the court of Spain, was supposed to have only

a squadron of four ships of the line. On this memorable occasion, although the Monarch had not the advantage which many other ships in the same armament enjoyed, of being sheathed with copper, and was rather foul, and at best by no means a swift sailer, capt. Duncan was fortunate enough to get into action before any other ship of the fleet; and the St. Augustine of 70 guns struck to him, but was so much disabled, that the conqueror was obliged to abandon her, after taking out the few British officers and seamen who had been put on board. In this action, of eleven Spanish ships of the line and two frigates, four were taken and remained in possession of the English; one was blown up; three surrendered, but afterwards got away much damaged; one was reduced almost to a wreck; and two others, together with the frigates, fled at the first outset, almost without attempting to make any resistance. Such a victory obtained by nineteen British ships of the line over eleven Spanish, is scarcely a matter of exultation, although an advantage, from the loss sustained by the enemy.

Captain Duncan quitted the Monarch not long after his arrival in England, and did not receive any other commission until the beginning of 1782, when he was appointed to the Blenheim of 90 guns, a ship newly come out of dock, after having undergone a complete repair. He continued in the same command during near the whole of the remainder of the war, constantly employed with the channel fleet, commanded, during the greater part of the time, by the late earl Howe. Having accompanied his lordship in the month of September to Gibraltar, he was stationed to lead the larboard division of the centre, or commander-in-chief's squadron, and was very distinguishedly engaged in the encounter with the combined fleets of France and Spain, which took place off the entrance of the Straits. The fleet of the enemy was more than one fourth superior to that of Britain; and yet, had not the former enjoyed the advantage of the weather-gage, it was was very evident from the event of the skirmish which did take place, that if the encounter had been more serious, the victory would, in all probability, have been completely decisive against them. Soon after the fleet arrived in England, capt. Duncan removed into the Foudroyant, of 84 guns, one of the most favourite ships of the British navy at that time, which had, during the whole preceding

part of the war, been commanded by sir John Jervis, now earl St. Vincent. On the peace, which took place in the ensuing spring, he removed into the Edgar of 74 guns, one of the guard-ships stationed at Portsmouth, and continued, as is customary in time of peace, in that command during the three succeeding years; and this was the last commission he ever held as a private captain. On Sept. 14, 1789, he was promoted to be rear-admiral of the blue, and to the same rank in the white squadron on Sept. 22, 1790. He was raised to be vice-admiral of the blue, Feb. 1, 1793; of the white, April 12, 1794; to be admiral of the blue, June 1, 1795; and lastly, admiral of the white, Feb. 14, 1799. During all these periods, except the two last, singular as it may appear, the high merit of admiral Duncan continued either unknown, or unregarded. Frequently did he solicit a command, and as often did his request pass uncomplied with. It has even been reported, we know not on what foundation, that this brave man had it once in contemplation to retire altogether from the service, on a very honourable civil appointment connected with the navy.

At length, however, his merit burst through the cloud which had so long obscured it from public view. In February 1795, he received an appointment constituting him commander in chief in what is called the North Seas, the limits of his power extending from the North Foreland, even to the Ultima Thule of the ancients, or as far beyond as the operations of the enemy he was sent to encounter should render necessary. He accordingly hoisted his flag on board the Prince George, of 98 guns, at Chatham: but that ship being considered too large for the particular quarter in which the admiral was destined to act, he removed soon afterwards into the Venerable of 74 guns, and proceeded to carry into execution the very important trust which was confided in him.

When the patience and unwearied constancy with which this brave officer continued to watch a cautious and prudent enemy, during the whole time he held the command, a period of five years, are considered, it becomes a matter of difficulty to decide, whether his many invaluable qualities, or the gallantry, as well as the judgment, he displayed on the only opportunity the enemy afforded him of contesting with them the palm of victory, ought most to render him the object of his country's love and admiration.

The depth of winter, the tempestuous attacks of raging winds, the dangers peculiar to a station indefatigably maintained off the shoals and sands which environ the coasts of the United Provinces, added to many dark and comfortless nights, all united to render the situation, even of the common seaman, peculiarly irksome: yet, in the midst of these discouraging inconveniencies, surrounded as he stood on every side by perils of the most alarming kind, he never shrunk, even for a moment, from his post, during the whole time he held this important command. There does not appear to have been a single month in which he did not show himself off the hostile coast he insulted.

Nothing material took place beyond the ordinary routine of such a service for more than two years. The occurrences were confined to those small occasional captures, which must frequently occur in the course of such extensive commands; and although the largest of the prizes was of no very considerable force, yet the number of them very sufficiently proves the vigilance of the commander-in-chief, and those acting under his orders. The Dutch trade was almost annihilated; their merchant-vessels captured in sight of their own ports; and the whole coast so completely blockaded, that few vessels could venture to sea and escape the vigilance of the British fleet, or its out-cruisers. The fleet belonging to the United Provinces, though consisting of fifteen ships of the line, six frigates, and five sloops of war, was also obliged to content itself with remaining quietly in port, or in taking short inoffensive cruises, at times when the want of water or provisions compelled the British ships to repair for a few days to their own coasts. In the month of June 1797, they even patiently suffered themselves to be blocked up by admiral Duncan, though his force was for several days far inferior to theirs, owing to the unhappy and disgraceful spirit of mutiny which at that time appeared throughout almost the whole British navy.

At this most alarming and unprecedented crisis, the conduct of admiral Duncan must not be forgotten, although we have no inclination to revive the memory of that unnatural rebellion by a particular narrative. When the mutiny raged in his squadron in a most awful manner, and when left only with three ships, he still remained firm in his station off the Texel, and succeeded in keeping the Dutch navy from proceeding to sea; a circumstance, in

all probability, of as high consequence to the nation as his subsequent victory. His behaviour at the time of the mutiny will be best seen from the speech which he made to the crew of his own ship, on the 3d of June, 1797, and which, as a piece of artless and affecting oratory, cannot but be admired by the most fastidious taste. His men being assembled, the admiral thus addressed them from the quarter-deck: "My lads—I once more call you together with a sorrowful heart, from what I have lately seen of the disaffection of the fleets; I call it *disaffection*, for the crews have *no grievances*. To be deserted by my fleet, in the face of an enemy, is a disgrace which I believe never before happened to a British admiral; nor could I have supposed it. My greatest comfort, under God, is, that I have been supported by the officers, seamen, and marines of *this ship*; for which, with a heart overflowing with gratitude, I request you to accept my sincere thanks. I flatter myself much good may result from your example, by bringing those deluded people to a sense of the duty which they owe, not only to their king and country, but to themselves. The British navy has ever been the support of that liberty which has been handed down to us by our ancestors, and which, I trust, we shall maintain to the latest posterity; and that can only be done by unanimity and obedience. The ship's company, and others who have distinguished themselves by their loyalty and good order, deserve to be, and doubtless *will be*, the favourites of a grateful country; they will also have, from their individual feelings, a comfort which must be lasting, and not like the fleeting and false confidence of those who have swerved from their duty. It has often been my pride with you to look into the Texel, and see a foe which dreaded coming out to meet us. My pride is *now* humble indeed! My feelings are not easily to be expressed! Our cup has overflowed, and made us wanton. The all-wise Providence has given us this check as a warning, and I hope we shall improve by it. On Him, then, let us trust, where our *only* security can be found. I find there are many good men among us; for my own part, I have had full confidence of all in this ship; and once more beg to express my approbation of your conduct. May God, who has thus so far conducted you, continue to do so!—and may the British navy, the glory and support of our country, be restored to its wonted splendour, and be not only the

bulwark of Britain, but the terror of the world!—But this can only be effected by a strict adherence to our duty and obedience; and let us pray that the Almighty God may keep us in the right way of thinking. God bless you all!" The crew of the Venerable were so affected by this impressive address, that, on retiring, there was not a dry eye among them. On the suppression of the mutiny, the admiral resumed his station with his whole fleet off the coast of Holland, either to keep the Dutch squadron in the Texel, or to attack them if they should attempt to come out. It has since been discovered, that the object of the Batavian republic, in conjunction with France, was to invade Ireland, where, doubtless, they would have been cordially welcomed by numerous bodies of the disaffected. Hence it will be seen that the object of watching and checking the motions of the Dutch admiral was of the utmost consequence. After a long and very vigilant attention to the important trust reposed in him, the English admiral was necessitated to repair to Yarmouth Roads to refit. The Batavian commander seized this favourable interval, and proceeded to sea. That active officer, captain sir H. Trollope, however, was upon the look-out, and, having discovered the enemy, dispatched a vessel with the glad intelligence to admiral Duncan, who lost not an instant of time, but pushed out at once, and in the morning of the 11th of October fell in with captain Trollope's squadron of observation, with a signal flying for an enemy to the leeward. By a masterly manœuvre the admiral placed himself between them and the Texel, so as to prevent them from re-entering without risking an engagement. An action accordingly took place between Camperdown and Egmont, in nine fathoms water, and within five miles of the coast. The admiral's own ship, in pursuance of a plan of naval evolution which he had long before determined to carry into effect, broke the enemy's line, and closely engaged the Dutch admiral De Winter, who, after a most gallant defence, was obliged to strike. Eight ships were taken, two of which carried flags! All circumstances considered—the time of the year, the force of the enemy, and the nearness to a dangerous shore—this action will be pronounced, by every judge of nautical affairs, to be one of the most brilliant that graces our annals. The nation was fully sensible of the merit and consequence of this glorious victory; politicians beheld in it the annihilation of the

designs of our combined enemies; naval men admired the address and skill which were displayed by the English commander in his approaches to the attack; and the people at large were transported with admiration, joy, and gratitude. The honours which were instantly conferred upon the venerable admiral received the approbation of all parties. October 21, 1797, he was created lord viscount Duncan, of Camperdown, and baron Duncan, of Lundie, in the shire of Perth. On his being introduced into the house of peers, on Nov. 8, the lord chancellor communicated to him the thanks of the house, and in his speech said, "He congratulated his lordship upon his accession to the honour of a distinguished seat in that place, to which his very meritorious and *unparalleled* professional conduct had deservedly raised him; that conduct (the chancellor added) was such as not only merited the thanks of their lordships' house, but the gratitude and applause of the country at large; it had been instrumental, under the auspices of Providence, in establishing the security of his majesty's dominions, and frustrating the ambitious and destructive designs of the enemy." A pension of 2000*l.* per annum was also granted his lordship, for himself and the two next heirs of the peerage.

After the above glorious victory, his lordship continued to retain the same command till the commencement of 1800, after which, now advanced in years, he passed some time in retirement, and died at his seat in Scotland, August 4, 1804. He married on June 6, 1777, Henrietta, daughter of the late right hon. Robert Dundas, lord president of the court of session in Scotland (elder brother of lord viscount Melville), by whom he had a large family: and was succeeded in his titles and estate by Robert, his second son.

In person, lord Duncan was of a manly, athletic form, six feet four inches high, erect and graceful, with a countenance that indicated great intelligence and benevolence. It would, perhaps, be difficult to find in modern history another man, in whom, with so much meekness, modesty, and unaffected dignity of mind, were united so much genuine spirit, so much of the skill and fire of professional genius; such vigorous, active wisdom; such alacrity and ability for great achievements, with such entire indifference for their success, except so far as it might contribute to the good of his country. His private character was that of

a most affectionate relative, and a steady friend; and, what crowns the whole with a lustre superior to all other qualities or distinctions, a man of great and unaffected piety. The latter virtue may excite, in some persons, a smile of contempt: but the liberal-minded will be pleased to read that lord Duncan felt it an honour to be a Christian. He encouraged religion by his own practice; and the public observance of it has always been kept up wherever he held the command. When the victory was decided, which has immortalized his name, his lordship ordered the crew of his ship to be called together; and, at their head, upon his bended knees, in the presence of the Dutch admiral (who was greatly affected with the scene), he solemnly and pathetically offered up praise to the God of battles. Let it be added here, that his demeanour, when all eyes were upon him, in the cathedral of St. Paul's on the day of general thanksgiving, in December following, was so humble, modest, and devout, as greatly to increase that admiration which his services had gained him. In short, lord Duncan was one more instance of the truth of the assertion, that piety and courage ought to be inseparably allied; and that the latter, without the former, loses its principal virtue.[1]

DUNCAN (Daniel), an eminent physician, born at Montauban in Languedoc in 1649, was the son of Dr. Peter Duncan, professor of physic in that city, and grandson to William Duncan, an English gentleman, of Scottish original, who removed from London to the south of France about the beginning of the last century. Having lost both his parents while yet in his cradle, he was indebted, for the care of his infancy and education, to the guardianship of his mother's brother, Mr. Daniel Paul, a leading counsellor of the parliament of Toulouse, though a firm and professed protestant. Mr. Duncan received the first elements of grammar, polite literature, and philosophy, at Puy Laurens, whither the magistracy of Montauban had transferred their university for a time, to put an end to some disputes between the students and the citizens. The masters newly established there, finding their credit much raised by his uncommon proficiency, redoubled their attention to him; so that he went from that academy with a distinguished character to Montpellier, when removed

[1] Collins's Peerage, by sir E. Brydges.—Naval Chronicle, vol. IV.—Charnock's Biog. Navalis.—Gent. Mag. 1804.

thither by his guardian, with a view to qualify him for a profession which had been for three generations hereditary in his family *. His ingenuity and application recommended him to the esteem and friendship of his principal instructor there, the celebrated Dr. Charles Barbeyrac (uncle to John Barbeyrac the famous civilian), whose medical lectures and practice were in high reputation. Having taken his favourite pupil into his own house, the professor impressed and turned to use his public and private instruction by an efficacious method, admitting him, at every visit he paid to his patients, to consult and reason with him, upon ocular inspection, concerning the effect of his prescriptions. When he had studied eight years under the friendly care of so excellent a master, and had just attained the age of twenty-four, he was admitted to the degree of M. D. in that university. From Montpellier he went to Paris, where he resided nearly seven years. Here he published his first work, upon the principle of motion in the constituent parts of animal bodies, entitled: "Explication nouvelle & mechanique des actions animales, Paris, 1678." It was in the year following that he went for the first time to London, to dispose of some houses there, which had descended to him from his ancestors. He had, besides, some other motives to the journey; and among the rest, to get information relative to the effects of the plague in London in 1665. Having dispatched his other business, he printed in London a Latin edition of his "Theory of the principle of motion in animal bodies." His stay in London, at this time, was little more than two years; and he was much disposed to settle there entirely. But in 1681 he was recalled to Paris to attend a consultation on the health of his patron Colbert, which was then beginning to decline. Soon after his return he produced the first part of a new work, entitled, "La chymie naturelle, ou explication chymique & méchanique de la nourriture de l'animal," which was much read, but rather raised than satisfied the curiosity of the learned; to answer which he added afterwards two other parts, which were received with a general applause. A second edition of the whole was published at Paris in 1687. In that year likewise came out his "Histoire de l'animal, ou la connoissance

* A long account of this family is given in a note on Mr. Duncan's article in the Biographia Britannica.

du corps animé par la méchanique & par la chymie." He left Paris in 1683, upon the much-lamented death of Colbert, the kind effect of whose esteem he gratefully acknowledged, though in a much smaller degree than he might have enjoyed, if he had been less bold in avowing his zeal for protestantism, and his abhorrence of popery. He had some property in land adjoining to the city of Montauban, with a handsome house upon it, pleasantly situated near the skirts of the town. It was with the purpose of selling these, and settling finally in England, that he went thither from Paris. But the honourable and friendly reception he met with there determined his stay some years in his native city. In 1690, the persecution which began to rage with great fury against protestants made him suddenly relinquish all thoughts of a longer abode in France. Having disposed of his house and land for less than half their value, he retired first to Geneva, intending to return to England through Germany; an intention generally kept in petto, but for many years unexpectedly thwarted by a variety of events. Great numbers of his persuasion, encouraged by his liberality in defraying their expences on the road to Geneva, had followed him thither. Unwilling to abandon them in distress, he spent several months in that city and Berne, whither great numbers had likewise taken refuge, in doing them all the service in his power. The harsh and gloomy aspect which reformation at that time wore in Geneva, ill agreeing with a temper naturally mild and cheerful, and the sullen treatment he met with from those of his profession, whose ignorance and selfishness his conduct and method of practice tended to bring into disrepute, occasioned his stay there to be very short. He listened therefore with pleasure to the persuasion of a chief magistrate of Berne, who invited him to a residence more suited to his mind. He passed about 8 or 9 years at Berne, where to his constant practice of physic was added the charge of a professorship of anatomy and chemistry. In 1699, Philip landgave of Hesse sent for him to Cassel. The princess, who lay dangerously ill, was restored to life, but recovered strength very slowly. Dr. Duncan was entertained for three years with great respect, in the palace of the landgrave, as his domestic physician. During his stay at that court, he wrote his treatise upon the abuse of hot liquors. The use of tea, which had not long been introduced into Germany, and in

the houses of only the most opulent, was already at the landgrave's become improper and immoderate, as well as that of coffee and chocolate. The princess of Hesse, with a weak habit of body inclining to a consumption, had been accustomed to drink these liquors to excess, and extremely hot. He thought fit, therefore, to write something against the abuse of them, especially the most common one last mentioned. Their prudent use, to persons chiefly of a phlegmatic constitution, he allowed. He even recommended them, in that case, by his own example, to be taken moderately warm early in the morning, and soon after dinner; but never late in the evening, their natural tendency not agreeing with the posture of a body at rest. He wrote this treatise in a popular style, as intended for the benefit of all ranks of people; the abuse he condemned growing daily more and more epidemical. Though he deemed it too superficial for publication, he permitted it to be much circulated in manuscript. It was not till five years after that he was persuaded by his friend Dr. Boerhaave to print it, first in French, under the title of "Avis salutaire à tout le monde, contre l'abus des liqueurs chaudes, & particulierement du caffé, du chocolat, & du thé." Rotterdam, 1705. He printed it the year following in English.

The persecution of protestants in France continuing to drive great numbers of them from all its provinces into Germany, he defrayed occasionally the expences of some small bodies of these poor emigrants, who passed through Cassel in 1702, in their way to Brandenburg, where encouraging offers of a comfortable maintenance were held out by Frederic, the newly created king of Prussia, to industrious manufacturers of every sort. The praises these people spread of Dr. Duncan's liberality, when they arrived at Berlin, procured him a flattering invitation to that court. Here he was well received by the reigning prince; who appointed him distributor of his prudent munificence to some thousands of these poor artificers, and superintendant of the execution of a plan formed for their establishment. This office he discharged with great credit and internal satisfaction; but with no other advantage to himself. Though appointed professor of physic with a decent salary, and physician to the royal household, he found his abode at Berlin likely to prove injurious to his health and fortune. His expences there were excessive, and increas-

ing without bounds by the daily applications made to him as distributor of the royal bounty, which fell short of their wants. Besides, the intemperate mode of living at that court was not according to his taste, and this last reason induced him, in 1703, to remove to the Hague. In this most agreeable residence he settled about twelve years, a short excursion to London excepted in 1706, for the purpose of investing all his monied property in the English funds. He kept at this time a frequent correspondence with Dr. Boerhaave, at whose persuasion he published a Latin edition of his Natural Chemistry, with some improvements and additional illustrations. He commenced about the same time a correspondence upon similar subjects with Dr. Richard Mead. From the time of his leaving London in 1681, it appears that Dr. Duncan constantly entertained thoughts of fixing there his final abode. He however did not effect this purpose till about the end of 1714. He expressed an intention to quit the Hague some months sooner; but unhappily just then he was suddenly seized with a stroke of the palsy, which greatly alarmed his friends. Yet, when he had overcome the first shock, he found no other inconvenience from it himself till his death twenty-one years after, except a slight convulsive motion of the head, which seized him commonly in speaking, but never interrupted the constant cheerfulness of his address. To a patient likely to do well he would say, "It is not for *your* case that I shake my head, but *my own*. You will soon shake me off, I warrant you." He dedicated the last sixteen years of his life to the gratuitous service of those who sought his advice. To the rich who consulted him, from whom he as peremptorily refused to take a fee, he was wont to say, with a smile, "The poor are my only paymasters now; they are the best I ever had; their payments are placed in a government-fund that can never fail; my security is the only King who can do no wrong." This alluded to the loss he had sustained, in 1721, of a third part of his property by the South Sea scheme, which, however, produced not the least alteration in his purpose, nor any retrenchment of his general beneficence to the poor. He left behind him a great number of manuscripts, chiefly on physical subjects. The writers of the "Bibliothéque Britannique" for June 1735, whence the substance of this account is taken, close the article relating to him with this short sketch of his character: "His conversation was easy,

cheerful, and interesting, pure from all taint of party-scandal or idle raillery. This made his company desired by all who had a capacity to know its value; and he afforded a striking instance that religion must naturally gain strength from the successful study of nature." He died at London, April 30, 1735, aged 86. He left behind him an only son, the reverend doctor Daniel Duncan, author of some religious tracts; among the rest, "Collects upon the principal Articles of the Christian Faith, according to the order of the Catechism of the Church of England." Printed for S. Birt, 1754. This was originally intended for an appendix to a larger work, completed for the press, but never published, entitled, "The Family Catechism, being a free and comprehensive Exposition of the Catechism of the Church of England." He corresponded with the writers of the "Candid Disquisitions," &c. in which work he was from that circumstance supposed to have had some share. He died in June, 1761, leaving behind him two sons, both clergymen, the younger of whom, John Duncan, D. D. rector of South Warmborough, Hants, died at Bath Dec. 28, 1808. He was born in 1720, and educated at St. John's college, Oxford, where he took his degrees of M. A. in 1746, B. D. 1752, and D. D. by decree of convocation in 1757. In 1745 and 1746 he was chaplain to the king's own regiment, and was present at every battle in Scotland in which that regiment was engaged. He afterwards accompanied the regiment to Minorca, and was present at the memorable siege of St. Philip's, which was followed by the execution of admiral Byng. In 1763 he was presented to the college living of South Warmborough, which he held for forty-five years. Besides many fugitive pieces in the periodical journals, Dr. Duncan published an "Essay on Happiness," a poem, in four books; an "Address to the rational advocates of the Church of England;" the "Religious View of the present crisis;" "The Evidence of Reason, in proof of the Immortality of the Soul," collected from Mr. Baxter's MSS. with an introductory letter by the editor, addressed to Dr. Priestley; and some other tracts and occasional sermons. He contributed to the "Biographia Britannica," the life of his grandfather, and an account of the family of Duncans; and what the editor of that work said of him in his life-time may be justly repeated now, "that he sustained the honour of his family, in the respectability of his character, in the liberality

of his mind, and in his ingenious and valuable publications."[1]

DUNCAN (MARK), an ancestor of the preceding Dr. Daniel Duncan, and also a physician, was of Scotch origin, but born in London. He appears to have gone early in life to France, and during a residence at Saumur, acquired the patronage of the celebrated Du Plessis Mornay, then governor of that city, who procured him the professorship of philosophy in the university. This situation he filled with great reputation, and published several learned works, among the rest, a Latin system of Logic, much commended by Burgersdicius, in the preface to his "Institutiones Logicæ," which he frankly confesses to have formed entirely upon that model. By the interest of the governor, his generous protector, to whom his Logic is dedicated, he became afterwards regent [principal] of the university of Saumur. Among his works is a book against the possession of the Ursuline nuns of Loudun. This piece made so much noise, that Laubardemont, commissary for the examination of the demoniacal possession of these young women, would have made it a serious affair for him, but for the interposition of the marshal de Brezé, to whom he was physician. At Saumur he married a gentlewoman of a good family, and gained so much reputation in his art, that James I. king of Britain sent for him, with an offer of making him his physician in ordinary; and for this purpose he sent him the patent of it (as a security of what he was promised) before he crossed the sea; but, as his wife was extremely desirous not to leave her native country, her relations, and acquaintance, he refused to accept of an employment that was so honourable and advantageous to his family, and spent the rest of his life at Saumur, where he died in 1640, to the universal regret of every one, whether high or low, papist or protestant. He was admirably well skilled in philosophy, divinity, and mathematics, besides physic, which he practised with great honour; and was a man of the greatest probity, and of a most exemplary life.

He had a son, MARK DUNCAN, who is mentioned by biographers under the name of CERISANTES. Bayle gives a long desultory account of him. His life appears to have been strangely checquered, through a spirit impatient of

[1] Biog. Brit.

rest, with a variety of literary, civil, and military pursuits. Moreri has inserted in his dictionary, from the fictitious memoirs said to be written by the duke of Guise, some calumnies against Cerisantes, which are refuted in a satisfactory manner by Bayle. Several detached pieces of Cerisantes's poetry are to be seen in printed miscellaneous collections. Among these is a remarkable one, inscribed, "Carmen gratulatorium in nuptias Caroli R. Ang. cum Henriettâ Mariâ filiâ Henrici IV. R. Fr." The visionary blessings that were to arise from this union to all the world, particularly to his native country, and that of his progenitor, (by their becoming the joint arbiters of that perpetual peace in Europe, which it was the project of Henry to establish, and which he has beautifully painted in the most lively colouring), only shew that a good poet may be a bad prophet. He is said to have died in 1648.[1]

DUNCAN (WILLIAM), professor of philosophy in the marischal college, Aberdeen, and a learned writer, was born in that city in the month of July 1717. His father, William Duncan, was a respectable tradesman in the same place, and his mother, Euphemia Kirkwood, was the daughter of a wealthy farmer in East Lothian, the first district in Scotland where agriculture was much improved. Young Duncan received his grammatical education partly in the public grammar-school of Aberdeen, and partly at Foveran, about fifteen miles distant, where there was a boarding-school, which at that time was greatly frequented, on account of the reputation of Mr. George Forbes, the master. In November 1733, Mr. Duncan entered the marischal college of Aberdeen, and applied himself particularly to the study of the Greek language, under the celebrated professor Dr. Thomas Blackwell. After going through the ordinary course of philosophy and mathematics, which continues for three years, he took the degree of M. A. This was in April 1737, and he never took any other degree. Mr. Duncan appears to have been designed for the ministry, and in this view he attended the theological lectures of the professors at Aberdeen for two winters. Not, however, finding in himself any inclination to the clerical profession, he quitted his native place, and removed to London in 1739, where he became an author by profession. In this capacity various works were published by

[1] *Gen. Dict.—Biog. Brit.*

him without his name; the exact nature and number of which it is not in our power to ascertain. It is in general understood that he translated several books from the French, and that he engaged in different undertakings which were proposed to him by the booksellers. There is reason to believe that he had a very considerable share in the translation of Horace which goes under the name of Watson. Without, however, anxiously inquiring after every translation, and every compilation in which Mr. Duncan might be concerned, we shall content ourselves with taking notice of the three principal productions upon which his literary reputation is founded. The first, in point of time, was his translation of several select orations of Cicero. It has gone through several impressions, and was much used as a school-book, the Latin being printed on one side, and the English on the other. A new edition in this form appeared in 1792. Sir Charles Whitworth, in 1777, published Mr. Duncan's version in English only, for the benefit of such young persons of both sexes, as have not had the benefit of a liberal education. The publication is in 2 vols. 8vo. In his preface, sir Charles speaks highly, and we believe justly, of Mr. Duncan's merit as a translator, and ranks him with a Leland, a Hampton, and a Melmoth. Mr. Duncan accompanied his translation with short but judicious explanatory notes.

In 1748, Mr. Robert Dodsley published that work so well adapted to the education of youth, entitled "The Preceptor;" and that it might be executed in the best manner, called in the assistance of some of the ablest men of the age, among whom may be reckoned the names of David Fordyce, Dr. John Campbell, and Dr. Samuel Johnson. The part of logic was assigned to Mr. Duncan, and he discharged the task with an ability that excited general approbation. He has treated logic like one who was a thorough master of it. Disdaining to copy servilely after those who had gone before him, he struck out a plan of his own, and managed it with so much perspicuity and judgment, gave so clear and distinct a view of the furniture of our minds for the discovery of truth, and laid down such excellent rules for the attainment of it, that his work was reckoned one of the best introductions to the study of philosophy and the mathematics in our own, or perhaps any other language. Mr. Duncan's last production was a translation of Cæsar's Commentaries, which appeared

in the latter end of 1752, in one vol. folio. This work had a double title to a favourable reception from the public; being recommended both by its external and internal merit. It is beautifully printed, and richly adorned with a variety of fine cuts; and as to the translation, it is acknowledged to be the best that has been given in our tongue of the Commentaries of Cæsar. Mr. Duncan has in a great measure caught the spirit of the original author, and has preserved his turn of phrase and expression as far as the nature of our language would permit. Previously to our author's publication of this work, he had been appointed professor of philosophy in the Marischal college, Aberdeen. The royal presentation, which conferred this office upon him, was signed by the king at Hanover, May 18, 1752. Mr. Duncan, however, remained in London till the summer of 1753, and was not admitted to his professorship of natural and experimental philosophy till Aug. 21, of the same year. While Mr. Duncan resided in the metropolis, he was in the habits of intimacy with several of the learned men who flourished at that time; and among others, George Lewis Scot, and Dr. Armstrong, were his particular friends. Indeed he was held in general esteem on account of his private, as well as his literary character. The sedentary life he had led before he came into the college at Aberdeen, had a good deal affected his constitution, and particularly his nerves; in consequence of which he was subject to an occasional depression of spirits. By this he was unfitted for great exertions, but not for his ordinary employment, or for enjoying the company of his friends. He died a bachelor, May 1, 1760, in the forty-third year of his age. Mr. Duncan cannot so much be said to have possessed genius, as good sense and taste; and his parts were rather solid than shining. His temper was social, his manners easy and agreeable, and his conversation entertaining and often lively. In his instructions as a professor he was diligent and very accurate. His conduct was irreproachable, and he was regular in his attendance on the various institutions of public worship. Soon after his settlement in the Marischal college, he was admitted an elder of the consistory or church session of Aberdeen, and continued to officiate as such till his death.[1]

[1] Biog. Brit. communicated by the late Dr. Gerard.

DUNCOMBE (WILLIAM), an ingenious poetical and miscellaneous writer, youngest son of John Duncombe, esq. of Stocks, in the parish of Aldbury, Hertfordshire, and Hannah his wife, was born at his father's house in Hatton-garden, London, Jan. 9, 1689-90, and owed his Christian name to the revolution principles of his father and family. On the same principles, his father in 1693 put his life into the tontine, or annuities increasing by survivorship, subscribing 100*l.* on it, for which 10*l.* per annum was paid immediately, and from which, in the course of his long life, our author received some thousands. He was educated in two private seminaries, viz. at Cheney, in Bucks, and afterwards at Pinner, near Harrow-on-the-Hill, Middlesex, under the tuition of Mr. Thomas Goodwin. In December 1706, Mr. Duncombe was entered as a clerk in the navy-office, and was advanced to a higher salary in January 1707-8. So early as 1715, we find a translation by him of the twenty-ninth ode of the first book of Horace, in the collection commonly known by the name of "The Wit's Horace." About this time, being acquainted with Mr. Jabez Hughes, Mr. Duncombe was introduced to his brother John, author of the "Siege of Damascus," and also to his sister (afterwards Mrs. Duncombe), who was a woman of excellent sense and temper. Our author's translation of the Carmen Seculare of Horace was printed in folio in 1721, and was collected in 1731, in Concanen's Miscellany, entitled "The Flower-piece." This was followed in 1722, by a translation of the tragedy of "Athaliah" by Racine, which was published by subscription, and has gone through three editions. Having contracted an intimacy at the Navy-office with Mr. Henry Needler, a gentleman endued with a like taste, our author, by supplying him with proper books, enabled him to gratify his ardent thirst for knowledge; and, on his early death in 1718, hastened by his intense application, discharged the debt of friendship by collecting and publishing his "Original Poems, Translations, Essays, and Letters," in 1724, one vol. 8vo, of which there have been also three editions. On December 3, 1725, Mr. Duncombe quitted his place at the Navy-office, and spent the remainder of a long and happy life, among his friends and his books, in literary leisure. Having a share in the "Whitehall Evening Post," several of his fugitive pieces appeared occasionally in that paper; in particular, a translation of Buchanan's "Verses on

Valentine's Day;" "Verses to Euryalus (Mr. John Carleton) on his coming of age;" "The Choice of Hercules," from Xenophon, (for which there was such a demand, that the paper was in a few days out of print); and a "Defence of some passages in Paradise Lost," from the hyper-criticism of M. de Voltaire. About the same time, numberless errors in a new edition of Chillingworth were pointed out by him, and translations of the "Letters between Archbishop Fenelon and M. de la Motte," since republished in the appendix to archbishop Herring's Letters, and of the "Adventures of Melesickton," and other fables from Fenelon, were published in the London Journal. In the lottery of 1725, a ticket which Mr. Duncombe had in partnership with miss Elizabeth Hughes, sister of John Hughes, esq. author of "The Siege of Damascus," was drawn a prize of 1000*l.* a circumstance which probably hastened his marriage with that amiable lady, which took place Sept. 1, 1726, on which he removed to her mother's house in Red-lion-street, Holborn.

In 1728, a letter by Mr. Duncombe, signed Philopropos, was printed in the London Journal of March 30, containing some animadversions on the "Beggar's Opera," then exhibiting with great applause at Lincoln's-inn-theatre, shewing its pernicious consequences to the practice of morality and Christian virtue. And the same popular entertainment having been soon after most seasonably condemned in a sermon preached at Lincoln's-inn chapel by Dr. Herring (afterwards archbishop of Canterbury), of whom Mr. Duncombe was a constant auditor, in a subsequent letter on the same subject in the London Journal of April 20, subscribed Benevolus, he paid a just compliment to the "clear reasoning, good sense, and manly rhetoric, the judicious criticism, as well as the Christian oratory," there displayed. This introduced him to the acquaintance and friendship of that excellent divine, which continued without interruption till his grace's death, in March 1757; this favour being gratefully acknowledged by him "as one of the most generous and disinterested offers of friendship which he ever received from any one since he was acquainted with the world." In August of the same year, our author published a pamphlet (without a name) entitled "Remarks on M. Tindal's Translation of M. de Rapin Thoyras's History of England, in a letter to S. T.

[Sigismund Trafford,] esq." criticising Tindal's style, which is certainly none of the best.

In the summer of 1732, Mr. Duncombe's tragedy of "Lucius Junius Brutus" was read and approved by the author's friend, Mr. Mills senior, and by him introduced to the theatrical triumvirate, Booth, Cibber, and Wilks, who also approved it, and promised it should be performed. Booth regretted he could not act in it; and Wilks undertook the part of Titus; unfortunately he died in September following; and the revolt of the players, with the confusion that ensued, prevented its being brought on the stage till two years after, when Mr. Duncombe, unadvisedly, consented to Mr. Fleetwood's proposal of bringing it on at Drury-lane in November, when the town was empty, the parliament not sitting, and Farinelli, the singer, highly popular at the Hay-market. The consequence was natural and obvious. "The quavering Italian eunuch (to use our author's own words) proved too powerful for the rigid Roman consul." Yet it was acted six nights with applause, and repeated in February following, and at the same time was printed in 8vo, with a dedication to lord chief justice Hardwicke. A second edition, in 12mo, with a translation of M. de Voltaire's "Essay on Tragedy" prefixed, was published in 1747. In April 1735, Mr. Duncombe published, by subscription, in two volumes 12mo, the "Poems," &c. of his deceased brother-in-law, John Hughes, esq. which were received by his friends and the public with the esteem due to Hughes's merit. In January, 1735-6, our author's domestic happiness received a severe shock by the death of his wife, which happened at Spring Grove, in Middlesex, the seat of his first cousin, Mrs. Ofley. In 1737 he collected and published, in one volume 8vo, the "Miscellanies in verse and prose" of Mr. Jabez Hughes, for the benefit of his widow, but the dedication (in her name) to the duchess of Bedford, was drawn up by the rev. Mr. Copping, dean of Clogher. In 1743, on the death of his learned friend, Mr. Samuel Say, a dissenting minister in Westminster, Mr. Duncombe undertook, for the benefit of his widow and daughter, to revise and prepare for the press some of his poems, and two prose essays, which were accordingly published in one volume 4to, in 1745. In 1744, the "Siege of Damascus," and some other moral plays, having been acted by several persons of distinction for their amusement, Mr. Duncombe was in-

duced to publish "An Oration on the usefulness of Dramatic Interludes in the education of youth," translated from the Latin of M. Werenfels, by whom it was spoken before the masters and scholars of the university of Basil. On the breaking-out of the rebellion in 1745, our author endeavoured to second his honoured friend, the archbishop of York, by reprinting "A Sermon" (now known to have been written by Dr. Arbuthnot), supposed to be "preached to the people at the Mercat-cross of Edinburgh, on the subject of the union in 1706," and to the sermon prefixed a preface, without his name, setting forth the advantages which have accrued to the kingdom of Scotland by its union with England. About the same time he also printed, with a preface, a tract, entitled, "The complicated Guilt of the Rebellion," which had been written by Mr. Hughes in 1716, but was then suppressed, as the insurrection it related to was soon after quelled: this tract was judged by Mr. Duncombe to be equally applicable to the transactions of 1745. In the summer of 1749, being with his relation, Mr. Brooke, at York, Mr. Duncombe was accidentally instrumental to the detection of Archibald Bower, by transmitting to archbishop Herring an account of that adventurer's escape from the inquisition, taken by memory from his own mouth, which being published the year following by Mr. Barron, a dissenting minister, was disavowed by Bower; though, when called upon, the mistakes which he was able to specify, were found to be few and trifling. This was the first impeachment of his integrity, and exposed him to the attacks of Dr. Douglas, who had before detected Lauder. To the periodical publication called "The World," Mr. Duncombe contributed one paper, No. 84, "Prosperity and Adversity, an allegory." In 1753, he commenced an acquaintance, which soon ripened into a friendship, with John earl of Orrery (soon after earl of Corke): this connexion was productive of much pleasure and emolument to them both, and in some degree also to the public, his lordship's "Letters to Mr. Duncombe from Italy" having since appeared in print. In 1754, Mr. Duncombe drew up "Remarks on lord Bolingbroke's Notion of a God," with some occasional notes; to which he annexed a translation, from Cicero, "De Natura Deorum," of the arguments of Q. Lucilius Balbus, the stoic, in proof of the being, and of the wisdom, power, and goodness, of God. These were read and approved by

the archbishop, and others of the author's friends, but were not published till 1763, when he allowed the late Dr. Dodd to insert them in the "Christian's Magazine." They have since been collected in the Appendix to archbishop Herring's letters. Horace having always been Mr. Duncombe's favourite author, he had amused himself for more than thirty years, at different times, with translating several of his odes, but without any intention of publishing them, or of giving a version of the whole to the world, till his son offered his assistance for completing the work; and undertook some of the odes and satires, all the epodes, and the first book of epistles, and added several imitations from Sanadon, Dacier, &c. Mr. Duncombe compiled notes to the whole, and published one volume 8vo, in 1757, and the second in 1759. Another edition, in four volumes, 12mo, with several additional imitations, appeared in 1764. On the death of his excellent friend, archbishop Herring, our author, as a token of his gratitude and affection, collected, in one volume 8vo, the "Seven Sermons on public occasions," which his grace had separately printed in his life-time, and prefixed to them some memoirs of his life. This was his last publication. With a constitution naturally weak and tender, by constant regularity, and an habitual sweetness and evenness of temper, his life was prolonged to the advanced age of seventy-nine; when, without any previous painful illness, he died February 13, 1769, esteemed, beloved, and regretted, by all who knew him. He was interred near the remains of his wife, in the burying-place of his family, in Aldbury church, Hertfordshire, and left one son, the subject of the next article.[1]

DUNCOMBE (JOHN), was born 1730, and when a child, was of an amiable disposition, had an uncommon capacity for learning, and discovered, very early, a genius for poetry. After some years passed at a school at Romford, in Essex, under the care of his relation, the rev. Philip Fletcher, afterwards dean of Kildare, and younger brother to the bishop of that see, he was removed to a more eminent one at Felsted, in the same county. At this school he was stimulated by emulation to an exertion of his talents; and, by a close application, he became the first scholar, as well as captain of the school, and gained the

[1] Biog. Brit.—Nichols's Poems and Bowyer.

highest reputation; and by the sweetness of his temper and manners, and by a disposition to friendship, he acquired and preserved the love of all his companions, and the esteem of his master and family. He has, on some particular occasions, been heard modestly to declare, that he was never punished, during his whole residence at either school, for negligence in his lessons or exercise, or for any other misdemeanor. He was very early qualified for the university, and constantly improved himself, when at home, by his private studies, and the assistance of his father, happy in the companionship of such a son, who was always dutiful and affectionate to him; and the first literary characters of that time associated with a father and son, whose polished taste and amiable manners rendered them universally acceptable. He was entered, at the age of sixteen, at Bene't-college, Cambridge, where Mr. Castle, afterwards dean of Hereford, was then master: and he was recommended to that college by archbishop Herring, whom we have mentioned as his father's particular friend. The archbishop baptised his son, and promised to patronize him, if educated for the church, and therefore sent him to the college where he had completed his own education.—At the university he continued to rise in reputation as a scholar and a poet, and was always irreproachable in his moral character: he had the happiness of forming some connections there with men of genius and virtue, which lasted through life; but the first and strongest attachment, in which he most delighted, and which reflected honour on his own merit, was the uninterrupted friendship, and constant correspondence, which continued to the last, with Mr. Greene, a very respectable clergyman of the diocese of Norwich, a man whose character for learning and abilities, goodness and virtue, justly gained him the esteem and love of all who had the happiness of his acquaintance, whose testimony is real praise, who acknowledged the worth of his valuable friend, "and loved his amiable and benevolent spirit."

He was, in 1750, with full reputation, chosen fellow of Bene't-college; was, in 1753, ordained at Kew chapel, by Dr. Thomas, bishop of Peterborough, and appointed, by the recommendation of archbishop Herring, to the curacy of Sundridge in Kent; after which he became assistant preacher at St. Anne's, Soho, where his father resided, and Dr. Squire, afterwards bishop of St. David's, was rector,

with whom he lived in particular intimacy, and who gave him a chaplainship, and intended to patronize him; but in that instance, and several others, he experienced the loss of friends and patrons before they had been able to gratify their own intention, or bestow on him any thing considerable.—His elegant discourses acquired him, as a preacher, great reputation; his language was always correct, his expression forcible, and his doctrine so pathetically delivered, as to impress his hearers with reverence and awaken their attention. His voice was harmonious; and rather by the distinct articulation, than from strength, he was better heard, in many large churches, and particularly in the choir of Canterbury cathedral, than some louder tones, having cultivated the art of speaking in the pulpit; and his sermons always recommended that moderation, truly Christian temper, and universal charity and philanthropy, which formed the distinguished mark of his character in every part of life; and he was totally free from all affectation, as well in the pulpit as in common conversation. He was a popular and admired preacher; but he had no vanity on that account, and was equally satisfied to fulfil his duty in a country parish, and an obscure village, as in a crowded cathedral, or populous church in the metropolis. But his merit was not much regarded by the attention of the great. He was, however, esteemed, honoured, and beloved, in the very respectable neighbourhood where he constantly resided; and the dignities and affluence he might reasonably have expected from his family connections, and early patronage, could only have displayed, in a wider sphere, that benevolence, and those virtues, which are equally beneficial to the possessor, in whatever station he may be placed, when exercised to the utmost of his ability.

After the death of bishop Squire, he was nominated chaplain to lord Corke, with whom he and his father had the honour of a particular friendship, as appears by that nobleman's "Letters from Italy." He was presented, in 1757, by archbishop Herring, to the united livings of St. Andrew and St. Mary Bredman, in Canterbury. This benefice was bestowed in the most friendly manner by his patron, who called it *only something to begin with*: but the archbishop lived not above two months afterwards; and with his life the prospect of future advancement seemed to disappear. However, no complaint against the slow pre-

ferment from his respected friend and patron, no murmur against the daily dispositions of benefices, to which he must be conscious his merit often gave him equal claim, ever was suffered to escape in conversation.

This living enabled him to fulfil a long engagement, or rather to obey the impulse of a long attachment, to miss Highmore, daughter of Mr. Highmore, who was known to the world, not only by his pencil, but by his other extensive knowledge, and literary pursuits. He was married at St. Anne's church, 20th April 1763, by Dr. Squire, bishop of St. David's. A similarity of taste and love of literature had early endeared their companionship; and a mutual affection was the natural consequence, which ensured to them twenty years happiness, rather increased than diminished by the hand of time! He settled at Canterbury; and, in 1766, archbishop Secker appointed him one of the six preachers in that cathedral. In 1773, archbishop Cornwallis gave him the living of Herne, about six miles from Canterbury, which afforded him a pleasant recess in the summer months. His grace also granted him a chaplainship; and he had, previous to the last living, been entrusted with the mastership of Harbledown and St. John's hospitals, places of trust only, not emolument: so that he had, in fact, three favours, though not any of them considerable, in succession, from three archbishops.

He examined into the state of the hospitals, and endeavoured to do his duty in the office he had undertaken, with an attention and assiduity that accompanied his indefatigable desire of being serviceable to all, and particularly to the lowest of his fellow-creatures, wherever he had opportunity; which was his principal inducement for becoming an acting magistrate, the duty of which office he performed several years, with great application to observe the laws of his country, to do justice, preserve equity, and always remember mercy; for no one in that department was more open to the poor and friendless, having the temper and inclination to propose and to act, for the service and relief of the distressed; with steadiness to persevere with judgment, where truth and right preponderated.

He was suddenly taken ill in the night, June 21, 1785. A suffocation was rapidly coming on; but a surgeon being called, he was almost instantly relieved by bleeding — a good sleep ensued, but he waked in the morning almost speechless; a paralytic stroke on the organs of articulation

only, seemed to have taken place; medical assistance was applied; he partly recovered articulation; but great debility was perceivable, and he could no longer write as usual: however, by slow degrees he regained strength, beyond the expectation of his distressed friends; and appeared after the summer passed at Herne, to be quite restored to health and spirits, and pursued every avocation as before the stroke, and with the same power of mind; but those who were most constantly with him, and watched with the tender eye of affection, never lost the alarm, never rested without apprehension, and perceived, by some sudden starts, and nervous complaints, that all was not sound within. In January following he coughed much, two or three days, but without any dangerous symptom, till, on the night of the 18th, a suffocation as before came on; assistance was immediately procured, but not with the former success; the disorder increased, and loss of life ensued. His gentle spirit, as he had lived, departed, easy to himself in his exit; distressful alone to all that knew him, to those most who knew him best. His family, his friends, the servants, and the poor, all by their affliction spoke his real worth. He left one daughter. His temper never changed by any deprivation of the world's enjoyments, nor by any bodily suffering; no peevishness, no complaints escaped; though it is observed that a great alteration often attends such disorders, and warps the temper naturally good. But he silently used his piety to the laudable purpose of regulating not only his actions, but his words; yet this was discovered rather from observation than from his own profession, as he was remarkably modest and humble on religious topics; and, for fear of ostentation on that subject, might rather err on the opposite side, from an awful timidity, which might not always give a just idea of his unaffected zeal and real faith. His friendship, where professed, was ardent; and he had a spirit in a friend's cause that rarely appeared on other occasions. He was amiable, affectionate, and tender, as a husband and father; kind and indulgent as a master; and a protector and advocate of the poor; benevolent to all, as far as his fortune could afford.

As he had many leisure hours, he passed much time in literary employments, though many were very cheerfully given to society. Among his published productions may be mentioned, the "Feminead," 1754, which passed

through two editions, and has been reprinted both in the Poetical Calendar, and in Pearch's Collection. Four Odes appeared in 1753, viz. "The Prophecy of Neptune;" "On the Death of the Prince of Wales;" "*Ode presented to the Duke of Newcastle;" and one "*To the hon. James Yorke," first bishop of St. David's, and afterwards bishop of Ely. Between 1753 and 1756 came out separately, "*An Evening Contemplation in a College," being a parody on Gray's Elegy;" reprinted in "The Repository." Other detached poems of Mr. Duncombe's are, "*Verses to the Author of Clarissa," published in that work; "*Verses on the Campaign, 1759," (addressed to Sylvanus Urban, and originally printed in the volume for that year); "*To Colonel Clive, on his arrival in England;" "*On the Loss of the Ramilies, Captain Taylor, 1760;" "Surrey Triumphant, or the Kentish Men's Defeat, 1773," 4to; a parody on Chevy-Chace; which, for its genuine strokes of humour, elegant poetry, and happy imitation, acquired the author much applause. This has been translated into "Nichols's Select Collection of Poems, 1782," where may be found, also, a poem of his on Stocks House; a translation of an elegant epitaph, by bishop Lowth; and an elegiac "Epitaph at the Grave of Mr. Highmore." Those pieces marked with a star are in the Poetical Calendar, vol. VII. together with a Prologue spoken at the Charter-house, 1752; a Poem on Mr. Garrick; and translations from Voltaire. And in vol. X. "The Middlesex Garden;" "Kensington Gardens;" "Farewel to Hope;" "On a Lady's sending the Author a Ribbon for his Watch;" "On Captain Cornwallis's Monument;" "Prologue to Amalasont;" "Epigrams."—He published three Sermons; one "On the Thanksgiving, Nov. 29, 1759," preached at St. Anne's, Westminster, and published at the request of the parishioners; another, "preached at the Consecration of the parish-church of St. Andrew, Canterbury," July 4, 1774; and one, "On a General Fast, Feb. 27, 1778," also preached at St. Andrew's, Canterbury; and so well approved, that by the particular desire of the parish, it appeared in print under the title of "The Civil War between the Israelites and Benjamites illustrated and applied." He published with his father, in 1766, a translation of Horace, in 8vo; and in 1767, another edition, with many enlargements and corrections, in 4 vols. 12mo. He trans-

lated the "Huetiana," in the Gentleman's Magazine for 1771. In 1774, he translated Batteley's "Antiquitates Rutupinæ." He wrote "The Historical Account of Dr. Dodd's Life," 1777*, 8vo; and was the translator of "Sherlock's Letters of an English Traveller," 1st edition, 4to. The 2d edition, 8vo, was translated by Mr. Sherlock himself. In 1778 he published "An Elegy written in Canterbury Cathedral;" and in 1784, "Select Works of the Emperor Julian," 2 vols. 8vo. In 1784 he was principally the author of "The History and Antiquities of Reculver and Herne," which forms the eighteenth number of the Bibliotheca Topographica Britannica; to which work he also contributed in 1785, the thirtieth number, containing, "The History and Antiquities of the Three Archiepiscopal Hospitals in and near Canterbury," which he dedicated to archbishop Moore. He was the editor of several other works; all of which were elucidated by his critical knowledge and explanatory notes; viz. 1. "Letters from several eminent persons, deceased, including the correspondence of John Hughes, esq. and several of his friends; published from the originals, with notes. Of these there have been two editions; the last in 3 vols. 2. "Letters from Italy; by the late right-hon. John earl of Corke and Orrery, with notes," 1773. These have gone through two editions. 3. "Letters from the late archbishop Herring, to William Duncombe, esq. deceased; from 1728 to 1757, with notes, and an appendix," 1777. He was also the author of a Letter signed "RUSTICUS," in "The World," vol. I. No. 36; of several Letters in "The Connoisseur," being the "Gentleman of Cambridge, A. B." mentioned in the last number. And in the Gentleman's Magazine, his communications in biography, poetry, and criticism, during the last twenty years of his life, were frequent and valuable. Many of them are without a name; but his miscellaneous contributions were usually distinguished by the signature of CRITO.

Mr. Duncombe's widow died at an advanced age, Oct. 28, 1812. She wrote the story of Fidelia and Honoria in

* With this publication we are unacquainted; but if a Life of Dodd be meant, which is entitled "Historical Memoirs of the Life and Writings of" Dr. Dodd, we have in our account of that unhappy man, attributed it to Mr. Isaac Reed, on what we consider as good authority; yet, if the work was really Mr. Duncombe's, the report which gives it to Mr. Reed may be accounted for from the latter having conveyed it to the press by Mr. Duncombe's desire, with whom he was intimate.

the "Adventurer," and some small contributions to the Poetical Calendar, and Mr. Nichols's Poems.[1]

DUNDAS (ROBERT), of Arniston, lord-president of the court of session, was the second son of Robert Dundas, esq. an eminent Scotch lawyer, and was born Dec. 9, 1685. Though in no period of his life distinguished for laborious application to study, he had in his earlier years improved his mind by an acquaintance with general literature; and he gained by practice, aided by uncommon acuteness of talents, a profound knowledge of the law. He had been but eight years at the bar, when his reputation pointed him out as the fittest person to hold the office of solicitor general, to which he was appointed by king George I. in 1717, and which was preparatory to that of lord advocate for Scotland, to which he was appointed in 1720. In 1722 he was elected member of parliament for the county of Edinburgh; and in that situation, he distinguished himself by a most vigilant attention to all public measures, in which the welfare of his country was concerned, and by a steady and patriotic regard for its interests. On the change of ministry, which took place in 1725, when sir Robert Walpole and the Argyle party came into power, Mr. Dundas was removed from his office of king's advocate, and resumed his station without the bar, distinguished only by the honourable title of dean of the faculty of advocates, till he was raised to the bench, in 1737. For nine years he filled the seat of an ordinary judge of the court of session, by the title of lord Arniston, till 1748, when, on the death of Mr. Duncan Forbes, of Culloden, he was appointed to succeed him in the honourable and important office of president of the court.

While a barrister, he shone equally as a powerful pleader and an ingenious reasoner. To the quickest apprehension he joined an uncommon solidity of judgment; and embracing in his mind all the possible arguments which were applicable to his cause, he could even in his unpremeditated pleadings, discover at once and instantly attach himself to some strong principle of law on which he built the whole of his reasoning. His eloquence, though as various as the nature of the case required, was constantly subservient to his judgment; and though master of all the powers of expression, he rarely indulged himself in what

[1] Biog. Brit. drawn up by Mr. Nichols.—Nichols's Bowyer.—Gent. Mag. passim.—Granger's Letters, p. 53.—Richardson's Correspondence, vols. II. and III.

is properly termed declamation. A fine specimen of his argumentative powers is to be found in his defence of Carnegie of Finhaven. This gentleman was in 1728, tried before the court of justiciary in Scotland, for the murder of Charles earl of Strathmore. At a meeting in the country, where the company had drank to intoxication, Carnegie, having received the most abusive language from Lyon of Bridgeton, drew his sword, and staggering forward to make a pass at this Lyon, killed the earl of Strathmore, a person for whom he had the highest regard and esteem, and who unfortunately came between him and his antagonist, apparently in the view of separating them. In this memorable trial, Mr. Dundas had not only the merit of saving the life of the prisoner, but of establishing a point of the utmost consequence to the security of life and liberty, the power of a jury, which at that time was questioned in Scotland, of returning a general verdict on the guilt or innocence of the person accused.

In Scotland, though general verdicts appear to have been authorised by the most ancient practice of the criminal court, it had long been customary to consider jurymen as tied down to determine simply, whether the facts in the indictment were proved or not proved. This change from the ancient practice is supposed, with much reason, to have been introduced in the latter part of the reign of Charles II. at a time when we find the king's advocate (Mackenzie) strenuously contending in his "System of Criminal Law," for the entire abolition of juries. The latter was too strong a measure, and would have been found of difficult accomplishment; the former was of easier attainment, and answered nearly the same end. The accused person, to satisfy appearances, and for the show of justice, was still to be tried by his peers; but his guilt or innocence was rarely within their cognizance; that was decided by the laws, or by their interpreters, the judges; and the jury, tied down to determine solely on the proof of facts, was compelled to surrender into the hands of these judges, and thus often to sacrifice the life of a fellow citizen, though convinced of his innocence, and earnestly desirous of his acquittal. Thus matters stood till the trial of Carnegie, who, had the powers of a Scotch jury remained thus circumscribed, must have suffered the punishment due to the foulest malefactor; the court had found the facts in the indictment "relevant to infer the pains of law;" and the

proof of these facts was as clear as noon-day. There remained no hope for the prisoner, unless the jury should be roused to assert a right which they had long relinquished, and vindicate the privilege of deciding on the guilt or innocence of the accused; and this great point was gained by the powerful eloquence of the prisoner's counsel. The jury found the prisoner *not guilty*; and from that time, the right of a Scotch jury to return a general verdict, is acknowledged to be of the very essence of that institution.

As a judge, lord Arniston distinguished himself no less by the vigour of his talents, and his knowledge of the laws, than by his strict principles of honour and inflexible integrity. His own idea of the character, both of a lawyer and of a judge, remains, penned by himself, in that admirable eulogium on lord Newhall, which stands upon the records of the faculty of advocates; and many of those various talents and accomplishments which he there applied to another, were in a peculiar manner his own. Although he inherited neither the ample stores of various knowledge, nor the enlarged and philosophic mind of his predecessor Forbes, yet he possessed a sound and discriminating judgment, and the manner in which he filled the high offices of the law in times of much difficulty, from the prevalence of party spirit, reflects great honour on his moderation and humanity. This eminent lawyer, after a life devoted to the public good, died August 26, 1753, leaving by his first wife, Elizabeth, the daughter of Robert Watson, esq. of Muirhouse, a son, Robert, the subject of our next article, and by his second wife Anne, the daughter of sir Robert Gordon of Invergordon, bart. five sons and a daughter, one of the sons, the late Henry Dundas, viscount Melville.[1]

DUNDAS (ROBERT), of Arniston, son of the preceding, was born July 18, 1713. He received the earlier parts of his education under a domestic tutor, and afterwards pursued the usual course of academical studies in the university of Edinburgh. In the end of the year 1733, he went to Utrecht, where the lectures on the Roman law were at that time in considerable reputation. He remained abroad for four years; and during the recess of study at the university, he spent a considerable time at Paris, and in visiting several of the principal towns of France and the Low

[1] Transactions of the Royal Society of Edinburgh; by lord Woodhouselee, vol. II.—His lordship's Life of lord Kames.—Sir E. Brydges's edition of Collins's Peerage.

Countries. Returning to Scotland in 1737, he was called to the bar in the beginning of the following year; and, in his earliest public appearances, gave ample proof of his inheriting, in their utmost extent, the abilities and genius of his family. His eloquence was copious and animated; in argument he displayed a wonderful fertility of invention, tempered by a discriminating judgment, which gave, even to his unpremeditated harangues, a methodical arrangement; in consultation, he possessed a quickness of apprehension beyond all example; and his memory, which was most singularly tenacious, enabled him to treasure up, and to produce instantaneously, every case or precedent which was applicable to the matter before him.

Thus liberally endowed by nature with every requisite to eminence in his profession, he had the honour of being appointed solicitor-general for Scotland in September 1742, at the early age of twenty-nine. This important office he held only for four years. He had obtained it through the favour of the Carteret administration, which was then in power; but, on the change of ministry, which took place in 1746, when the Pelham party regained its influence in the cabinet, he, together with the other friends of the former ministry, resigned their offices. But the high consideration in which he then stood with his brethren at the bar, was not diminished by the loss of an office dependent on ministerial favour. In the same year, 1746, he was elected dean of the faculty of advocates, and continued to preside over that respectable body till his elevation to the bench in 1760.

In the beginning of 1754, Mr. Dundas was elected member of parliament for the county of Edinburgh; and in the following summer he was appointed his majesty's advocate for Scotland. In parliament, the share which Mr. Dundas took in public business, and his appearances on many interesting subjects of discussion, which occurred in that important period during which he sat in the house of commons, were such as fully to justify the character he had already attained for talents and ability. Such was the complexion of the times, and so high the tide of party, that it was perhaps impossible for human wisdom to have pointed out a line of political conduct which could entirely exempt from censure. The lord advocate shared with the rest of his party in the censure of those who followed an opposite plan of politics; but of him it may certainly with

truth be affirmed, that in no instance was he ever known to swerve from his principles, or to act a part in which he had not the countenance of many of the firmest friends to the interest of their country. He was chiefly censured for the opposition which he gave to the establishment of a militia in Scotland, by a great party in that country, who warmly supported that measure. But when the question is dispassionately viewed, it will appear to be one of those doubtful points, on which the wisest men and the best patriots may entertain opposite opinions.

On June 14, 1760, Mr. Dundas was appointed president of the court of session. This was the æra of the splendour of his public character. Invested with one of the most important trusts that can be committed to a subject, he acquitted himself of that trust, during the twenty-seven years in which he held it, with such consummate ability, wisdom, and rectitude, as must found a reputation durable as the national annals, and transmit his memory with honour to all future times. At his first entry upon office, the public, though well assured of his abilities, was doubtful whether he possessed that power of application and measure of assiduity, which is the first duty of the station that he now filled. Fond of social intercourse, and of late engaged in a sphere of life where natural talents are the chief requisite to eminence, he had hitherto submitted but reluctantly to the habits of professional industry. But it was soon seen, that accidental circumstances alone had prevented the developement of one great feature of his character, a capacity of profound application to business. He had no sooner taken his seat as president of the session, than he devoted himself to the duties of his office with an ardour of which that court, even under the ablest of his predecessors, had seen no example, and a perseverance of attention which suffered no remission to the latest hour of his life. He maintained, with great strictness, all the forms of the court in the conduct of business. These he wisely considered as essential, both to the equal administration of justice, and as the outworks which guard the law against those too common, but most unworthy artifices which are employed to prostitute and abuse it. To the bar he conducted himself with uniform attention and respect. He listened with patience to the reasonings of the counsel. He never anticipated the arguments of the pleader, nor interrupted him with questions to shew his

own acuteness; but left every man to state his cause in his own way: nor did he ever interfere, unless to restrain what was either manifestly foreign to the subject, or what wounded, in his apprehension, the dignity of the court. In this last respect he was most laudably punctilious. He never suffered an improper word to escape, either from the tongue or pen of a counsel, without the severest animadversion; and so acute was that feeling which he was known to possess, of the respect that was due to the bench, that there were but few occasions when it became necessary for him to express it.

There were, indeed other occasions, on which his feelings were most keenly awakened, and on which he gave vent to a becoming spirit of indignation. He treated with the greatest severity every instance, either of malversation in the officers of the law, or of chicanery in the inferior practitioners of the court. No calumnious or iniquitous prosecution, no attempt to pervert the forms of law to the purposes of oppression, ever eluded his penetration, or escaped his just resentment. Thus, perpetually watchful, and earnestly solicitous to maintain both the dignity and the rectitude of that supreme tribunal over which he presided, the influence of these endeavours extended itself to every inferior court of judicature; as the motion of the heart is felt in the remotest artery. In reviewing the sentences of inferior judges, he constantly expressed his desire of supporting the just authority of every rank and order of magistrates; but these were taught at the same time to walk with circumspection, to guard their conduct with the most scrupulous exactness, and to dread the slightest deviation from the narrow path of their duty. With these endowments of mind, and high sense of the duties of his office, it is not surprising, that amidst all the differences of sentiment which the jarring interests of individuals, or the more powerful influence of political faction, give rise to, there should be but one opinion of the character of this eminent man, which is, that from the period of the institution of that court over which he presided, however conspicuous in particular departments might have been the merit of some of his predecessors, no man ever occupied the president's chair, who combined in himself so many of the essential requisites for the discharge of that important office. But while we allow the merits of this great man, in possessing, in their utmost extent, the most essential

requisites for the station which he filled, it is but a small derogation from the confessed eminence of his character, when we acknowledge a deficiency in some subordinate qualities. Of these, what was chiefly to be regretted, and was alone wanting to the perfection of his mental accomplishments, was, that he appeared to give too little weight or value to those studies which are properly termed literary. This was the more remarkable in him, that, in the early period of his life, he had prosecuted himself those studies with advantage and success. In his youth he had made great proficiency in classical learning; and his memory retaining faithfully whatever he had once acquired, it was not unusual with him, even in his speeches on the bench, to cite, and to apply with much propriety, the most striking passages of the ancient authors. But for these studies, though qualified to succeed in them, it does not appear that he ever possessed a strong bent or inclination. If he ever felt it, the weightier duties of active life, which he was early called to exercise, precluded the opportunity of frequently indulging it; and perhaps even a knowledge of the fascinating power of those pursuits, in alienating the mind from the severer but more necessary occupations, might have inclined him at last to disrelish from habit, what it had taught him at first to resist from principle. That this principle was erroneous, it is unnecessary to consume time in proving. It is sufficient to say, that as jurisprudence can never hope for any material advancement as a science, if separated from the spirit of philosophy, so that spirit cannot exist, independent of the cultivation of literature. That the studies of polite literature, and an acquaintance with the principles of general erudition, while they improve the science, add lustre and dignity to the profession of the law, cannot be denied. So thought all the greatest lawyers of antiquity. So thought, among the moderns, that able judge and most accomplished man, of whose character we have traced some imperfect features, lord Arniston, the father of the late lord president; of which his inaugural oration, as it stands upon the records of the faculty of advocates, bears ample testimony. His son, it is true, afforded a strong proof, that the force of natural talents alone may conduct to eminence and celebrity. He was rich in native genius, and therefore felt not the want of acquired endowments. But in this he left an example to be admired, not imitated.

Few inherit from nature equal powers with his; and even of himself it must be allowed, that if he was a great man without the aids of general literature, or of cultivated taste, he must have been still a greater, had he availed himself of those lights which they furnish, and that improvement which they bestow. His useful and valuable life was terminated on the 13th of December 1787. His last illness, which, though of short continuance, was violent in its nature, he bore with the greatest magnanimity. He died in the seventy-fifth year of his age, in the perfect enjoyment of all his faculties; at a time when his long services might have justly entitled him to ease and repose, but which the strong sense of his duty would not permit him to seek while his power of usefulness continued; at that period, in short, when a wise man would wish to finish his course; too soon indeed for the public good, but not too late for his own reputation.[1]

DUNDAS (HENRY), LORD VISCOUNT MELVILLE, brother to the preceding, by a different mother, was born about 1741, and was educated at the high school and university of Edinburgh. Having studied the law, he was, in 1763, admitted a member of the faculty of advocates, and soon rose to a considerable degree of eminence, and very extensive practice. In 1773 he was appointed solicitor-general, and in 1775, lord advocate of Scotland, which office he retained till 1783. In March 1777, he was appointed joint keeper of the signet for Scotland. His office as lord advocate necessarily requiring a seat in parliament, he was elected for the county of Mid-Lothian, and soon distinguished himself as a supporter of administration in all the measures which were pursued in the conduct of the war with America, and from this time appears to have abandoned all thoughts of rising in his profession as a lawyer. In his new pursuit as a statesman, he was highly favoured by natural sense and talents, which were indeed so powerful as to form a balance to his defects in elocution, which were striking. He had taken no pains to conquer his native pronunciation, which, as it frequently provoked a smile from his hearers, would have proved of the greatest disadvantage in the heat and acrimony of debate, had he not evinced by the fluency and

[1] Transactions of the Royal Society of Edinburgh, vol. II.—Sir E. Brydges's Peerage.

acuteness of his arguments that he was deserving of serious attention, and was an opponent not to be despised. For declamatory speaking, and addresses to the passions, he had neither taste nor talent; his mind was intent on the practical part of every measure, and in every debate that concerned what may be termed *business*, he had few equals, and his speeches were perhaps the more attended to, as he made it a point to reserve them for such occasions. During lord North's administration he was introduced to no ostensible station; but when that nobleman and his colleagues were obliged to retire in 1782, and a few months after, by the death of the marquis of Rockingham, their successors were obliged to resign, Mr. Dundas joined the young minister, Mr. Pitt, and was sworn into the privy council, and appointed treasurer of the navy. During Mr. Pitt's first administration the general peace was concluded, which, however necessary, did not add much popularity to the ministry, and lord North and Mr. Fox, with their respective friends, or the greater part of them, having formed what was termed the coalition, Mr. Pitt's administration was obliged to give way to a host of opponents, which was considered as invincible. On this occasion, in 1783, Mr. Dundas was deprived of his offices as treasurer of the navy, and lord advocate for Scotland.

The coalition-administration lasted a very few months. The formation of it had deprived them of all popularity, and their first great measure precipitated their downfall. This was the memorable East India Bill, in opposition to which Mr. Dundas made a most conspicuous figure, and discovered a knowledge of the affairs of the East-India Company and government, which had evidently been the result of much study and investigation, and in which at that time he appeared to have no superior. But although Mr. Fox's bill, by the strong influence which he and his colleague still possessed, was passed in the house of commons, it was lost in that of the lords; and the commons still adhering to the ministers, the business of government for some time stood still, until his majesty, by a dissolution of parliament, took the sense of the people, which was decidedly against the coalition-administration. Mr. Pitt and his friends were then seated in power, supported by a majority in both houses, and Mr. Dundas resumed his office as treasurer of the navy; but, by his recommendation, the office of lord advocate of Scotland was given to

Mr. Ilay Campbell, afterwards lord president of the court of session. The first measure of the new administration was a bill for the better regulation of the affairs of the East India Company, which, although in the opinion of many, not very different from that of Mr. Fox, as far as regarded the controul to be established over the affairs of the company, was less unpopular in other respects. Among its other provisions was the creation of a board of controul, of which Mr. Dundas was appointed president.

In 1791, Mr. Dundas became a member of the cabinet, as secretary of state for the home department, an office which he filled with peculiar energy and vigour, when it became necessary to adopt measures for the internal defence of the country against a portion of revolutionary spirit derived from the temporary successes of the French in what they called reforming the vices of their government. To Mr. Dundas has also been ascribed the origin of the volunteer system, which has unquestionably served to display the loyalty and energies of the nation in a manner which its greatest enemy has felt severely. In 1794, when the duke of Portland, with a large proportion of the whig party, joined the administration, Mr. Dundas resigned his office of secretary for the home department to his grace, and was made secretary of the war department. The whole of his transactions in this, as well, indeed, as in his former office, belong so strictly to history, that we know not how to separate them, and even if our limits permitted, the leading events of that most eventful period are too recent to admit of any detail superior in authority to the annals of the day. A man so long in possession of uncommon power must necessarily have excited much envy and malice; and few had more of it than Mr. Dundas. They who disapprove of the political system pursued by Mr. Pitt, will of course be equally unfriendly to his coadjutor, and, in many measures, certainly his adviser; but, on the other hand, a large number of comprehensive minds will consider him a powerful and efficient statesman, who, if he was sometimes excessive in his profusion, and too careless in his means and instruments, lost nothing by a cold, narrow, and unwise œconomy, which, for the sake of small savings, sacrifices mighty and productive ends; which is entangled by the minute formalities of office; and wrapping itself up in forbidding ceremonies, and hanging fearfully over the precedents of the file, is unable to look abroad,

when the storm is out, and the banks and mounds are thrown down. The candid biographer from whom we have borrowed these remarks adds, with great justice, that until it shall be proved, that the evils, which even this country has suffered from the French revolution, would not have been a thousand times worse by flattering and yielding to it, surely nothing is proved against the wisdom of Mr. Pitt's administration.

Mr. Dundas continued in his several offices (with the addition of keeper of the privy seal in Scotland, conferred upon him in 1800,) until 1801, when he resigned along with Mr. Pitt, and in 1802 was elevated to the peerage by the title of Viscount Melville, of Melville in the county of Edinburgh, and Baron Dunira in the county of Perth. On Mr. Pitt's return to office in May 1804, lord Melville succeeded lord St. Vincent as first lord of the admiralty, and continued so until the memorable occurrence of his impeachment. He had, while treasurer of the navy, rendered much essential advantage to the service, and had been instrumental in promoting the comfort of the seamen by the bills he introduced for enabling them, during their absence, to allot certain portions of their pay to their wives and near relatives; and he also brought forward a bill for regulating the office of treasurer of the navy, and preventing an improper use being made of the money passing through his hands, and directing the same from time to time to be paid into the Bank; but by the tenth report of the commissioners for naval inquiry, instituted under the auspices of the earl of St. Vincent, it appeared that large sums of the public money in the hands of the treasurer had been employed directly contrary to the act. The matter was taken up very warmly by the house of commons, and after keen debates, certain resolutions moved by Mr. Whitbread for an impeachment against the noble lord, were carried on the 8th of April, 1805. On casting up the votes on the division, the numbers were found equal, 216 for, and 216 against; but the motion was carried by the casting vote of the right hon. Charles Abbot, the speaker. On the 10th, lord Melville resigned his office of first lord of the admiralty, and on the 6th of May he was struck from the list of privy counsellors by his majesty. On the 26th of June, Mr. Whitbread appeared at the bar of the house of lords, accompanied by several other members, and solemnly impeached lord Melville of high crimes and misdemeanours;

and on the 9th of July presented at the bar of the house of lords the articles of impeachment. The trial afterwards proceeded in Westminster-hall, and in the end lord Melville was acquitted of all the articles by his peers. That lord Melville acted contrary to his own law, in its letter, there can be no doubt; but on the other hand it does not appear that he was actuated by motives of personal corruption, or, in fact, that he enjoyed any peculiar advantage from the misapplication of the monies. Those under him, and whom his prosecutors, the better to get at him, secured by a bill of indemnity, employed the public money to their own use and emolument; nor does it appear that lord Melville ever had the use of any part of it, except one or two comparatively small sums for a short period. The impropriety of his conduct, therefore, was not personally offending against the act, but suffering it to be done by the paymaster and others under him; and, after all, no money was lost to the public by the malversations.

Lord Melville was afterwards restored to his seat in the privy council, but did not return to office. Sometimes he spoke in the house of lords, but passed the greatest part of his time in Scotland, where he died suddenly, at the house of his nephew, the right honourable Robert Dundas, lord chief baron of the exchequer in Scotland, May 27, 1811. His lordship married first, Elizabeth, daughter of David Rennie, esq. of Melville Castle; by whom he had a son (the present lord Melville) and three daughters; and secondly, in 1793, he married lady Jane Hope, sister to James earl of Hopetown, by whom he had no issue.

Lord Melville possessed all the natural talents of his relatives and ancestors, but like them was deficient in literary taste or acquirements. He was completely a man of business; in office regular and systematic, and to applicants affable and attentive; he made no parade of professions, and those who sought admittance on business, or courted his patronage, were never deluded by false hopes. With many brilliant examples before him of men who had become great by popularity, or were admired for the refinements of courtesy, he had no ambition to emulate them. His acquisitions from keeping the best company were so few, that he knew little of the language, and nothing of the eloquence of the country in which he was destined to flourish; and although he acquired an unprece-

dented share of power and patronage, it would be difficult to say whom he courted or pleased. The arts of what is termed popularity, he neither practised, nor understood. He never was at any period of his life, a popular minister, yet few men had more friends, for he could rank among that number many of his public opponents, who, amidst all the bitterness of party spirit, paid homage to the friendly, liberal, and we may add, convivial tenor of his private life; and to his open and undisguised avowal of sentiments and principles to which he adhered without a single breach of consistency. The extent of his patronage was perhaps his misfortune, for while it brought upon him the envy of those who would have had no scruple to share it, it also rendered him liable to more serious censure. A minister who is pestered by solicitations from those whom he wishes not to refuse, soon loses the power of discrimination; and lord Melville was peculiarly unfortunate in some of the objects of his bounty, whose faults were placed to his account, and whom his friendship led him to screen after they had forfeited their character with the public. Upon the whole, whatever may be thought of his character during the present generation of parties, it cannot, even now, be denied that his great talents for business, both in parliament and in council, his indefatigable industry, and his benevolent and social temper, justly rank him among the most eminent of our political leaders, and will secure for him a large portion of the approbation of future historians.[1]

DUNGAL, a writer of the ninth century, better known by his works than his personal history, is supposed to have been a native of Ireland, who emigrated to France, and there probably died. Cave and Dupin call him deacon, but Dungal himself assumes no other title than that of subject to the French kings, and their orator. In his youth he studied sacred and profane literature with success, and taught the former, and had many scholars, but at last determined to retire from the world. The influence which Valdon or Valton, the abbot of St. Denis near Paris, had over him, with some other circumstances, afford reason to think that if he was not a monk of that abbey, he had retired somewhere in its neighbourhood, or perhaps resided

1 Brydges's edition of Collins's Peerage.—Biographical Peerage, vol. II. &c. &c.

in the house itself. During this seclusion he did not forsake his studies, but cultivated the knowledge of philosophy, and particularly of astronomy, which was much the taste of that age. The fame he acquired as an astronomer induced Charlemagne to consult him in the year 811, on the subject of two eclipses of the sun, which took place the year before, and Dungal answered his queries in a long letter which is printed in D'Acheri's Spicilegium, vol. III. of the folio, and vol. X. of the 4to edition, with the opinion of Ismael Bouillaud upon it. Sixteen years after, in the year 827, Dungal took up his pen in defence of images against Claude, bishop of Turin, and composed a treatise which had merit enough to be printed, first separately, in 1608, 8vo, and was afterwards inserted in the "Bibliotheca Patrum." It would appear also that he wrote some poetical pieces, one of which is in a collection published in 1729 by Martene and Durand. The time of his death is unknown, but it is supposed he was living in the year 834.[1]

DUNLOP (WILLIAM, A. M.) was born at Glasgow, where his father was principal of the university, 1692. In 1712 he took the degree of A. M. and afterwards spent two years in the university of Utrecht, having at that time some thoughts of applying himself to the study of the law; but he was diverted from that resolution by the persuasions of Mr. Wishart, then principal of the college of Edinburgh, by whose interest he was promoted to be regius professor of divinity and church history, 1716. In the discharge of his duty, Mr. Dunlop procured great honour: but his labours were not confined to the professional chair; he preached frequently in the parish churches in Edinburgh, and his sermons were delivered with such elegance and justness of thought, that multitudes flocked after him. Increasing daily in promoting useful knowledge, and acquiring the approbation of the virtuous of every denomination, he adorned his profession by the most exalted piety, and lived equal to the doctrines he taught. In the arduous discharge of these important duties, he contracted a disorder which brought on a dropsy; and after a lingering illness, he died at Edinburgh 1720, aged twenty-eight. His works are: Sermons in 2 vols. 12mo, and an "Essay on Confessions of Faith." He was an ornament to learning, and esteemed as a man of great piety and worth.[2]

[1] Dupin.—Moreri. [2] Preceding edition of this Dictionary.

DUNLOP (ALEXANDER, A. M.) was brother to the above, and born in America, where his father was a voluntary exile, 1684, and at the revolution came over to Glasgow, where he had his education, and made great progress in the study of the Greek language. In 1720 he was appointed professor of Greek in the university of Glasgow, and was much followed for the art of teaching that language in a manner superior to any of his contemporaries. In 1736 he published a Greek grammar, which has gone through several editions, and is still very much esteemed, and is the one chiefly used in the Scottish universities. He died at Glasgow, 1742, aged fifty-eight.[1]

DUNNING (JOHN), LORD ASHBURTON, an eminent lawyer, was the second son of Mr. John Dunning, of Ashburton, co. Devon, attorney at law, by Agnes, daughter of Henry Judsham, of Old Port, in the parish of Modbury, in the same county. He was born at Ashburton, Oct. 18, 1731. At the age of seven he was sent to the free grammar-school of his native place, where, during five years, he made an astonishing progress in the classic languages. A book in Homer, or in the Æneid of Virgil, he would get by heart in the course of two hours, and on the top of the school-room, which was wainscotted, he drew out the diagrams of the first book of Euclid, and solved them at the age of ten. He has often been heard to say that he owed all his future fortune to Euclid and sir Isaac Newton. When he left school he was taken into his father's office, where he remained until his attaining the age of nineteen, at which time sir Thomas Clarke, master of the rolls, (to whom his father had been many years steward) took him under his protection, and sent him to the Temple.

Here he is said to have been admitted an attorney in the court of King's-bench, but remained for some time in obscurity, until the consciousness of his own powers, as it may be presumed, prompted him to consider his sphere of action as too confined for his genius, and occasioned him to study with a view of being called to the bar. His application to this pursuit was singular and unremitting. He had chambers up two pair of stairs, in Pump-court, Middle-temple, where it was his custom, both then, and some years after he was called to the bar, to read from an early hour in the morning till late in the evening, without

[1] Preceding edition of this Dictionary.

ever going out of his chambers, or permitting any visits from his fellow students. He then dined, (or rather made his dinner and supper together,) either at the Grecian or at George's coffee-house. In this way he accumulated a vast stock of knowledge, which, however, for a considerable time he had no opportunity of displaying. When admitted to the bar, he travelled the western circuit, but had not a single brief; and the historian of Devonshire says, had Lavater been at Exeter in 1759, he must have sent counsellor Dunning to the hospital of idiots. Not a feature marked him for the son of wisdom. Practice came in so slowly, that he was three years at the bar before he received one hundred guineas; but at length he was enabled to emerge from this state of obscurity, and commence that career which led to fame, opulence, and honours.

In 1759, the authority of the French in the East Indies was entirely overthrown by the English victories in that part of the globe. The great accession of power which was thus thrown into the successful scale, excited the jealousy of the Dutch, who, after some disputes in the country, transmitted their complaints home in form against the servants of the English East India company, as violators of the neutrality, and interrupters of the Dutch commerce. These complaints were delivered to sir Joseph Yorke, the English ambassador at the Hague, in 1761, and soon afterwards were communicated to the public in a pamphlet entitled "An authentic Account of the Proceedings of their High Mightinesses the States of Holland and West Friezeland, on the Complaint laid before them by his excellency sir Joseph Yorke, his Britannic Majesty's Ambassador at the Hague, concerning hostilities committed in the river of Bengal, &c." 4to. As the defence of the English company against these charges was absolutely necessary, it became requisite to select some person to whom the task of their vindication might be committed. One account says that Mr. Dunning was at that time known to the late Laurence Sullivan, esq. (long a Director, and many times chairman and deputy-chairman of the East India Company), as a barrister of rising talents in his profession, and of a very acute and logical understanding. Another account says, that he was introduced to Mr. Sullivan, in this character, by Mr. Hussey, one of the king's counsel; but in either way, it was by Mr. Sullivan's means that he was employed in drawing

up the defence, which was published under the title of "A Defence of the United Company of Merchants of England trading to the East Indies, and their Servants (particularly those at Bengal), against the Complaints of the Dutch East India Company; being a Memorial from the English Company to his Majesty on that subject," 1762, 4to. This memorial, which produced a conciliating answer and proper redress from the Dutch government, was esteemed a master-piece of language and reasoning, and was so perfectly satisfactory both to government and the East India Company, that it is said the latter presented him with a bank-note of 500*l.*: but he derived his highest reward from the fame it procured him; and as he now became known to the public for high talents, his profession afforded him a constant security for having those talents well employed.

In 1763 an opportunity occurred of signalizing himself in an affair which could not fail to make him popular. Wilkes had now begun to make a figure in the political world, and by the injudicious conduct of the administration, was rendered a man of that consequence which neither his character nor abilities could have otherwise made him. His papers being illegally seized by a general warrant, he commenced actions against the then secretaries of state, and Mr. Dunning being retained counsel in all the causes, distinguished himself in a manner which procured him the character of a sound constitutional lawyer; and the name of Dunning was frequently and distinctly heard in the popular cry of "Wilkes and Liberty." His business from this time gradually increased, and in 1776 was nearly equal to the sum of 10,000*l.* per annum.

Previous to this, however, in 1766, he was chosen recorder of the city of Bristol, a place that scarcely pays the expences of the half-yearly visitation, but which has always been considered as an honourable preferment. On Dec. 23, 1767, he was appointed solicitor-general in the room of Edward Willes, esq. then promoted to the King's-bench. In this office he continued until May 1770, when he resigned it, along with his friend and patron lord Shelburne, afterwards marquis of Lansdowne, and returned to his original situation at the bar, without any distinction from the rest of his brethren but what he was entitled to from the time of his admission into the profession. In 1771, he was presented with the freedom of the city of London, a favour

which he acknowledged in a letter written with elegance, yet caution. From the period of his resignation he was considered as adhering to the party in opposition to the administration which conducted the American war, and distinguished himself by many able speeches in parliament, of which he was first chosen member for Calne in 1768, and continued to represent the same borough until he was called to the peerage.

On the change of administration in 1782, which he had laboured to promote, he was appointed through the interest of his friend lord Shelburne, chancellor of the duchy of Lancaster, one of the places against which he and his friends had often objected as useless and burthensome to the public; and was about the same time advanced to the peerage by the title of lord Ashburton, of Ashburton, co. Devon. This honour, however, he did not long survive. His constitution, not perhaps originally good, was now worn down by indefatigable labour in his profession, and he died on a visit to Exmouth, August 18, 1783. His lordship married in 1780, Elizabeth, daughter of John Baring, of Larkbear, co. Devon, esq. sister to John Baring, esq. M. P. for the city of Exeter at that time, and to the late sir Francis Baring, bart. By this lady he had two sons, John, who died in infancy, and Richard Barre, the present lord Ashburton.

Few men, in a career requiring the gifts of voice, person, and manner, had ever more difficulties to struggle with than the late lord Ashburton. He was a thick, short, compact man, with a sallow countenance, turned-up nose, a constant shake of the head, with a hectic cough which so frequently interrupted the stream of his eloquence, that to any other man this single defect would be a material impediment in his profession; and yet, with all these personal drawbacks, he no sooner opened a cause which required any exertion of talent, than his mind, like the sun, broke forth in the full meridian of its brightness. His elocution was at once fluent, elegant, and substantial, and partook more of the knowledge of constitutional law than that derived from the old books and reporters; not that he was deficient in all the depths of his profession, when an absolute necessity called him out (his praise being that of the best common lawyer as well as the best orator of his time); but his general eloquence partook more of the spirit than the letter of laws. His diction was of the purest and most

classical kind; not borrowed from any living model of his time, either in the senate or at the bar; it was his own particular formation; and if it had any shade, it was perhaps its not being familiar enough, at times, to the common ear: he was, however, master of various kind of styles, and possessed abundance of wit and humour, which often not only "set the court in a roar," but drew smiles from the gravity of the bench. His more finished speeches in the house of commons, and as a pleader before the bar of the house of lords, were many of them fine models of eloquence: he possessed the *copia verborum* so fully that he seldom wanted a word; and when he did, he had great *finesse* in concealing it from his auditory, by repeating some parts of his last sentences by way of illustration: nobody had this management better, as by it he recovered the proper arrangement of his ideas, without any visible interruption in his discourse.

Though in the meridian of this celebrated lawyer's fame he was far from being deficient in confident boldness, he originally had a very considerable degree of diffidence. Practice, however, and intimacy with the manner of the bar, enabled him to overcome this, as far as it was a hindrance, and perhaps a little farther, for often, in the latitude of cross-examination, he indulged himself in sarcasms on the names and professions of individuals, on provincial characters, &c. together with those of whole nations; all of which were much below his learning, his taste, and general manners: nor can we any other way account for it, than from that contagion which is sometimes caught from mixing with narrow men in the profession, who have no other way of shewing their own importance, than by endeavouring to raise it on the diffidence, the weakness, or modesty, of others. He did not, however, always escape unhurt in these sallies; and one of the poets of that day rallied him on this unmanly practice. He got another rub from his friend counsellor Lee (better known by the name of honest Jack Lee) on this account: he was telling Lee that he had that morning purchased some *manors* in Devonshire.—"I wish," said the other, "you could bring them to Westminster-hall."

No lawyer of his time understood the English constitution better than Dunning. He knew it in *spirit* as well as in *law*; and it was this profound knowledge that kept him from countenancing the many theoretical systems of reform

that were started at that time, and by several of his friends. When he was shewn the copy of the duke of Richmond's bill for an annual parliament, and a free right of voting allowed to all over the age of twenty-one (women and lunatics excepted), he observed in his dry way, "The best thing about the bill was *its impracticability.*" Though so great an adept in jurisprudence, he was very little inclined to enter into a lawsuit himself (a caution we have observed peculiar to all great lawyers): one night, on his return to his house at Fulham, his steward came in to tell him that a neighbouring farmer had just cut down two great trees on his premises. "Well," says he, "and what did you say to him?"—"Say to him! Why I told him we should trounce him severely with a lawsuit."—"Did you so? then you must carry it on yourself; for I sha'n't trouble my head about it."

He preserved the dignity of a barrister very much in court, and frequently kept even the judges in check. When lord Mansfield, who had great quickness in discovering the jut of a cause, used to take up a newspaper by way of amusing himself, whilst Dunning was speaking, the latter would make a dead stop. This would rouse his lordship to say, "Pray go on, Mr. Dunning." "No, my lord, not till your lordship has finished." His reputation was as high with his fellow-barristers as with the public; he lived very much with the former, and had their affection and esteem. When lord Thurlow gave his first dinner as lord chancellor, he called Dunning to his right hand at table, in preference to all the great law officers; and when he hesitated to take the place, the other called out in his blunt way, "Why will you keep the dinner cooling in this manner?" He had that integrity in his practice, that on the opening of any cause, which he found by the evidence partook of any notorious fraud or chicanery, he would throw his brief over the bar with great contempt, and resort to his bag for a fresh paper. Whilst he was in the height of his practice, his father came to the treasurer's office in the Middle Temple, to be one of the joint securities for a student performing his terms, &c. When he signed the bond, the clerk, seeing the name, asked him with some eagerness, whether he was any relation to the *great Dunning?* The old man felt the praise of his son with great sensibility, and modestly replied, "I am John Dunning's father, Sir."

Few lawyers, without any considerable paternal estate at starting, and dying so young as lord Ashburton did, ever left such a fortune behind him; the whole amounting to no less than *one hundred and eighty thousand pounds!* Nor was this the hoard of a miser, for he always lived like a gentleman in the most liberal sense of the word, though, from his immense practice, he had no time to indulge in the arrangements of a regular establishment. During his illness, as a last resource he was advised to try his native air, and in going down to Devonshire accidentally met, at the same inn, his old colleague Wallace, lately attorney-general, coming to town on the same melancholy errand, to be near the best medical assistance. It was the lot of both to be either legal or political antagonists through the whole course of their lives, in which much keenness, and much dexterity of argument, were used on both sides: here, however, they met as friends, hastening to that goal, where the race of toil, contention, and ambition, was soon to have a final close. They supped together with as much conviviality as the nature of their conditions would admit, and in the morning parted with mutual promises of visiting each other early in the winter. These promises, however, were never performed: Dunning died in August, and Wallace in November.

Besides the answer to the Dutch memorial, lord Ashburton is supposed to have been concerned in a pamphlet on the law of libels, and to have written "A Letter to the Proprietors of East-India Stock, on the subject of lord Clive's Jaghire, occasioned by his lordship's letter on that subject," 1764, 8vo.[1]

DUNOIS (JOHN), a brave French officer, count of Orleans and of Longueville, and the natural son of Louis duke of Orleans, who was assassinated by the duke of Burgundy, was born Nov. 23, 1407, and began his career, during the war which the English carried on in France, by the defeat of the earls of Warwick and Suffolk, whom he pursued to the gates of Paris. Orleans being besieged by the English, he bravely defended that town, until Joan of Arc was enabled to bring him succours. The raising of the siege was followed by a train of successes, and Dunois had almost the whole honour of driving the enemy out of

[1] European Mag. 1798.—Westminster Mag. 1780.—Brydges's edition of Collins's Peerage.—Polwhele's Hist. of Devonshire.

Normandy and la Guienne. He gave them the fatal blow at Castillon, in 1451, after having taken from them Blaie, Fronsac, Bourdeaux, and Bayonne.[1] Charles VII. owed his throne to the sword of Dunois; nor was he ungrateful, for he bestowed on him the title of restorer of his country, made him a present of the comté of Longueville, and honoured him with the office of grand chamberlain of France. He was held in equal esteem by Louis XI. Count de Dunois, under the reign of that prince, entered into the league of what was called the Public-good, of which, by his conduct and experience, he became the principal supporter. The hero died Nov. 24, 1468, aged 61, regarded as a second du Guesclin, and not less dreaded by the enemies of his country, than respected by his fellow-citizens, for his valour, which was always guided by prudence, for his magnanimity, his beneficence, and every virtue that enters into the character of a truly great man.[1]

DUNS (JOHN), surnamed SCOTUS, an eminent scholastic divine, who flourished in the latter end of the thirteenth and the beginning of the fourteenth century, was born at Dunstance, in the parish of Emildun or Embleton, near Alnwick in Northumberland. Some writers have contended that he was a Scotsman, and that the place of his birth was Duns, a village eight miles from England, and others have asserted that he was an Irishman. He is, however, treated as an Englishman by all the early authors who speak of him; and the conclusion of the MS copy of his works in Merton college, gives his name, country, and the place where he was born, as stated above. When a youth, he joined himself to the minorite friars of Newcastle; and, being sent by them to Oxford, he was admitted into Merton college, of which, in due time, he became fellow. Here, besides the character he attained in scholastic theology, he is said to have been very eminent for his knowledge in the civil and canon law, in logic, natural philosophy, metaphysics, mathematics, and astronomy. Upon the removal of William Varron from Oxford to Paris, in 1301, Duns Scotus was chosen to supply his place in the theological chair; which office he sustained with such reputation, that more than thirty-thousand scholars came to the university to be his hearers, a number which, though confidently asserted by several writers, we

[1] Dict. Hist.

admit with great hesitation*. After John Duns had lectured three years at Oxford, he was called, in 1304, to Paris, where he was honoured with the degrees, first of bachelor, and then of doctor in divinity. At a meeting of the monks of his order at Tholouse, in 1307, he was created regent; and about the same time he was placed at the head of the theological schools at Paris. Here he is affirmed to have first broached the doctrine of the immaculate conception of the Virgin Mary, and to have supported his position by two hundred arguments, which appeared so conclusive, that the members of the university of Paris embraced the opinion; instituted the feast of the immaculate conception; and issued an edict, that no one, who did not embrace the same opinion, should be admitted to academical degrees. In 1308, Duns Scotus was ordered by Gonsalvo, the general of the Minorites, to remove to Cologn, on the road to which he was met in solemn pomp, and conducted thither by the whole body of the citizens. Not long after his arrival in this city, he was seized with an apoplexy, which carried him off, on the eighth of November, 1308, in the forty-third, or, as others say, in the thirty-fourth, year of his age. Paul Jovius's account of the mode of his death is, that when he fell down of his apoplexy he was immediately interred as dead; but that, afterwards coming to his senses, he languished in a most miserable manner in his coffin, beating his head and hands against its sides, till he died. This story, though generally treated as a fable, is hinted at by Mr. Wharton, who says, "Apoplexiâ correptus, et festinato nimis, ut volunt, funere elatus," and whether true or not, gave occasion to the following epitaph:

"Quod nulli ante homini accidit, viator,
Hic Scotus jaceo, semel sepultus,
Et bis mortuus: Omnibus Sophistis
Argutus magis atque captiosus."

John Duns was at first a follower of Thomas Aquinas; but, differing from his master on the question concerning the efficacy of divine grace, he formed a distinct sect, and

* In 1535, at a visitation of the university by Dr. London warden of New-college, and others, appointed by king Henry VIII. the works of Duns Scotus were treated very scurvily, as appears by a letter from one of the visitors to secretary Cromwell.—"Wee have set Dunce in Bocardo (a prison so called), and have utterly banished him Oxford for ever, with all his blynd glosses, and is now made a common servant to every man, fast nayled up upon posts in all common houses of easement," &c.

hence the denominations of the Thomists and Scotists, who were engaged for centuries in eager and trifling disputes, and the names of the two sects still subsist in some of the Roman Catholic schools. On account of Scotus's acuteness in disputation, he was called "the most subtile Doctor;" but his ingenuity was wholly employed in embarrassing, with new fictions of abstraction, and with other scholastic chimeras, subjects already sufficiently perplexed. He was the author of a vast number of works, several of which have been separately published, and in 1474, the English Franciscans printed a collection of the larger part. At length, the whole of them (some few still remaining in manuscript excepted) were collected together by Luke Wadding, illustrated with notes, and published at Lyons in 1639, in 12 vols. folio. Absurd as many of the questions were which called forth the exertions of his talents, it is probable that in a more enlightened age, genius and abilities like his might have been of lasting benefit to posterity.

It may not be unamusing to recite an example of the extravagant praises that have been bestowed upon Duns Scotus by his followers. They tell us that "He was so consummate a philosopher, that he could have been the inventor of philosophy, if it had not before existed. His knowledge of all the mysteries of religion was so profound and perfect, that it was rather intuitive certainty than belief. He described the divine nature as if he had seen God;—the attributes of celestial spirits, as if he had been an angel;—the felicities of a future state, as if he had enjoyed them;—and the ways of providence, as if he had penetrated into all its secrets. He wrote so many books, that one man is hardly able to read them; and no one man is able to understand them. He would have written more, if he had composed with less care and accuracy. Such was our immortal Scotus, the most ingenious, acute, and subtile, of the sons of men." His portraits at Windsor and Oxford have been generally considered as ideal.[1]

DUNSTABLE (JOHN), an English musician of the fifteenth century, at an early stage of counterpoint, acquired on the continent the reputation of being its inventor, which, however, Dr. Burney has proved could not belong

[1] Bale, Pits, and Tanner.—Cave, vol. II.—Biog. Brit.—Wood's Annals.—Mackenzie's Scotch writers, vol. I.

to him. He was the musician whom the Germans, from a similarity of name, have mistaken for saint Dunstan, and to whom, as erroneously, they have ascribed with others the invention of counterpoint in four parts. He was author of the musical treatise "De Mensurabili Musicâ," which is cited by Franchinus, Morley, and Ravenscroft. But though this work is lost, there is still extant in the Bodleian library, a Geographical Tract by this author; and, if we may believe his epitaph, which is preserved by Weever, he was not only a musician, but a mathematician, and an eminent astrologer. Of his musical compositions nothing remains but two or three fragments in Franchinus, and Morley. He is very unjustly accused by this last writer of separating the syllables of the same words by rests. Stow calls him "a master of astronomy and music," and says he was buried in the church of St. Stephen, Walbrook, in 1458.[1]

DUNSTAN (ST.) was born of noble parents at Glastonbury, in Somersetshire, in the year 925. Under the patronage of his uncle Aldhelm, archbishop of Canterbury, he was instructed in the literature and accomplishments of those times, and in consequence of his recommendation invited by king Athelstan to court, who bestowed on him lands near Glastonbury, where he is said to have spent some years in retirement. Edmund, the successor of Athelstan, appointed him abbot of the celebrated monastery which he began to rebuild in that place in the year 942, and by the munificence of the king, who gave him a new charter in the year 944, he was enabled to restore it to its former lustre. Among other legendary stories reported of St. Dunstan we are told that he had been represented to the king as a man of licentious manners; and dreading the ruin of his fortune by suspicions of this nature, he determined to repair past indiscretions by exchanging the extreme of superstition for that of licentiousness. Accordingly he secluded himself altogether from the world; and he framed a cell so small that he could neither stand erect in it, nor stretch out his limbs during his repose; and here he employed himself perpetually in devotion or manual labour. In this retreat his mind was probably somewhat deranged; and he indulged chimeras which, believed by himself and announced to the credulous multitude, established a character of sanctity among the

[1] Burney's Hist. of Music, vol. II.

people. He is said to have fancied that the devil, among the frequent visits which he paid him, was one day more earnest than usual in his temptations; till Dunstan, provoked by his importunity, seized him by the nose with a pair of red-hot pincers as he put his head into the cell, and he held him there till the malignant spirit made the whole neighbourhood resound with his bellowings. The people credited and extolled this notable exploit, and it ensured to Dunstan such a degree of reputation, that he appeared again in the world, and Edred, who had succeeded to the crown, made him not only the director of that prince's conscience, but his counsellor in the most important affairs of government. He was also placed at the head of the treasury; and being possessed of power at court, and of credit with the populace, he was enabled to attempt with success the most arduous enterprizes. Taking advantage of the implicit confidence reposed in him by the king, Dunstan imported into England a new order of monks, the Benedictines, who, by changing the state of ecclesiastical affairs, excited, on their first establishment, the most violent commotions. Finding also that his advancement had been owing to the opinion of his austerity, he professed himself a partizan of the rigid monastic rules; and after introducing that reformation into the convents of Glastonbury and Abingdon, he endeavoured to render it universal in the kingdom. This conduct, however, incurred the resentment of the secular clergy; and these exasperated the indignation of many courtiers, which had been already excited by the haughty and over-bearing demeanour which Dunstan assumed. Upon the death of Edred, who had supported his prime-minister and favourite in all his measures, and the subsequent succession of Edwy, Dunstan was accused of malversation in his office, and banished the kingdom. But, on the death of Edwy, and the succession of Edgar, Dunstan was recalled and promoted first to the see of Worcester, then to that of London; and about the year 959, to the archiepiscopal see of Canterbury. For this last advancement it was requisite to obtain the sanction of the pope; and for this purpose Dunstan was sent to Rome, where he soon obtained the object of his wishes, and the appointment of legate in England, with very extensive authority. Upon his return to England, so absolute was his influence over the

king, he was enabled to give to the Romish see an authority and jurisdiction, of which the English clergy had been before in a considerable degree independent. In order the more effectually and completely to accomplish this object, the secular clergy were excluded from their livings, and disgraced; and the monks were appointed to supply their places. The scandalous lives of the secular clergy furnished one plea for this measure, and it was not altogether groundless; but the principal motive was that of rendering the papal power absolute in the English church; for, at this period, the English clergy had not yielded implicit submission to the pretended successors of St. Peter, as they refused to comply with the decrees of the popes, which enjoined celibacy on the clergy. Dunstan was active and persevering, and supported by the authority of the crown, he conquered the struggles which the country had long maintained against papal dominion, and gave to the monks an influence, the baneful effects of which were experienced in England until the era of the reformation. Hence Dunstan has been highly extolled by the monks and partizans of the Romish church; and his character has been celebrated in a variety of ways, and particularly by the miracles which have been wrought either by himself or by others in his favour. During the whole reign of Edgar, Dunstan maintained his interest at court; and upon his death, in the year 975, his influence served to raise his son Edward to the throne, in opposition to Ethelred. Whilst Edward was in his minority, Dunstan ruled with absolute sway, both in the church and state, but on the murder of the king, in the year 979, and after the accession of Ethelred, his credit and influence declined; and the contempt with which his threatenings of divine vengeance were regarded by the king, are said to have mortified him to such a degree, that on his return to his archbishopric, he died of grief and vexation, May 19, 988. A volume of his works was published at Doway, in 1626. His ambition has given him a considerable place in ecclesiastical and civil history; and he appears to have been a man of extraordinary talents. Dr. Burney, in his history, notices his skill in music, and his biographers also inform us that he was a master of drawing, engraved and took impressions from gold, silver, brass, and iron, and that he even practised something like printing. Gervase's

words are, "literas formare," which however, we think, means no more than that he cut letters on metal.[1]

DUNTON (JOHN), bookseller and miscellaneous writer, was born at Graffham, in Huntingdonshire, the 14th of May, 1659; the son of John Dunton, fellow of Trinity-college, Cambridge, and rector of Graffham, whose works he published in 8vo, embellished with very curious engravings. Dunton was in business upwards of twenty years, during which time he traded considerably in the Stationers' company; but, about the beginning of the last century, he failed, and commenced author; and in 1701, was amanuensis to the editor of a periodical paper called the "Post Angel." He soon after set up as a writer for the entertainment of the public; and projected and carried on, with the assistance of others, the "Athenian Mercury," or a scheme to answer a series of questions monthly, the querist remaining concealed. This work was continued to about 20 volumes; and afterwards reprinted by Bell, under the title of the "Athenian Oracle," 4 vols. 8vo. It forms a strange jumble of knowledge and ignorance, sense and nonsense, curiosity and impertinence. In 1710 he published his "Athenianism," or the projects of Mr. John Dunton, author of the "Essay on the hazard of a death-bed repentance." This contains, amidst a prodigious variety of matter, six hundred treatises in prose and verse, by which he appears to have been, with equal facility, a philosopher, physician, poet, civilian, divine, humourist, &c. To this work he has prefixed his portrait, engraved by M. Vander Gucht; and in a preface, which breathes all the pride of self-consequence, informs his readers he does not write to flatter, or for hire. As a specimen of this miscellaneous farrago, the reader may take the following heads of subjects: 1. The Funeral of Mankind, a paradox, proving we are all dead and buried. 2. The spiritual hedge-hog; or, a new and surprising thought. 3. The double life, or a new way to redeem time, by living over to-morrow before it comes. 4. Dunton preaching to himself; or every man his own parson. 5. His creed, or the religion of a bookseller, in imitation of Brown's Religio Medici, which has some humour and merit. This he dedicated to the Stationers' company. As a satirist, he ap-

[1] Hume's Hist. of England.—Dugdale's Monasticon.—Henry's Hist. of England, vol. III.—Butler's Lives of the Saints.—Tanner.

pears to most advantage in his poems entitled the "Beggar mounted;" the "Dissenting Doctors;" "Parnassus hoa!" or frolics in verse; "Dunton's shadow," or the character of a summer friend; but in all his writings he is exceedingly prolix and tedious, and sometimes obscure. His "Case is altered, or Dunton's remarriage to his own wife," has some singular notions, but very little merit in the composition. For further particulars of this heterogeneous genius, see "Dunton's Life and Errors," a work now grown somewhat scarce, or, what will perhaps be more satisfactory, the account of him in our authority. Dunton died in 1733.[1]

DU PAN (JAMES MALLET), a political writer of much note in France and England, and a citizen of Geneva, was born in 1749, of an ancient family in Switzerland, who had been distinguished as magistrates and scholars. At the age of twenty-two he was appointed, through the interest of Voltaire, professor of belles-lettres at Cassel, and about that time he published two or three historical tracts. He was afterwards concerned with Linguet in the publication of the "Annales Politiques," at Lausanne. In 1783 he went to Paris, where, during the three years' sitting of the first French assembly, he published an analysis of their debates, which was read throughout all Europe, and considered as a model of discussion no less luminous than impartial. While he intrepidly attacked the various factions, he neither dissembled the faults nor the exaggerations of their adversaries. In the month of April, 1792, he left Paris on a confidential mission from the king to his brothers, and the emperor of Germany. In consequence of his quitting Paris, his estate in France, and his personal property, were confiscated; and among other losses, he had to regret that of a valuable library, and a collection of MSS. including a work of his own, nearly ready for the press, on the political state of Europe before the French revolution. Whilst resident at Brussels with the archduke Charles, in 1793, he published a work on the French revolution, which was warmly admired by Mr. Burke, as congenial with his own sentiments, and indeed by every other person not influenced by the delusions which brought about that great event. In 1794 he returned to Switzerland, which he was obliged to leave in 1798, the French, to whom he had rendered himself obnoxious by his writings,

[1] Nichols's Bowyer, vol. V. a very amusing article.

having demanded his expulsion. The same year he came to England, where he published a well-known periodical journal called the "Mercure Britannique," which came out once a fortnight, nearly to the time of his death. This event took place at the house of his friend count Lally Tollendal, at Richmond, May 10, 1800. His "Mercure," and other works, although of a temporary nature, contain facts, and profound views of the leading events of his time, which will be of great importance to future historians, and during publication contributed much to enlighten the public mind.[1]

DU PATY, at first advocate-general, and afterwards president à mortier in the parliament of Bourdeaux, was born at Rochelle, and died at Paris in 1788, at no very advanced age, with the character of an upright, enlightened, and eloquent magistrate. He acquired considerable honour, by his inflexible constancy in the revolution of the magistracy in 1771, and still more, by delivering from punishment three poor wretches of Chaumont, condemned to be broke alive upon the wheel. The statement he published in his defence does credit to his talents and humanity, which may likewise be said of his "Historical reflections on Penal Laws." The president Du Paty employed himself for a length of time in endeavouring to reform these laws; and displayed no less sagacity than zeal in combating the obstacles he met with from inveterate prejudices. As a literary man, we have by him, "Academical Discourses," and "Letters on Italy," 1788, 2 vols. 8vo, of which last, two rival translations were published in this country in the same year. Yet, although he shows himself a man of considerable taste, and possessed of descriptive talents, his travels are frequently disfigured by emphatical phrases, and by attempts at wit, savouring of conceit and affectation. It was his misfortune to aim at imitating Diderot and Thomas, who furnished him with many of his phrases. His adversaries have spread abroad an anecdote, that Voltaire, being asked his opinion of his abilities as a magistrate, answered, "He is a good scholar." And, when he was urged to give his sentiments on his talents for literature and the arts, he said, "He is a good magistrate."[2]

[1] Suppl. volume to Lysons's Environs.—Gent. Mag. 1800.

[2] Dict. Hist. in which we are not favoured with his Christian name, an omission not unfrequent in that work.

DUPIN (LEWIS ELLIES), an eminent ecclesiastical historian of the last century, was the son of a father of the same names, descended of a noble family in Normandy, by Mary Vitart, of a family in Champagne. He was born at Paris, June 17, 1657, and after being instructed in the rudiments of grammar by his father, and private tutors, was entered, at the age of ten, of the college of Harcourt, where, under professor Lair, he imbibed that thirst for general knowledge which he indulged during the whole of his studious life. In 1672 he was admitted to the degree of master of arts. Having made choice of the church as a profession, he went through the usual course of studies at the Sorbonne, and employed much of his time in perusing the fathers and ecclesiastical historians, but had no other view in this than to gratify his curiosity, while preparing himself for his licentiateship in divinity, which he was then too young to obtain. In 1680, he took the degree of bachelor of divinity, and in July 1684, that of doctor. He soon after undertook to publish the work which has made him most known, his Universal Library of Ecclesiastical Writers, containing their lives, and a catalogue, critical account, and analysis of their works: a design of vast extent, which might have done credit to the labours of a society, yet was successfully accomplished by an individual, who was not only interrupted by professional duties, but wrote and published a great many other works. The first volume of his "Bibliotheque" was printed at Paris, 1686, 8vo, and the others in succession as far as five volumes, which contained an account of the first eight centuries. The freedom, however, which he had used in criticising the style, character, and doctrines of some of the ecclesiastical writers, roused the prejudices of the celebrated Bossuet, who exhibited a complaint against Dupin to Harlay, archbishop of Paris. The archbishop accordingly, in 1693, published a decree against the work, yet with more deliberation than might have been expected. His grace first ordered the work to be read by four doctors of divinity of the faculty of Paris, who perused it separately, and then combining their remarks, drew up a report which they presented to the archbishop, who, in his decree, says that he also examined the work, and found that it would be very prejudicial to the church, if it were suffered to be dispersed. Dupin was then summoned before the archbishop and the doctors, and after several meetings, gave

in a paper, in which he delivered his opinion on the objections made to his book in such a manner as to satisfy them that, however liberal his expressions, he was himself sound; but the work itself they nevertheless thought must be condemned, as "containing several propositions that are false, rash, scandalous, capable of offending pious ears, tending to weaken the arguments, which are brought from tradition to prove the authority of the canonical books of holy scripture, and of several other articles of faith, injurious to general councils, to the holy apostolic see, and to the fathers of the church; erroneous, and leading to heresy."

This sentence upon the work, however, will prove its highest recommendation to the protestant reader, who will probably, as he may very justly infer, that it means no more than that Dupin was too impartial and candid for his judges. With the above decree was published Dupin's retractation, both of which were translated and printed at London in 1703, folio, by William Wotton, B. D. who observes that in Dupin's retractation, "dread of farther mischief seems to be far more visible, in almost every article, than real conviction arising from an inward sense of the author's having been in an error; at least, that it is so written, as to have that appearance." Dupin, however, went on with his work, and by some means obtained a permission to print, with some small alteration in the title, from "Bibliotheque universelle" to "Bibliotheque nouvelle," and the addition of the ecclesiastical history to the ecclesiastical biography. He thus went on, concluding with the beginning of the eighteenth century, the whole making 47 vols. 8vo, which were reprinted at Amsterdam, in 19 vols. 4to; but as most of these volumes were printed from the first editions, this edition is imperfect. It was also begun to be translated into Latin, and the first three volumes printed at Amsterdam; but no farther progress was made. Monsieur Dupin was engaged at his death in a Latin translation, to which he intended to make considerable additions. This Bibliotheque was likewise translated into English, and printed at London in several volumes in folio, usually bound in seven. A much finer edition was printed in 3 vols. folio, by Grierson of Dublin. The translation appears to have been executed partly by Digby Cotes, and revised by Wotton. Dupin's Bibliotheque was attacked by M. Simon in a book printed at Paris in 1730, in four volumes 8vo, under the following title: "Critique

de la Bibliotheque des Auteurs Ecclesiastiques &, de Prolegomenes de la Bible publiez par M. Elies Dupin. Avec des eclaircissemens & des supplemens aux endroits, où on les a jugé necessaires, par feu M. Richard Simon, avec des remarques." Simon has pointed out a considerable number of errors in Dupin, but when all deductions of this kind are made, it must be allowed that we have nó book more generally valuable as a repository of ecclesiastical history and biography, making allowance for the author's attachment to the principles of his church.

In addition to Dupin's other literary labours, he was commissary in most of the affairs of the faculty of theology, was professor of divinity in the royal college, and for many years editor of the "Journal des Sçavans," carried on an extensive correspondence with learned men, and was often requested to prepare editions of works for the press, and to write prefaces. Yet notwithstanding all this, and his more urgent labours in preparing his own works, we are told that he divided his time judiciously, and had leisure to visit and receive the visits of his friends or strangers, whom he entertained with as much apparent ease as if his time was wholly unoccupied. His openness of temper, however, and the general impartiality of his works, procured him many enemies, whom the celebrated "Case of Conscience" afforded an opportunity of bringing him into fresh trouble. This "Case of Conscience" was a paper signed by forty doctors of the Sorbonne, in 1702, the purport of which allows some latitude of opinion with respect to the sentiments of the Jansenists. It occasioned a controversy of some length in France, and most of those who signed it were censured or punished. Dupin, in particular, was not only deprived of his professorship, but banished to Chatellerault, which last gave him most uneasiness, as it removed him from the seat of learning, and the company of learned men, always so delightful to him, and so necessary to the pursuit of his studies. At length he was induced to withdraw his subscription, and by the interest of some friends, was permitted to return; but his professorship was not restored to him. After he resumed his studies at Paris, he published many of those works of which we are about to give a catalogue, all of which had a quick and extensive sale, although many of them prove that his accuracy was not equal to his diligence, and that by confining himself to fewer subjects, he would have better con-

sulted his reputation. It must, however, be acknowledged that he possessed considerable taste, great freedom from common prejudices, a clear and methodical head, and most extensive reading. He corresponded with eminent men of different communions, and was much censured and threatened for a correspondence he carried on with archbishop Wake, respecting the union of the churches of Rome and England. Dupin and some other doctors of the Sorbonne were the first movers of this plan, although Mosheim, in his first edition, has represented Dr. Wake as offering the first proposals. This matter, however, is placed in a more clear light in the last edition of Mosheim, edited by Dr. Coote (1811) in the Appendix to which (No. IV.) the reader will find the whole correspondence, and probably be of opinion that while we admire the archbishop's firmness and caution in stipulating for an emancipation from the papal yoke as a *sine qua non*, we have equal reason to admire the candour of Dupin in his review of the XXXIX Articles, and in the advances he endeavours to make to protestant sentiments. The czar of Muscovy, we are also told, consulted Dupin on an union with the Greek church. Dupin was an eager opponent of the constitution styled Unigenitus, and was the great leader of the opposition to it in the Sorbonne, the deputations, commissions, and memorials, all passing through his hands. At length, exhausted by his uninterrupted labours, and by a regimen too strict for health, he died June 6, 1719, in his sixty-second year. It is said that, while he was in his last sickness, father Courayer of St. Genevieve came to see him with another of his brethren. Dupin began the conversation at first with mentioning the criticism, which had been published in the "Europe Savante," upon the first volume of his "Bibliotheque des Auteurs separez de la Communion Romaine," and spoke of it with great severity, not knowing that Courayer was the author of it. These fathers then went up to the chamber of Le Cointe, who had written in conjunction with Dupin, and was author of the answer to that criticism, which had been erroneously ascribed to Dupin himself. Le Cointe, who likewise knew not that Courayer was their antagonist, began upon the same subject, and told them, that if he lived, he would never desist from writing against those who had attacked Dupin, whom he styled his *dear master;* and though he had but a very small estate, would at his death leave money for a foundation to

support those who should defend his memory; but Le Cointe died about fifteen days after, without performing his promise.

Dupin's works, besides his Ecclesiastical History, were, 1. "De antiqua Ecclesiæ Disciplina, dissertationes historicæ," Paris, 1686, 4to; the best edition, as some important passages were omitted in the subsequent ones. 2. "Liber Psalmorum cum notis," ibid. 1691, 8vo. 3. A French translation of the preceding, ibid. same year, and in 1710. 4. "La juste Defense du Sieur Dupin, pour servir de reponse à un Libelle anonyme contre Les Pseaumes," Cologne, 1693, 4to. 5. "S. Optati de Schismate Donatistarum, libri Septem, ad MSS. codices et veteres editiones collati," Paris, 1700, fol. 6. "Notæ in Pentateuchem," ibid. 1710, 2 vols. 8vo; short notes like those he wrote on the Psalms. 7. "Defense de la Censure de la Facultie de Theologie de Paris, contre les Memoires de la Chine," ibid. 1701, 8vo. This is a defence of the censure of the Sorbonne against Le Compte's "Memoires de la Chine." 8. A preface to Arnaud's work "De la necessité de la Foi en Jesus Christ, &c." 1701, 2 vols. 8vo. 9. "Dialogues posthumes du Sieur de la Bruyere sur le Quietisme," Paris, 1699, 12mo. Seven of these dialogues are by Bruyere, and two by Dupin, which are not inferior to the former in style and manner. 10. "Traité de la Doctrine Chretienne et orthodox," ibid. 1703, 8vo; containing the preliminary matter to a body of divinity, which he did not complete. 11. An edition of the "Opera Gersoni," 1703, Amst. 5 vols. fol. which, Dupin says, would have been more correct had it been printed under his inspection. 10. "Histoire d'Apollone de Tyane convaincue de fausseté et d'imposture," Paris, 1705, 12mo, which Dupin published under the name of De Claireval. 13. "Traité de la puissance ecclesiastique et temporelle," ibid. 1707, 8vo. 14. "Bibliotheque Universelle des Historiens," ibid. 1707, 2 vols. 8vo. Dupin did not proceed far in this undertaking, but these two volumes were translated and printed at London, under the title of "The Universal Library of Historians," 1709. 15. "Lettre sur l'ancienne discipline de l'Eglise touchant la celebration de la Messe." Paris, 1708, 12mo. 16. "Histoire des Juifs," &c. Paris, 7 vols. 12mo. This is, in fact, Basnage's History of the Jews, with alterations, and as Dupin omitted Basnage's name, the latter complained, and asserted his property. It is rather surprising Dupin should

have committed such a breach of decorum. 17. "Dissertations historiques, chronologiques, et critiques sur la Bible," vol. I. ibid. 1711, 8vo. These relate only to the book of Genesis, and were not continued. 18. "Histoire de l'Eglise en abrege," ibid. 1714, 4 vols. 4to. This, although highly praised by the writers of the Journal de Trevoux, is in the objectionable form of question and answer. A translation was made of it into Italian, suppressing Dupin's name, which was not very popular at Rome, and substituting that of Salvaggio Canturani. 19. "Histoire profane depuis son commencement jusqu'a present," Paris, 1714—1716, 6 vols. 12mo; reprinted most incorrectly at Antwerp, 1717, 6 vols. 12mo. 20. "Analyse de l'Apocalypse," Paris, 1714, 2 vols. 12mo. 21. "Traité historique des Excommunications," ibid, 1715, 12mo. 22. "Methode pour etudier la Theologie," ibid. 1716, 12mo. 23. "Denonciation a M. le Procureur General, &c." respecting the constitution Unigenitus, 12mo. 24. "Defense de la monarchie de Sicile contre les enterprises de la cour de Rome," Amst. (Lyons) 1716, 8vo, and Amst. same year, 12mo. 25. "Traité philosophique et theologique sur l'amour de Dieu," Paris, 1717, 12mo. 26. "Continuation du Traité de l'amour de Dieu, &c." ibid. 1717, 8vo. 27. "Bibliotheque des auteurs separez de la communion Romaine de XVI et XVII siecle," ibid. 1718, 4 vols. 8vo. The author, we have seen, was offended with the character given of this work in the journal called "Europe Savante," and returned a sharp answer. Besides these works, Dupin was employed in the earlier editions of Moreri's Dictionary, and frequently, as we have already remarked, contributed to new editions of valuable works. [1]

DUPLEIX (JOSEPH), a famous French merchant, the rival of La Bourdonnaye in the Indies, equally active and more reflective, was sent into those far distant countries, in 1730, as director of the colony of Chandernagore, which was verging to decay for want of capital. Dupleix restored it to life and vigour, and extended the commerce of that colony through all the provinces of the mogul, and quite to Thibet. He fitted out ships for the Red Sea, for the Persian Gulf, for Goa, for the Maldives, and for Ma-

[1] Niceron, vol. II. and X.—Moreri, in Pin.—Gen. Dict. in Pin.—Chaufepie.—Saxii Onomast.—Mosheim's Eccl. Hist. edit, 1811.

nilla. He built a town and formed a vast establishment. His zeal and his intelligence were recompensed, in 1742, by the government of Pondicherry. In 1746 La Bourdonnaye made himself master of Madras, the place having capitulated, when Dupleix, secretly jealous of his success, broke the capitulation, took the command of his vessels, was even disposed to put him under an arrest, and sent such representations to the court of France as occasioned La Bourdonnaye to be committed to the Bastille on his arrival at Paris. In 1748, when the English attacked Pondicherry, Dupleix defended it for forty-two days of bombardment against two English admirals, supported by two nabobs of the country. He acted in the several capacities of general, of engineer, and commissary, and was rewarded with the red ribbon and the title of marquis, as the recompense of this gallant defence, which for a time restored the French name in India. This was followed, two years after, by a patent of the title of nabob from the grand mogul, on his acquiring possession of the Decan for Salabetingue; and the Indians, on many occasions, treated him as king, and his wife as queen; but this prosperity was not of long duration. In 1751 two pretenders arose to the nabobship of Arcot, and the English favoured the rival of the nabob that was supported by the French, and the two companies, English and French, engaged in actual war; the success of which was by no means in favour of the latter, who were dispossessed of their territories by generals Lawrence and Clive. Remonstrances were sent over against Dupleix, as he had before preferred complaints against La Bourdonnaye: an instance of the equal balance held by Providence over the affairs of mortals. Dupleix was accordingly recalled in 1753, and arrived at Paris in a desponding state. He commenced a suit at law against the company for the reimbursement of millions of livres that were due to him, which the company contested, and could not have paid if the debt had been established. He published a long statement of the case, which was read with avidity at the time; and died soon after, a victim to mortified pride and ambition.[1]

DUPLEIX (SCIPIO), a French historian, was born at Condom in 1569, of a noble family originally from Languedoc. His father had served with distinction under

[1] Dict. Hist.

marshal de Montluc. Scipio having attracted notice at the court of queen Margaret, then at Nerac, came to Paris in 1605 with that princess, who afterwards made him her master of requests. His next appointment was to the post of historiographer of France, and he employed himself for a long time on the history of that kingdom. In his old age he compiled a work on the liberties of the Gallican church; but the chancellor Seguier having caused the manuscript, for which he came to apply for a privilege, to be burnt before his face, he died of vexation not long after, at Condom, in 1661, at the age of ninety-two, the greater part of which time he had passed without sicknesses or infirmities. The principal of his works are, 1. "Memoirs of the Gauls," 1650, folio, forming the first part of his History of France, a work much valued for its information, but ill written. 2. "History of France," in 5, afterwards in 6 vols. fol. The narration of Dupleix is unpleasant, as well from the language having become obsolete, as from his frequent antitheses and puerile attempts at wit. Cardinal Richelieu is much flattered by the author, because he was living at the time; and queen Margaret, though his benefactress, is described like a Messalina, because she was dead, and the author had nothing farther to expect from her. Matthew de Morgues, and marshal Bassompierre both convicted him of ignorance and insincerity. Dupleix endeavoured to answer them, and after the death of the cardinal he wished to recompose a part of his history, but was prevented by declining age. 3. "Roman History," 3 vols. fol. an enormous mass, without spirit or life. 4. "A course of Philosophy," 3 vols. 12mo. 5. "Natural Curiosity reduced to questions," Lyons, 1620, 8vo, publications of which very little can be said in their praise. His "Liberté de la Langue Française," against Vaugelas, does him still less credit; and upon the whole he appears to be one of those authors whose fame it would be impossible to revive, or perhaps to account for. [1]

DUPORT (James), D. D. a learned Greek scholar, was born in 1606, in Jesus college, Cambridge, of which college his father was master from 1590 to 1617; and, after a classical education at Westminster, was admitted in 1622, of Trinity college in that university, under the tuition of Dr. Robert Hitch, afterwards dean of York, to whom

[1] Moreri.—Niceron, vol. II. and X.—Baillet Jugemens.

he gratefully addressed a Latin poem in his "Sylvæ," where he calls him "tutorem suum colendissimum." He regularly became a fellow of his college; and his knowledge of Greek was so extensive, that he was appointed regius professor of that language at Cambridge in 1632. He was collated to the prebend of Langford Ecclesia, in the cathedral of Lincoln, Aug. 14, 1641; and to the archdeaconry of Stow in that diocese, Sept. 13 of that year, being then B. D.; and on the 13th of November in the same year exchanged his prebend for that of Leighton Buzzard in the same cathedral; but in 1656 he was ejected from his professorship at Cambridge, for refusing the engagement. On the 20th of May, 1660, on the eve of the restoration, he preached a sermon at St. Paul's cathedral; and his loyalty on that occasion was rewarded by an appointment to the office of chaplain in ordinary to Charles II. He was also restored to the professorship; which he resigned the same year in favour of Dr. Barrow; and on the 5th of September following he was, by royal mandate, with many other learned divines, created D. D. He was installed dean of Peterborough July 27, 1664, by Mr. William Towers, prebendary; and elected master of Magdalen college, Cambridge, 1668. When he obtained the rectories of Aston Flamvile and Burbach, we cannot exactly say; but it was probably in 1672, and owing to the patronage of Anthony the eleventh earl of Kent. In 1676, he preached three different sermons upon public occasions, all which were printed, Jan. 30, May 29, and Nov. 5. He died July 17, 1679, and was buried in Peterborough cathedral, to which, and to the school there, he had been a considerable benefactor. Against a pillar on the north side of the choir, behind the pulpit, is a handsome white marble tablet, with his arms and a Latin inscription commemorating his learning and virtues.

Dr. Duport left behind him several learned works, among which his "Gnomologia Homeri," 1660, shews his extensive reading, and great knowledge of the Greek tongue, and was then deemed very useful for the understanding of that poet. His other works are, 1. "Tres Libri Solomonis, scilicet Proverbia, Ecclesiastes, Cantica, Græco Carmine donati, 1646," 12mo. 2. "Metaphrasis libri Psalmorum versibus Græcis contexta cum versione Lat. Cantabr. 1666," 4to, a work very honourably mentioned by Jo. Alb. Fabricius, in his "Bibliotheca Græca," and in

Tillotson's Life by Birch. 3. "Musæ Subsecivæ, seu Poetica Stromata," 1676, 8vo. This volume consists of three books of miscellany poems, under the title of "Sylvæ," "Carmina Gratulatoria ad Regem et Reginam," "Epicedia, seu Carmina Funebria," "Carmina Comitialia, seu Epigrammata in Comitiis Academicis composita," "Epigrammata Sacra," and "Epithalamia Sacra."

In 1712, when Theophrastus's Characters were published by Needham, there were printed along with them some lectures of professor Duport upon the first sixteen characters, excepting the fifth. These lectures had lain in the celebrated library of Moore bishop of Ely for many years, and were at first supposed to have been written by Stanley, who wrote the lives of the Greek philosophers; but, upon their being communicated, they were recognized as part of what professor Duport* had read to his pupils at Cambridge during the rebellion.[1]

DUPORT (JOHN), whether an ancestor of the preceding, does not appear, was the son of Thomas Duport of Shepshed in Leicestershire, esq. became fellow of Jesus college, and was one of the university proctors in 1580, in which year he was instituted to the rectory of Harleton in Cambridgeshire, and afterwards became rector of Bosworth and Medbourne in his native county of Leicester. In 1583, Dec. 24, he was collated to the rectory of Fulham in Middlesex, which Mr. Bentham calls a sinecure, and succeeded Henry Hervey, LL.D. April 29, 1585, in the precentorship of St. Paul's, London; became master of Jesus college, Cambridge, in 1590; was four times elected vice-chancellor of the university, and in 1609 was made a prebendary of Ely. He died about, or soon after Christmas, 1617, and deserves this brief notice here, as being one of the learned men employed by king James I. in translating the Bible.[2]

DUPPA (BRIAN), a learned English bishop, was born at Lewisham in Kent, of which place his father was then vicar. He was baptized there March 18, 1588-9, was

* "The Greek and Latin puns to be found in these lectures are sufficient to show that Dr. Duport was the author of them, for it is well known that learned professor loved to play upon words. He used to call his two maids his Janissaries, because their names were Jenny and Sarah." Memoirs of Literature, vol. IX. p. 156.

1 Nichols's Hist. of Leicestershire, vol. IV. Part II.
2 Bentham's Hist. of Ely.

educated at Westminster school, and thence elected student of Christ church, Oxford, in 1605. In 1612 he was chosen fellow of All Souls' college; then went into orders, and travelled abroad; particularly into France and Spain. In July 1625 he took the degree of doctor in divinity; and by the interest and recommendation of the earl of Dorset, to whom he afterwards became chaplain, was appointed dean of Christ church, Oxford, in June 1629. In 1634 he was constituted chancellor of the church of Sarum, and soon after made chaplain to Charles I. He was appointed, in 1638, tutor to Charles prince of Wales, and afterwards to his brother the duke of York; and about the same time nominated to the bishopric of Chichester. In 1641 he was translated to the see of Salisbury, but received no benefit from it, on account of the suppression of episcopacy. On this event he repaired to the king at Oxford; and, after that city was surrendered, attended him in other places, particularly during his imprisonment in the Isle of Wight. He was a great favourite with his majesty; and is said by some to have assisted him in composing the "Eikon Basilike."

After the king's death, he retired to Richmond in Surrey, where he lived a solitary life till the restoration, when he was translated to the bishopric of Winchester, and also made lord almoner. About 1661 he began an alms-house at Richmond, which he endowed with a farm at Shepperton, for which he gave 1540*l.* which now produces 115*l.* per annum; and though he did not live to finish it, yet it was finished by his appointment, and at his expence. This house is of brick, and stands on the hill above Richmond, and took its rise from a vow made by him in the time of the king's exile. On the gate is this inscription; "I will pay my vows which I made to God in my trouble." The bishop had a more than ordinary affection for Richmond, not only because he had resided there several years during the absence of the royal family, but also because he had educated the prince in that place. He had designed some other works of piety and charity, but was prevented by death; for he enjoyed his new dignity little more than a year and a half, dying at Richmond in 1662, aged seventy-three. A few hours before he expired, Charles II. honoured him with a visit; and, kneeling down by the bedside, begged his blessing; which the bishop, with one

hand on his majesty's head, and the other lifted up to heaven, gave with great zeal. He was buried in Westminster-abbey, on the north side of the Confessor's chapel; where a large marble stone was laid over his grave, with only these Latin words engraved upon it: "Hic jacet Brianus Winton."

By his will he bequeathed several sums of money to charitable uses; particularly lands in Pembridge, in Herefordshire, which cost 250*l.* settled upon an alms-house there begun by his father; 500*l.* to be paid to the bishop of Sarum, to be bestowed upon an organ in that church, or such other use as the bishop shall think fittest; 500*l.* to the dean and chapter of Christ-church, in Oxford, towards the new buildings; 200*l.* to be bestowed on the cathedral church of Chichester, as the bishop and dean and chapter shall think fit; 200*l.* to the cathedral church at Winchester; 40*l.* to the poor of Lewisham, in Kent, where he was born; 40*l.* to the poor of Greenwich; 20*l.* to the poor of Westham, in Sussex, and 20*l.* more to provide communion-plate in that parish, if they want it, otherwise that 20*l.* also to the poor; 20*l.* to the poor of Witham, in Sussex; 10*l.* per annum for ten years to William Watts, to encourage him to continue in his studies; 50*l.* a-piece to ten widows of clergyman; 50*l.* a-piece to ten loyal officers not yet provided for; 200*l.* to All-souls' college, in Oxford; 300*l.* to the repair of St. Paul's cathedral; and above 3000*l.* in several sums to private friends and servants! so that the character given of him by Burnet, who represents him as not having made that use of his wealth that was expected, is not just. He wrote and published a few pieces: as, 1. "The soul's soliloquies, and conference with conscience;" a sermon before Charles I. at Newport, in the Isle of Wight, on Oct. 25, being the monthly fast, 1648, 4to. 2. "Angels rejoicing for Sinners repenting;" a sermon on Luke xv. 10, 1648, 4to. 3. "A guide for the penitent, or, a model drawn up for the help of a devout soul wounded with sin," 1660, 8vo. 4. "Holy rules and helps to devotion, both in prayer and practice, in two parts," 1674, 12mo, with the author's picture in the beginning. This was published by Benjamin Parry, of Corpus Christi college, in Oxford. The life of archbishop Spotswood is likewise said by some to have been written by bishop Duppa; but, as Wood justly ob-

serves, that could not be, because it was written by a native of Scotland.[1]

DUPRAT (ANTHONY), a celebrated French cardinal, sprung of a noble family of Issoire, in Auvergne, appeared first at the bar of Paris. He was afterwards made lieutenant-general of the bailiwic of Montferrant, then attorney-general at the parliament of Toulouse. Rising from one post to another, he came to be first president of the parliament of Paris in 1507, and chancellor of France in 1515. He set out, it is said, by being solicitor at Cognac for the countess of Angoulême, mother of Francis I. This princess entrusted to him the education of her son, whose confidence he happily gained. Some historians pretend that Duprat owed his fortune and his fame to a bold and singular stroke. Perceiving that the count d'Angoulême, his pupil, was smitten with the charms of Mary, sister of Henry VIII. king of England, the young and beautiful wife of Louis XII. an infirm husband, who was childless; and finding that the queen had made an appointment with the young prince, who stole to her apartment during the night, by a back staircase; just as he was entering the chamber of Mary, he was seized all at once by a stout man, who carried him off confounded and dumb. The man immediately made himself known; it was Duprat. "What!" said he sharply to the count, "you want to give yourself a master! and you are going to sacrifice a throne to the pleasure of a moment!" The count d'Angoulême, far from taking this lesson amiss, presently recollected himself; and, on coming to the crown, gave him marks of his gratitude. To settle himself in the good graces of this prince, who was continually in quest of money, and did not always find it, he suggested to him many illegal and tyrannical expedients, such as selling the offices of the judicature, and of creating a new chamber to the parliament of Paris, which, composed of twenty counsellors, formed what was called la Tournelle. By his influence also the taxes were augmented, and new imposts established, contrary to the ancient constitution of the kingdom, all which measures he pursued without fear or restraint. Having attended Francis I. into Italy, he per-

[1] Biog. Brit.—Lysons's Environs, vol. I. and IV.—Ath. Ox. vol. II.—Usher's Life and Letters, p. 579.—Lloyd's Memoirs, fol. 598.—Barwick's Life; see Index.—In 1764 died Baldwin Duppa, esq. at Hollingburne, in Kent, who was said to be the last of the bishop's family.

suaded that prince to abolish the Pragmatic Sanction, and to make the Concordat, by which the pope bestowed on the king the right of nominating to the benefices of France, and the king granted to the pope the annates of the grand benefices on the footing of current revenue. While this concordat, which was signed Dec. 16, 1515, rendered him odious to the magistrates and ecclesiastics, he soon reaped the fruits of his devotion to the court of Rome; for, having embraced the ecclesiastical profession, he was successively raised to the bishoprics of Meaux, of Albi, of Valence, of Die, of Gap, to the archbishopric of Sens, and at last to the purple, in 1527. Being appointed legate à latere in France, he performed the coronation of queen Eleonora of Austria. He is said to have aspired to the papacy in 1534, upon the death of Clement VII.; but his biographers are inclined to doubt this fact, as he was now in years and very infirm. He retired, as the end of his days approached, to the chateau de Nantouillet, where he died July 9, 1535, corroded by remorse, and consumed by diseases. His own interests were almost always his only law. He sacrificed every thing to them; he separated the interests of the king from the good of the public, and sowed discord between the council and the parliament; while he did nothing for the dioceses committed to his charge. He was a long time archbishop of Sens, without ever appearing there once. Accordingly his death excited no regret, not even among his servile dependents. However, he built, at the Hôtel-Dieu of Paris, the hall still called the legate's-hall. "It would have been much larger," said the king, "if it could contain all the poor he has made."[1]

DUPRE DE ST. MAUR (NICHOLAS FRANCIS), master of the accounts at Paris, was born there in 1696, and died in that capital Dec. 1, 1774. He was admitted of the French academy in 1733, and was much esteemed as a man of general knowledge and taste. He attempted to give his countrymen an idea of English poetry, by a translation into French of Milton's Paradise Lost, in 4 vols. 12mo, containing also the Paradise Regained, translated by a Jesuit, with Addison's remarks on the former. This version, in which great liberties are taken with the original, is written in an animated and florid style. The last edition of the Dict. Hist. however, robs him of the whole merit of

[1] Dict. Hist.—Moreri in Prat.

this translation, and ascribes it to Boismorand, whose name was not so good a passport to fame as that of Dupré. He wrote also, an "Essay on the Coins of France," 1746, 4to, a work abounding in curious disquisition, and justly esteemed; "Inquiries concerning the value of Monies, and the price of Grain," 1761, 12mo; and "The Table of the duration of Human Life," in the Natural History of M. de Buffon. The author, who had cultivated in his youth the flowers of imagination, devoted his old age to studies relative to rural œconomy, to agriculture, and other sciences of importance to mankind.[1]

DU PUY.. See PUY.

DURAND (David), D. D. a very eloquent French protestant preacher at the Savoy in London, and a fellow of the royal society, was born about 1679 at St. Pargoire in Lower Languedoc, and was the son and brother of two distinguished protestant clergymen. Of his history, however, our memoirs are very scanty. It appears that he had a congregation first at Amsterdam, whence he was invited to that of the Savoy in London, where he died Jan. 16, 1763. His character was that of an universal scholar, a deep divine, a devotee to truth, and a most benevolent and disinterested man. Among his works are, 1. "La Vie et les Sentimens de Lucilio Vanini," Rotterdam, 1717, 12mo, and afterwards published in English. 2. "Histoire de la Peinture ancienne," from Pliny's Natural History, with the Latin text, and notes, Lond. 1725, fol. without his name. [3. "A volume of Sermons in French," Lond. 1726.] 4. "Hist. naturelle de l'Or et de l'Argent," edited in the same manner, 1729, fol. and both marked by French bibliographers among their rare books. 5. "C. Plinii historiæ naturalis ad Titum imperatorem præfatio," collated with ancient MSS. &c. Lond. 1728, 8vo. 6. An edition of Telemachus, with notes and illustrations, and a life of Fenelon, Hamburgh, 1731, 2 vols. 12mo, and revised by Dr. Durand for Watts of London, 1745. 7. "Histoire du XVI Siecle," Lond. 1725—29, 6 vols. 8vo, on the plan of Perizonius. 8. "Onzieme et douzieme volumes de l'Hist. d'Angleterre par Rapin," Hague, 1734, and Paris, 1749, 2 vols. 4to. 9. "Academica, sive de judicio erga verum, in ipsis primis fontibus, opera P. Valentiæ Zafrensis, editio nova emendatior," Lond. 1740, 8vo, printed by Bowyer,

[1] Dict. Hist.—Biog. Universelle in Boismorand.

in French and Latin. This work is so scarce in France, that when M. Capperonnier, one of the keepers of the national library, wanted to add it to the other editions published by Barbou, he was obliged to transcribe the whole from a copy lent to him by M. Chardin, who had one of the finest libraries in Paris. 10. "Exercices Français et Anglais," Lond. 1745, 8vo. 11. "Dissertation en forme d'entretien sur la Prosodie Française," prefixed to Boyer's Dictionary. 12. "Eclaircissemens sur le toi et sur le vous," ibid. 1753, 12mo. His sentiments on the *thee* and *thou* have been adopted by La Harpe in his late lectures. In 1777, a posthumous work by Dr. Durand, a life of Ostervald, was published, with a preface by the late rev. Samuel Beuzeville of Bethnal-green, a French clergyman, who died in 1782.[1]

DURAND (WILLIAM), one of the most learned lawyers of the thirteenth century, was born at Puimoisson in Provence; and was Henry of Suza's pupil, and taught canon law at Modena. He afterwards was made chaplain and auditor of the sacred palace, legate to Gregory X. at the council of Lyons, and bishop of Mende, 1286. He died at Rome, November 1, 1296. His works are, "Speculum Juris," Rome, 1474, fol. a work which gained him the name of Speculator. "Rationale divinorum officiorum;" the first edition is Mentz, 1459, fol. very scarce. "Repertorium Juris," Venice, 1496, fol. &c.—He is to be distinguished from his nephew, William Durand, who succeeded him as bishop of Mende, and died 1328. There is an excellent treatise by this last; "De la maniere de célébrer le Concile général," Paris, 1545, 8vo. He wrote it on occasion of the council of Vienne, to which he was summoned by Clement V. 1310. This treatise may also be found in a collection of several works of the same kind, published by M. Fourte, doctor of the Sorbonne.[2]

DURAND (DE ST. POURÇAIN), so called from a town in Auvergne, a learned French divine of the fourteenth century, entered the Dominican order, took a doctor's degree at Paris, was master of the sacred palace, bishop of Puy in Velay, and afterwards bishop of Meaux, where he died in 1333. Durand was one of the most eminent divines of his age; he left Commentaries on the four books of Sen-

[1] Dict. Hist.—Nichols's Life of Bowyer.
[2] Moreri.—Dict. Hist.—Clement Bibl. Curieuse.—Archæologia, vol. II.

tence, Paris, 1550, 2 vols. fol. and "Traité de l'Origine des Jurisdictions," 4to. He frequently combats the opinions of St. Thomas, being an adherent of Scotus, and displayed so much ingenuity in his disputes, as to be called the Most resolute Doctor. Although the Thomists could not conquer him in his life, one of the number contrived to dispose of him after death, in these lines:

"Durus Durandus jacet hic sub marmore duro,
An sit salvandus ego nescio, nec quoquè curo."[1]

DURANT, not DURAND (GILLES), Sieur de la Bergerie, an eminent advocate to the parliament of Paris, is supposed, according to Pasquier, book xix. letter 15, to be the same who was one of the nine advocates commissioned by the court to reform the custom of Paris. He was also among the best poets before Malherbe, wrote odes, sonnets, elegies, &c. and translated, or imitated part of the Latin pieces written by his friend John Bounèfons the father; under the title of, "Imitations tirées du Latin de Jean Bonnèfons, avec autres amours et melanges poetiques," 1727, 12mo. This work has gone through several editions. "The verses to his godmother on the decease of her ass, who died in the flower of his age during the siege of Paris, Tuesday, Aug. 28, 1590," are esteemed a masterpiece in the ironical and sportive style. They may be found in the ingenious work, entitled, "Satyre Menipeé," and in the works of Durant, 1594, 12mo. He was broken on the wheel, July 16, 1618, with two Florentine brothers of the house des patrices, for a libel against the king. Some, however, doubt if this is the same.[2]

DURANTI (JOHN STEPHEN), son of a counsellor of the parliament of Toulouse, was advocate general, and afterwards appointed first president of the parliament by Henry III. in 1581, at the time when the fury of the league was at its height. Duranti opposed it with all his might; but was unable to restrain the factious either by threats or caresses. After having many times narrowly escaped death, once, as he was endeavouring to appease a tumult, one of the rebels killed him by a musket ball, on the 10th of February, 1589. While Duranti with uplifted hands was imploring heaven for his assassins, the people stabbed him in a thousand places, and dragged him by the feet to the

[1] Moreri.—Cave.—Brucker. [2] L'Avocat's Dict. Hist.—Moreri.

place of execution. As there was no gibbet prepared, they tied his feet to the pillory, and nailed behind him the picture of king Henry III., accompanying their cruelties with every brutal insult to his lifeless remains. Such was his recompense for the pains he had taken the foregoing year to preserve Toulouse from the plague. To this piece of service may be added the foundation of the college of l'Esquille, magnificently constructed by his orders; the establishment of two brotherhoods, the one to portion off poor girls, and the other for the relief of prisoners; and, many other acts of liberality to several young men of promising hopes, &c. The church of Rome too was no less obliged to him for his book "De ritibus ecclesiæ," which was thought so excellent by pope Sixtus V. that he had it printed at Rome, in 1591, folio. It has been falsely attributed to Peter Danés. The life of Duranti was published by Martel, in his Memoirs. The day after his death, Duranti was secretly buried at the convent of the Cordeliers; on which occasion he had no other cerecloth than the picture representing Henry III. that had been hung up with his body to the pillory. His heirs raised a monument to him, when the troubles were appeased.[1]

DUREL (JOHN), a learned divine in the seventeenth century, who wrote several pieces in vindication of the Church of England, was born at St. Helier's in the Isle of Jersey, in 1625. About the end of 1640, he was entered of Merton-college in Oxford; but when that city came to be garrisoned for king Charles I. he retired into France: and, having studied for some time at Caen in Normandy, took the degree of master of arts, in the Sylvanian college of that place, on the 8th of July 1664. Then he applied himself to the study of divinity, for above two years, at Saumur, under the celebrated Amyrault, divinity reader in that Protestant university. In 1647 he returned to Jersey, and continued for some time until the reduction of that island by the parliament-forces in 1651, when on account of his being in the defence of it for the king, he was forced to withdraw, or rather was expelled thence. He then went to Paris, and received episcopal ordination in the chapel of sir Richard Browne, knt. his majesty's resident in France, from the hands of Thomas, bishop of Galloway. From Paris, he removed to St. Malo's, whence the

[1] Moreri.—Dupin.—Freheri Theatrum.

reformed church of Caen invited him to be one of their ministers, in the absence of the learned Samuel Bochart, who was going into Sweden. Not long after, the landgrave of Hesse having written to the ministers of Paris, to send him a minister to preach in French at his highness's court, he was by them recommended to that prince, but preferred being chaplain to the duke de la Force, father to the princess of Turenne; in which station he continued above eight years. Upon the restoration he came over to England, and was very instrumental in setting up the new episcopal French church at the Savoy in London, in which he officiated first on Sunday, 14 July, 1661, and continued there for some years after, much to the satisfaction of his hearers. In April 1663, he was made prebendary of North Aulton, in the cathedral of Salisbury, being then chaplain in ordinary to his majesty; and, the 11th of February following, succeeded to a canonry of Windsor. On the 1st of July, 1668, he was installed into the fourth prebend of Durham, and had a rich donative conferred on him. The 28th of February, 1669-70, he was actually created doctor of divinity, by virtue of the chancellor's letters. In 1677, king Charles II. gave him the deanery of Windsor, vacant by the death of Dr. Bruno Ryves, into which he was installed July 27. He had also the great living of Witney in Oxfordshire conferred on him, all which preferments he obtained, partly through his own qualifications, being not only a good scholar, but also "a perfect courtier, skilful in the arts of getting into the favour of great men;" and partly through his great interest with king Charles II., to whom he was personally known both in Jersey and France. Mr. Wood thinks, that, had he lived some years longer, he would undoubtedly have been promoted to a bishopric. He published several things; and, among the rest, 1. "The Liturgy of the Church of England asserted, in a Sermon, preached [in French] at the chapel of the Savoy, before the French Congregation, which usually assembles in that place, upon the first day that divine service was there celebrated according to the Liturgy of the Church of England." Translated into English by G. B. doctor in physic, Lond. 1662, 4to. 2. "A View of the Government and public Worship of God in the reformed churches of England, as it is established by the act of uniformity," Lond. 1662, 4to. Exceptions having been made to this book by the nonconformists, partly in a book called "Apologia

pro ministris in Anglia (vulgo) nonconformistis," by an anonymous author, supposed to be Henry Hickman, he published, 3. "Sanctæ Ecclesiæ Anglicanæ adversus iniquas atque inverecundas Schismaticorum Criminationes, Vindiciæ." The presbyterians, taking great offence at it, published these answers: 1. "Bonasus Vapulans: or some castigations given to Mr. John Durel for fouling himself and others in his English and Latin book," Lond. 1672, 8vo, reprinted in 1676 under this title, "The Nonconformists vindicated from the Abuses put upon them by Mr. Durel and Mr. Scrivner." 2. Dr. Lewis Du Moulin published also this answer thereto: "Patronus bonæ fidei, in causa Puritanorum," &c. Lond. 1672, 8vo. Besides these, Dr. Durel published his "Theoremata philosophiæ," consisting of some theses maintained at the university of Caen; a French and Latin edition of the Common Prayer Book; and a French translation of the Whole Duty of Man, partly written by his wife.[1]

DURELL (DAVID), a learned divine, and biblical critic, of the church of England, was a native of the island of Jersey, and probably a descendant of the preceding Dr. John Durel. That the Durells were a very respectable family in Jersey is evident from there being several persons of the name who received considerable promotions both in that island and in England during the reign of king George the Second. He was born in 1728, and after going through a proper course of grammatical education, was matriculated at the university of Oxford, and became a member of Pembroke college, where, on the 20th of June, 1753, he took the degree of master of arts. After this, he was chosen a fellow of Hertford college, and was admitted principal of the same, in 1757, in the room of Dr. William Sharp, who resigned that office, and was afterwards regius professor of Greek in the university, and rector of East-Hampstead in Berks. On the 23d of April, 1760, Mr. Durell took the degree of bachelor in divinity, and that of Doctor on the 14th of January, 1764. Previously to the taking his last degree, he published, in 1763, his first learned work, entitled, "The Hebrew text of the parallel prophecies of Jacob and Moses, relating to the Twelve Tribes; with a translation and notes: and the various lections of near forty MSS. To which are added,

[1] Ath. Ox. vol. II.—Biog. Brit.

1. The Samaritan Arabic version of those passages, and part of another Arabic version made from the Samaritan text, neither of which have been before printed. 2. A map of the Land of Promise. 3. An Appendix, containing four dissertations on points connected with the subject of these prophecies," Oxford, 4to. In this work our author exhibited a valuable and decisive proof of his skill in Oriental literature, and of his capacity and judgment in elucidating the sacred Scriptures. In 1767, he was made a prebendary of Canterbury, in the room of Dr. Potter, who had resigned. The only remaining preferment, which Dr. Durell appears to have been possessed of, was the vicarage of Tysehurst in Sussex. In 1772, he gave a farther evidence of his great proficiency in biblical learning, by publishing "Critical remarks on the books of Job, Psalms, Ecclesiastes, and Canticles," Oxford, 4to, printed at the Clarendon press. In the preface to this performance, the author pleads for a new translation of the Bible. He intended to publish some remarks on the prophetic writings; but this design he was prevented from accomplishing, by his comparatively premature death, which happened when he was only forty-seven years of age. He died at his college, on the 19th of October, 1775, and was buried at St. Peter's in the East, Oxford, where there is an inscription on his grave-stone, with his arms. By his last will, he bequeathed twenty pounds a-year, arising from money by him lent for the building of Oxford-market; one half of which sum is given to the principal of Hertford college; the other, to the two senior fellows. From all that we have heard concerning Dr. Durell's character, we understand him to have been a gentleman of eminent piety and goodness.[1]

DURER (ALBERT), an eminent engraver and painter, descended from an Hungarian family, was born at Nuremberg May 20, 1471. Having made a slight beginning with a pencil in the shop of his father, who was a goldsmith, one Martin Hupse taught him a little of colouring and engraving. He was also instructed in arithmetic, perspective, and geometry; and then undertook, at twenty-six years of age, to exhibit some of his works to the public. His first work was the three Graces, represented by three naked women, having over their heads a globe, in which was en-

[1] Biog. Brit.

graved the date of the year 1497. He engraved on wood the whole life and passion of Christ in thirty-six pieces, which were so highly esteemed, that Marc Antonio Franci copied them on copper, and so exactly, that they were thought to be Albert's, and sold as such. Albert hearing of this, and receiving at the same time one of the counterfeit cuts, was so enraged, that he immediately went to Venice, and complained of Marc Antonio to the government; but obtained no other satisfaction, than that Marc Antonio should not for the future put Albert's name and mark to his works.

As Durer did not make so much use of the pencil as the graver, few of his pictures are to be met with, except in the palaces of princes. His picture of Adam and Eve, in the palace at Prague, is one of the most considerable of his paintings, and Bullart, who relates this, adds, that there is still to be seen in the palace a picture of Christ bearing his cross, which the city of Nuremberg presented to the emperor; an adoration of the wise men; and two pieces of the Passion, that he made for the monastery at Francfort; an Assumption, the beauty of which was a good income to the monks, by the presents made to them for the sight of so exquisite a piece: that the people of Nuremberg carefully preserve, in the senators-hall, his portraits of Charlemagne, and some emperors of the house of Austria, with the twelve apostles, whose drapery is very remarkable: that he sent to Raphael his portrait of himself done upon canvass, without any colours or touch of the pencil, only heightened with shades and white, but with such strength and elegance, that Raphael was surprised at the sight of it; and that this excellent piece, coming afterwards into the hands of Julio Romano, was placed by him among the curiosities of the palace of Mantua.

The particular account which we find in Vasari of his engravings is curious; and it is no small compliment to him to have this Italian author own, that the prints of Durer, being brought to Italy, excited the painters there to perfect that part of the art, and served them for an excellent model. Vasari is profuse in his praises of Durer's delicacy, and the fertility of his imagination. As Durer could not hope to execute all his designs while he worked on copper, he bethought himself of working on wood. One of his best pieces in this style is a Saint Eustachius kneeling before a stag, which has a crucifix between its

horns; which cut, says Vasari, is wonderful, and particularly for the beauty of the dogs represented in various attitudes. John Valentine Andreas, a doctor in divinity in the duchy of Wirtemberg, sent this piece to a prince of the house of Brunswick; to whom the prince replied by letter, "You have extremely obliged me by your new present; a cut which merits a nobler metal than brass, done by the celebrated painter of Nuremberg, and which, I think, wants nothing, unless Zeuxis or Parrhasius, or some person equally favoured by Minerva, should add colours and the native form." The praises which this same divine gave to Durer in his answer to the prince's letter, are remarkable, and worth transcribing: "I could easily guess," says he, "that the Eustachius of Durer would not prove an unacceptable present to you, from whatever hand a performance of that admirable artist came. It is very surprising in regard to that man, that, in a rude and barbarous age, he was the first of the Germans who not only arrived to an exact imitation of nature by the perfection of his art, but likewise left no second; being so absolute a master of it in all its parts, in etching, engraving, statuary, architecture, optics, symmetry, and the rest, that he had no equal, except Michel Angelo Buonaroti, his contemporary and rival; and left behind him such works as were too much for the life of one man. He lived always in a frugal manner, and with the appearance of poverty. The Italians highly esteem him, and reproach us for not setting a due value on the ornaments of our own country." We learn from the same authority, that the emperor Rodolphus II. ordered the plate of St. Eustachius to be gilded; and that Durer, at the intimation of his friend and patron Bilibaldus Pirkheimer, corrected an error in it, which was, that the stirrups of the horse on which Eustachius was to ride, were too short.

The emperor Maximilian had a great affection for Durer, treated him with a particular regard, and gave him a good pension and letters of nobility; and Charles V. and his brother Ferdinand, king of Hungary, followed Maximilian's example in favour and liberality to him. This eminent man died at Nuremberg, on April 6, 1528, and was interred in the church-yard at St. John's church, where his good friend Pirkheimer placed a very honourable sepulchral inscription to him. He was married, and had a shrew for his wife, while others relate, that, in painting

the Virgin Mary, he took her face for his model; it is not impossible that both these accounts may be true, and it is very certain that she embittered his life. He was a man of most agreeable conversation, and a lover of mirth; yet he was virtuous and wise, and, to his honour be it said, never employed his art in obscene representations, which was too much the fashion of his times.

Albert Durer wrote several books in the German language, which were translated into Latin by other persons, and published after his death, viz. 1. His book upon the rules of painting, entitled "De Symmetria Partium in rectis formis Humanorum Corporum," printed in folio, at Nuremberg, in 1532, and at Paris in 1557. An Italian version also was published at Venice, in 1591. 2. "Institutiones Geometricæ," Paris, 1532. 3. "De Urbibus, Arcibus, Castellisque condendis & muniendis," Paris, 1531. 4. "De Varietate Figurarum, et Flexuris Partium, et Gestibus Imaginum," Nuremberg, 1534. The figures in these books, which are from wooden plates, are very numerous, and most admirably well executed, indeed, far beyond any thing of the kind done in our own days. Some of them also are of a very large size, as much as 16 inches in length, and of a proportional breadth, which being exquisitely worked, must have cost great labour. His geometry is chiefly of the practical kind, consisting of the most curious descriptions, inscriptions, and circumscriptions of geometrical lines, planes, and solids. We here meet, for the first time, with the plane figures, which folded up make the five regular or platonic bodies, as well as that curious construction of a pentagon, being the last method in prob. 23 of Hutton's Mensuration.

The incidents of Albert Durer's life have been variously represented, and modern critics have entertained various opinions of his skill. Referring to our authorities for some of these, we shall conclude this article with what has been advanced by his latest critic, Mr. Fuseli. He seems, says this artist, to have had a general capacity, not only for every branch of his art, but for every science that stood in some relation with it. He was perhaps the best engraver of his time. He wrote treatises on proportion, perspective, geometry, civil and military architecture. He was a man of extreme ingenuity, without being a genius. He studied, and as far as his penetration reached, established certain proportions of the human frame, but he did not

invent or compose a permanent standard of style. Every work of his is a proof that he wanted the power of imitation; of concluding from what he saw, to what he did not see; that he copied rather than imitated the forms of individuals, and tacked deformity and meagreness to fulness, and sometimes to beauty. Such is his design. In composition, copious without taste, anxiously precise in parts, and unmindful of the whole, he has rather shewn us what to avoid than what to follow: in conception he sometimes had a glimpse of the sublime, but it was only a glimpse. Such is the expressive attitude of his Christ in the Garden, and the figure of Melancholy as the Mother of Invention. His Knight attended by Death and the Fiend, is more capricious than terrible, and his Adam and Eve are two common models, hemmed in by rocks. If he approached genius in any part of the art, it was in colour. His colour went beyond his age, and in easel-pictures, as far excelled the oil-colour of Raphael for juice and breadth, and handling, as Raphael excels him in every other quality. His drapery is broad, though much too angular, and rather snapt than folded. Albert is called the Father of the German school, and if numerous copyists of his faults can confer that honour, he was. That the exportation of his works to Italy should have effected a temporary change in the principles of some Tuscan artists, in Andrea del Sarto and Jacopo da Pontormo, who had studied Michel Angelo, is a fact which proves that minds at certain periods may be as subject to epidemic influence, as bodies.[1]

DURET (LOUIS), born of a noble family at Beaugé-la-ville, in Brescia, then belonging to the duke of Savoy, in 1527, was among the most famous physicians of his time, and practised his art at Paris with great reputation, during the reigns of Charles IX. and Henry III. to whom he was physician in ordinary. He came to Paris very young, without money or friends, yet soon acquired distinction in his studies of the belles lettres and medicine, and when he had taken his doctor's degree in the latter faculty, acquired great practice; a very advantageous marriage served to introduce him at court, and to the appointment of pro-

[1] D'Argenville, vol. III.—Descamps, vol. I.—Melchior Adam.—Strutt and Pilkington.—Sir Joshua Reynolds's Works.—Gilpin on Prints.—Life in German, by J. Ferd. Roth, Leipsic, 1791, 8vo.

fessor of medicine. Henry III. who had a singular esteem and affection for him, granted him a pension of four hundred crowns of gold, with survivance to his five sons; and, as a mark of his condescension, was present at the marriage of his daughter, to whom he made presents to a considerable amount. Duret died Jan. 22, 1586, at the age of fifty-nine. He was firmly attached to the doctrine of Hippocrates, and treated medicine in the manner of the ancients. Of several books that he left, the most esteemed is a "Commentaire sur les Coaques d'Hippocrate," Paris, 1621, Gr. and Lat. folio. He died before he had put the finishing hand to this work. John Duret, his son, revised it, and gave it to the public under this title, "Hippocratis magni Coacæ prænotiones: opus admirabile, in tres libros distributum, interprete et enarratore L. Dureto." John Duret followed his father's profession with great success, and died in 1629, aged sixty-six.[1]

D'URFEY (THOMAS), an author, more generally spoken of by the familiar name of Tom, was descended from an ancient family in France. His parents, being protestants, fled from Rochelle before it was besieged by Lewis XIII. in 1628, and settled at Exeter, where this their son was born, but in what year is uncertain. He was originally bred to the law; but soon finding that profession too saturnine for his volatile and lively genius, he quitted it, to become a devotee of the muses; in which he met with no small success. His dramatic pieces, which are very numerous, were in general well received: yet, within thirty years after his death, there was not one of them on the muster-roll of acting plays; that licentiousness of intrigue, looseness of sentiment, and indelicacy of wit, which were their strongest recommendations to the audiences for whom they were written, having very justly banished them from the stage in the periods of purer taste. Yet are they very far from being totally devoid of merit. The plots are in general busy, intricate, and entertaining; the characters are not ill drawn, although rather too farcical, and the language, if not perfectly correct, yet easy and well adapted for the dialogue of comedy. But what obtained Mr. D'Urfey his greatest reputation, was a peculiarly happy knack he possessed in the writing of satires and irregular odes. Many of these were upon temporary occasions, and

[1] Moreri.—Niceron, vol. XXIII.—Freheri Theatrum.

were of no little service to the party in whose cause he wrote; which, together with his natural vivacity and good humour, obtained him the favour of great numbers of all ranks and conditions, monarchs themselves not excluded. He was strongly attached to the tory interest, and in the latter part of queen Anne's reign had frequently the honour of diverting that princess with witty catches and songs of humour, suited to the spirit of the times, written by himself, and which he sung in a lively and entertaining manner. And the author of the Guardian, who, in No. 67, has given a very humorous account of Mr. D'Urfey, with a view to recommend him to the public notice for a benefit-play, tells us, that he remembered king Charles II. leaning on Tom D'Urfey's shoulder more than once, and humming over a song with him. He used frequently to reside with the earl of Dorset at Knole; where a picture of him, painted by stealth, is still to be seen.

He appears to have been a diverting companion, and a cheerful, honest, good-natured man; so that he was the delight of the most polite companies and conversations, from the beginning of Charles II.'s to the latter part of king George's I.'s reign; and many an honest gentleman got a reputation in his county by pretending to have been in company with Tom D'Urfey. Yet he shared the fate of those whose only merit is to contribute to merriment, and towards the latter part of his life he stood in need of assistance, to prevent his passing the remainder of it in a cage, like a singing-bird; for, to speak in his own words, "after having written more odes than Horace, and about four times as many comedies as Terence, he found himself reduced to great difficulties by the importunities of a set of men, who of late years had furnished him with the accommodations of life, and would not, as we say, be paid with a song." Mr. Addison informs us, that, in order to extricate him from these difficulties, he himself immediately applied to the directors of the play-house, who very generously agreed to act "The Plotting Sisters," a play of Mr. D'Urfey's, for the benefit of its author. What the result of this benefit was, does not appear; but it was probably sufficient to make him easy, as we find him living and continuing to write with the same humour and liveliness to the time of his death, which happened Feb. 26, 1723. What was his age at this time, is not certainly specified any where; but he must have been considerably

advanced in life, his first play, which could scarcely have been written before he was twenty years of age, having made its appearance forty-seven years before. He was buried in the church-yard of St. James's, Westminster.

Those who have a curiosity to see his ballads, sonnets, &c. may find a large number of them in six volumes, 12mo, entitled "Pills to purge Melancholy," of which the Guardian, in No. 29, speaks in very favourable terms, although his muse was certainly not of a very high order. The titles of his dramatic pieces (thirty-one in number) may be found in the Biographia Dramatica.[1]

DURHAM (JAMES), an eminent Scotch divine of the seventeenth century, the eldest son of John Durham of Easter-Powrie, esq. and descended from the ancient family of Grange Durham in the county of Angus, was born about 1622, and educated at the university of St. Andrew's, which he left without taking a degree, as he had then no design of following any of the learned professions. When the civil wars broke out, he served in the army, with the rank of captain, but was so much affected by his narrow escape from being killed in an engagement with the English, that, encouraged by Dr. David Dickson, professor of divinity at Glasgow, he determined to devote himself to the church. With this view he went to Glasgow, studied divinity under Dr. Dickson, and in 1646 was licensed by the presbytery of Irvine to preach. In the following year he was ordained minister of the Black-friars' church in Glasgow, where he became one of the most popular preachers of his time. In 1650 he was chosen to succeed Dr. Dickson as professor, and about the same time attended Charles II. when in Scotland, as one of his chaplains. In 1651, when Cromwell and his army were at Glasgow, Durham preached before the usurper, and upbraided him to his face for having invaded the country. Next day Cromwell sent for him, and told him he thought he had been a wiser man than to meddle with public affairs in his sermons. Durham answered that it was not his common practice, but that he could not help laying hold of such an opportunity of expressing his sentiments in his presence. Cromwell dismissed him with a caution, but met with so many other instances of similar rebuffs from the Scotch clergy, that he thought it unadvisable to pur-

[1] Biog. Dram.—Cibber's Lives, vol. III.—Guardian.—Swift's Works.

sue any more severe course. Durham was a man of such moderation of temper and sentiment, as to be able to conduct himself without giving much offence in those troublesome times, and gained the favour of all parties by the conscientious discharge of his pastoral duties. This character gave him unusual authority in the country where he lived; but his incessant labours both as a preacher and writer brought on a consumptive disorder, of which he died June 25, 1658, in the prime of life. He wrote, 1. "A Commentary on the Revelations." 2. "Sermons on the liii. of Isaiah." 3. "Sermons on the Song of Solomon." 4. "A treatise on Scandal." 5. "An Exposition of the Commandments:" the two latter posthumous; with some single sermons and pious tracts, which have been often reprinted.[1]

DURHAM, SIMON or SIMEON of. See SIMON.

DURHAM (WILLIAM), an English divine, son of John Durham of Willersley near Campden in Gloucestershire, was born there in 1611, and educated at Broadway in the same county. In 1626 he became a student of New-inn, Oxford, took his degrees in arts, and after receiving orders became curate of St. Mary's, Reading. In the beginning of the rebellion he went to London, conformed with the ruling powers, and became preacher at the Rolls chapel. He was afterwards presented to the rectory of Burfield in Berkshire, and that of Tredington in Worcestershire; but after the restoration was ejected and came to London, where he remained unemployed for some time. At length upon his conformity to the established church, Sir Nich. Crispe presented him to the rectory of St. Mildred's, Bread-street, where he died July 7, 1684. He published several single sermons, a tract on family instruction, and, what is now the most valuable of his works, the life of Dr. Harris, president of Trinity college, Oxford, 1660, 12mo. He had a son, of the same names, who was D. D. of Cambridge, rector of Letcombe Basset in Berkshire, and chaplain to the duke of Monmouth. He died of an apoplexy June 18, 1686.[2]

DURY (JOHN), in Latin Duræus, was a divine of Scotland, in the seventeenth century, who laboured with great zeal to unite the Lutherans and Calvinists. He was born and educated for the ministry in Scotland. In 1624 he

[1] Biog. Scoticana. [2] Ath. Ox. vol. II.

came to Oxford for the sake of the public library. How long he remained there is uncertain; for his strong inclination for his great work, and his sanguine hopes of success in it, induced him to let his superiors know, that he could employ his talents better by travelling through the world, than if he was confined to the care of one flock. They agreed to his proposals, and permitted him to go from place to place, to negociate an accommodation between the protestant churches. He obtained likewise the approbation and recommendation of Laud archbishop of Canterbury; and was assisted by Bedell bishop of Kilmore, and also by Dr. Joseph Hall, bishop of Exeter, as he acknowledges in the preface to his "Prodromus." He began by publishing his plan of union in 1634; and the same year appeared at a famous assembly of the evangelical churches in Germany at Francfort. The same year also the churches of Transylvania sent him their advice and counsel. Afterwards he negociated with the divines of Sweden and Denmark: he turned himself every way: he consulted the universities; he communicated their answers, and was not deterred by the ill success of his pains, even in 1661 *. He appeared at that time as much possessed as ever with hopes of succeeding in this wild and impracticable scheme; and, going for Germany, desired of the divines of Utrecht an authentic testimony of their good intentions, after having informed them of the state in which he had left the affair with the king of Great Britain and the elector of Brandenburgh; and of what had passed at the court of Hesse, and the measures which were actually taken at Geneva, Heidelberg, and Metz. He desired to have this testimonial of the divines of Utrecht, in order to shew it to the Germans; and having obtained it, he annexed it to the end of a Latin work, which he published this year at Amsterdam, under the following title: "Johannis Duræi irenicorum tractatuum prodromus, &c." The preface of this book is dated at Amsterdam, October 1, 1661.

Being at Francfort in April 1662, he declared to some gentlemen of Metz, that he longed extremely to see M. Ferri, an enthusiast, like himself, for uniting discordancies.

* Dury's Life is not very accurately given by any of his biographers. He was not all this while abroad on his great design. In 1641 we find him in London, as one of the members of the Assembly of Divines, and he was also one of the preachers before the Long Parliament. He afterwards quitted the presbyterian party, and joined that of the independents.

He resolved at length to go to Metz, but met with two difficulties: the first was, that he must consent to dress after the French fashion, like a countryman: the second, to have his great white and square beard shaved. He got over these difficulties: and, upon his arrival, monsieur Ferri was so surprised, so overjoyed, and so very eager to salute this good doctor and fellow-labourer immediately, that he went out to meet him in a complete undress. They conferred much; and their subject was an universal coalition of religions. In 1674, however, Dury began to be much discouraged; nor had he any longer hopes of serving the church by the methods he had hitherto taken. He had therefore recourse to another expedient, as a sure means of uniting not only Lutherans and Calvinists, but all Christians; and this was, by giving a new explication of the Apocalypse. Accordingly he published it in a little treatise in French, at Francfort in 1674. He now enjoyed a quiet retreat in the country of Hesse: where Hedwig Sophia, princess of Hesse, who had the regency of the country, had assigned him a very commodious lodging, with a table well furnished, and had given him free postage for his letters. He returns her thanks for this in the epistle dedicatory to the book above mentioned. It is not known in what year he died. He was an honest man, full of zeal and piety, but somewhat fanatical. Among his publications, the titles of some of which shew his cast of opinions, in which he was by no means steady, we find, 1. "Consultatio theologica super negocio Pacis Ecclesiast." Lond. 1641, 4to. 2. "A summary discourse concerning the work of Peace Ecclesiastical," Camb. 1641, 4to, which was presented in 1639 to sir Thomas Rowe, ambassador at Hamburgh. 3. "Petition to the house of commons for the preservation of true Religion," Lond. 1642, 4to. 4. "Certain considerations, shewing the necessity of a correspondency in spiritual matters betwixt all professed Churches," ibid. 1642, 4to. 5. "Epistolary Discourse to Thomas Godwin, Ph. Nye, and Sam. Hartlib," ibid. 1644, 4to, a discourse against toleration, which was answered by H. Robinson. 6. "Of Presbytery, and Independency, &c." 1646, 4to. 7. "Model of the Church Government," 1647, 4to. 8. "Peace makes the Gospel way," 1648, 4to. 9. "Seasonable discourse for Reformation," 1649, 4to, published by Sam. Hartlib. 10. "An epistolical Discourse to Mr. Thos. Thorowgood, concerning his conjecture that the

Americans are descended from the Israelites, &c." 1649, 4to. 11. "Considerations concerning the Engagement," 1650, with two other pamphlets on the same subject, in answer to an antagonist. 12. "The Reformed School," 1650, 12mo, published by Hartlib, with a supplement in 1651. 13. "The reformed Library Keeper," 1650, 12mo, to which is added "Bibliotheca ducis Brunovicensis et Lunenburgi," at Wolfenbuttle. 14. "Conscience eased, &c." 1651, 4to. 15. "Earnest plea for Gospel Communion," 1654. 16. "Summary platform of Divinity," 1654. Hartlib wrote a defence of Dury against the presbyterians, Lond. 1650. In this we are told that he obtained an estate of 60*l.* per ann. in the marshes of Kent, which came into the possession of Henry Oldenburg, who married his daughter.[1]

DUSSAULX (JOHN), a French writer of distinguished taste and talents, was born at Chartres, Dec. 28, 1728, of a family which made a considerable figure in the profession of the law. He appears to have first served in the army under the marechal Richelieu, and was noted for his courage. On his return to Paris, by the advice of the learned professor Guerin, he devoted his time to literature, and was in 1776 admitted a member of the academy of inscriptions. On the breaking out of the revolution, although chosen into the convention, he was too moderate for the times, and was imprisoned, and probably would have ended his days on the scaffold, had not Marat obtained his pardon by representing him as an old dotard, from whom nothing was to be feared. In 1797 he was chosen a member of the council of ancients, and on that occasion delivered a long speech against the plan of a national lottery. He died March 16, 1799. His principal works are, 1. A French translation of Juvenal, by far the best that ever appeared in that language, and which he enriched with many valuable notes. It was first published in 1770, 8vo, in a very correct and elegant manner, and was reprinted in 1796. 2. "De la passion du Jeu," 1779, 8vo. The author had been once fond of play, but renounced it in consequence of witnessing the many miseries it occasions, which he has displayed in this treatise. He was

[1] Gen. Dict.—Tanner.—Mosheim.—Biog. Brit. vol. VII. p. 4383.—Wood's Fasti, vol. I. In 1744 H. Jasper Benzelius published at Helmstadt a life or dissertation on Dury.—See also Burnet's Life of Bedell, p. 137.—Ward's Gresham Professors, p. 250.

afterwards, in 1793 or 1794, charged by the committee of public instruction to draw up, in conjunction with M. Mercier, a report on the suppression of games of chance, which produced a treatise from him, "Sur la suppression des Jeux de Hazard," probably a repetition of what he had advanced before. 3. "Eloge de l'abbe Blanches," prefixed to his works. 4. "Memoire sur les Satiriques Latins," in the 43d vol. of the Memoirs of the academy of inscriptions. 5. "Voyage à Barrege et dans les hautes Pyrenees," 1796, 8vo, an amusing tour, which would not have been less so if he had avoided an affected imitation of Sterne. 6. "Mes rapports avec J. J. Rousseau," 1798, 8vo, in which there are some curious particulars of the Genevan philosopher. From the Memoirs of the National Institute we learn that when M. Dussaulx was in the army he married a lady who survived him, and to whom he appears to have been attached with extraordinary fidelity and unremitted affection. He declared, towards the close of his life, that she had been his first and his last love; and it was to her he was indebted for nearly the whole of his literary reputation. Madame Dussaulx, from the casual effusions of his pen, conceived him to be capable of spirited as well as elegant versification, and proposed to him to translate particular passages of Juvenal. These he executed with so much success, that he was incited by degrees to make a complete version of the whole of his satires, and thereby produced a performance which secured to him a very large acquaintance and friendship with the literary world.[1]

DUTENS (LEWIS), a gentleman of considerable literary and political knowledge, was descended from a protestant family in France, which his father left about the beginning of the last century, in order to reside in England, where he had an opulent brother, but not finding the climate agree with him, returned to France. There he married, and became the father of seven children, one of whom, the subject of this memoir, was born in 1729, and assumed the name of Duchillon from a small estate so called, which had long been the property of his ancestors. His talents, according to his own account, were extraordinary; in his fifth year he was a proficient at chess; and at ten, he composed comedies for his amusement, enigmas for the Mer-

[1] Dict. Hist.—Memoirs of the National Institute.

cure de France, epigrams in the news of the day, and madrigals for the ladies. He read much in romances, belles lettres, poetry, histo.y, and morality, and though somewhat roving and unsettled in his disposition, had evidently laid in a very large stock of general knowledge. After various youthful adventures, which form a very amusing part of his "Memoires d'un Voyageur," &c. which he published a few years before his death, we find him appointed, in 1758, chaplain (for he was then in orders) and secretary to the hon. Stuart M'Kenzie, envoy extraordinary to the court of Turin.

With this gentleman he left London in October of that year, and when Mr. M'Kenzie returned to England in 1760, Mr. Dutens filled the honourable situation of chargé des affaires at Turin till May 1762, when he rejoined Mr. M'Kenzie at London, and assisted him as one of the members of lord Bute's administration. Before this administration closed he obtained a handsome pension; and shortly after was invited to resume his situation as chargé des affaires at Turin, a place to which he manifested an evident partiality. He continued two years at Turin, and at his leisure hours planned an edition of Leibnitz's works, which was published in six vols. 4to, at Geneva, in 1768, and evinced the serious attention which he had bestowed on the opinions of that philosopher, and his extensive correspondence at this time with many of the most learned men in Europe. At Turin also he displayed a very intimate acquaintance with the philosophy, arts, &c. of ancient and modern times, by his "Recherches sur l'Origine des Decouvertes," &c. a work in which he endeavours to prove that our most celebrated philosophers have been indebted to the ancients for the greatest part of their knowledge. This was published at Paris, 1766, 2 vols. 8vo, and afterwards translated into English and published at London. Although it cannot be said that Mr. Dutens has accomplished his full intention in this work, many of his positions being rather the whims and caprices of a lively writer, in support of a pre-conceived theory, yet he has at least proved that much of his own time had been devoted to the inquiry, and that his range of reading had been very extensive.

Before he quitted Turin, Mr. M'Kenzie's interest with the duke of Northumberland, then lord lieutenant of Ireland, procured him the promise of a deanery in that king-

dom, which he declined accepting; but soon after received from the same noble patron a presentation to the rectory of Elsdon in Northumberland, then worth 800*l.* a year; which induced him, in 1766, to return to England, where he received a present of 1000*l.* from the king, and was highly delighted with the reception he met with at Northumberland-house. In 1768 he performed an extensive tour through the continent with lord Algernon Percy, the duke of Northumberland's son. In the course of this tour, some conversation at Genoa with the marchioness of Babbi, gave rise to a work which Mr. Dutens afterwards published at Rome under the title of "The Tocsin," and afterwards at Paris, under the title of "Appel au bons sens." After this tour was finished, he resided for some time at Paris, where he published several works, and lived in a perpetual round of splendid amusements. In 1776 he returned to London, and lived much with the Northumberland family, and with his early patron Mr. M'Kenzie, until lord Montstuart was appointed envoy-extraordinary to the court of Turin, whom he accompanied as his friend, but without any official situation, except that when lord Montstuart was called to England upon private business, he again acted for a short time as chargé des affaires. After this, according to his memoirs, his time was divided for many years between a residence in London, and occasional tours to the continent, with the political affairs of which he seems always anxious to keep up an intimate acquaintance. At length the death of his first friend and patron placed him in easy if not opulent circumstances, as that gentleman left him executor and residuary legatee with his two nephews, lord Bute and the primate of Ireland. The value of this legacy has been estimated at 15,000*l.* which enabled Mr. Dutens to pass the remainder of his life in literary retirement and social intercourse, for which he was admirably qualified, not only by an extensive knowledge, but by manners easy and accommodating. In the complimentary strain of a courtier few men exceeded him, although his profuse liberality in this article was sometimes thought to lessen its value. He died at his house in Mount-street, Grosvenor-square, May 23, 1812, in his eighty-third year. Not many days before his death, he called, in a coach, on many persons of eminence with whom he had corresponded, for the sole purpose of returning the letters he had received from them.

His publications, not already noticed were, 1. "Explications des quelques Medailles de peuple, de villes, et des rois Grecques et Pheniciennes," 1773, 4to. 2. The same translated. 3. "Itineraire des Routes les plus frequentées; ou Journal d'un Voyage aux Villes principales de l'Europe," often reprinted. 4. "Histoire de ce qui s'est passé pour establissement d'une Regence en Angleterre. Par M. L. D. Ne D. R. D. L. Ge. Be." 1789, 8vo; in which he adopted the sentiments of Mr. Pitt's administration on the important question of the regency, which, he says, lost him the favour of a great personage. 5. "Recherches sur le tems le plus reculé de l'usage des Voutes chez les Anciens," 1795. He wrote also the French text of the second volume of the Marlborough gems, a task for which he was well qualified, as he was an excellent classical antiquary and medallist. In 1771 he translated "The manner of securing all sorts of brick buildings from fire," &c. from the French of count d'Espie. His last publication, in 1805, was his own history, in "Memoires d'un Voyageur," &c. of which we have availed ourselves in this sketch; but, although this work may often amuse the reader, and add something to the knowledge of human nature, it will not perhaps create an unmixed regard for the character of the writer.[1]

DUVAL (ANDREW), a celebrated doctor of the Sorbonne, was born at Pontoise in 1564. He defended the opinions of the Ultramontanes, and was among Richer's greatest adversaries. Duval was superior general of the French Carmelites, senior of the Sorbonne, and dean of the faculty of theology at Paris, and died September 9, 1638. He left a system of divinity; a treatise entitled, "De Supremâ Romani Pontificis in Ecclesiam potestate," 1614, 4to; a Commentary on the summary of St. Thomas, 2 vols. fol. "Vie de la Sœur Merie de l'Incarnation," 1622, 8vo, full of reveries; and other works. William Duval, his relation, was professor at the colleges of Calvy and Lisieux, then at the royal college in Paris, and afterwards doctor of physic. He published "Hist. du College Roial," and an edition of Aristotle, 1619, 2 vols. fol.[2]

DUVAL (VALENTINE JAMERAI), a man of extraordinary talents, and who by their means was enabled to emerge from poverty and obscurity, was born in 1695 in the little

[1] See also Memoirs of Mr. Dutens in Gent. Mag. 1812, of which some copies were printed in a quarto form, by Mr. Nichols, with an engraving of Mr. Dutens.
[2] Moreri.

village of Artonay in Champagne. At the age of ten years he lost his father, a poor labourer, who left his wife poor, and burthened with children, at a time when war and famine desolated France. In this state Duval accustomed himself from his infancy to a rude life, and to the privation of almost every necessary. He had scarcely learned to read, when, at the age of twelve years, he entered into the service of a peasant of the same village, who appointed him to take care of his poultry, but at the commencement of the severe winter of 1709, he quitted his native place, and travelled towards Lorraine. After a few days journey he was seized by an excessive cold, and even attacked by the small-pox, but by the humane care of a poor shepherd in the environs of the village of Monglat, aided by the strength of his constitution, he recovered, and quitted his benefactor to continue his route as far as Clezantine, a village on the borders of Lorraine, where he entered into the service of another shepherd, with whom he remained two years; but taking a disgust to this kind of life, chance conducted him to the hermitage of La Rochette, near Deneuvre. The hermit, known by the name of brother Palemon, received him, made him partake his rustic labours, and when obliged to resign his place to a hermit sent to brother Palemon by his superiors, he got a letter of recommendation to the hermits of St. Anne, at some distance from La Rochette, and a mile or two beyond Luneville, where he arrived in 1713, and was entrusted with the care of six cows. The hermits also taught him to write; and as he had a great ardour for books, he engaged in the business of the chase, and with the money he procured for his game, was already enabled to make a small collection of books, when an unexpected occasion furnished him with the means of adding to it some considerable works. Walking in the forest one day in autumn, he found a gold seal, with a triple face well engraved on it. He went the following Sunday to Luneville, to entreat the vicar to publish it in the church, that the owner might recover it by applying to him at the hermitage. Some weeks after, a Mr. Foster, or Forster, an Englishman, knocked at the gate of St. Anne's, and inquired for his seal. In the course of the conversation which passed between him and Duval, he was surprized to find that the latter had picked up some knowledge of heraldry, and being much pleased with his answers, gave him two guineas as a recompense. Desirous

of being better acquainted with this young lad, he made him promise to come and breakfast with him at Luneville every holiday. Duval kept his word, and received a crown-piece at every visit. This generosity of Mr. Foster continued during his abode at Luneville, and he added to it his advice respecting the choice of books and maps. The application of Duval, seconded by such a guide, could not fail of being attended with improvement, and he acquired a considerable share of various kind of knowledge.

The number of his books had gradually increased to four hundred volumes, but his wardrobe continued the same. A coarse linen coat for summer, and a woollen one for winter, with his wooden shoes, constituted nearly the whole of it. His frequent visits at Luneville, the opulence and luxury that prevailed there, and the state of ease he began to feel, did not tempt him to quit his first simplicity; and he would have considered himself as guilty of robbery if he had spent a farthing of what was given him, or what he gained, for any other purpose than to satisfy his passion for study and books. Economical to excess as to all physical wants, and prodigal in whatever could contribute to his instruction and extend his knowledge, his privations gave him no pain. In proportion as his mind ripened, and the circle of his ideas enlarged, he began to reflect upon his abject state. He felt that he was not in his proper place; and he wished to change it. From this instant a secret inquietude haunted him in his retreat, accompanied him in the forest, and distracted him in the midst of his studies.

Seated one day at the foot of a tree, absorbed in his reflections, and surrounded by maps of geography, which he examined with the most eager attention, a gentleman suddenly approached him, and asked with an air of surprise what he was doing.—"Studying geography," said he.—"And do you understand any thing of the subject?"—"Most assuredly; I never trouble myself about things I do not understand."—"And what place are you now seeking for?"—"I am trying to find the most direct way to Quebec."—"For what purpose?"—"That I might go there, and continue my studies in the university of that town."—"But why need you go for this purpose to the end of the world? There are universities nearer home, superior to that of Quebec; and if it will afford you any pleasure, I will point them out to you." At this moment they were joined by a large retinue belonging to the young princes of Lorraine, who were hunting in the forest with

count Vidampiere and baron Pfutschner, their governors. A variety of questions were put to Duval, which he answered with equal precision and good sense, and without being out of countenance. In consequence of this interview, Leopold, duke of Lorraine, took him under his protection, and when he was brought to the court at Luneville, the duke received him in the midst of a numerous assembly, whom this singular event had collected. He answered every question that was put to him, without being confused, notwithstanding the novelty of the scene to him, and the important part he had to act; and the duke committed the care of his establishment at the college of Pont-à-Mousson to baron Pfutschner. Here his natural taste for study, added to his desire of answering the expectations of his illustrious patron, made him redouble his zeal. History, geography, and antiquities, were the studies he preferred, and in which his new guides were peculiarly qualified to assist him. He lived two years in this house; and the improvement he made was so great, that duke Leopold, as a recompense, and to give him an opportunity of still further progress, permitted him in 1718 to make a journey to Paris in his suite. On his return the next year the duke appointed him his librarian, and conferred on him the office of professor of history in the academy of Luneville.

He shortly after read public lectures on history and antiquities, which were attended with the greatest success, and frequented by a number of young Englishmen, among whom was the immortal Chatham. Duval, struck with the distinguished air, as well as with the manly and sonorous voice of this young man, predicted more than once a part of his fate. The generosity of Duval's pupils, added to his own economy, soon enabled him to shew his gratitude to the hermits of St. Anne. He formed the project of building anew this hermitage, the cradle of his fortune, and of consecrating to it all his savings. A handsome square building, with a chapel in the middle of it, and surrounded with a considerable quantity of land, consisting of a garden, an orchard, a vineyard, a nursery of the best fruit-trees, and some arable ground, were the result of this generous intention. His principles of beneficence and humanity led him to render this institution useful to the public. The hermits of St. Anne were ordered to furnish gratuitously, and at the distance of three leagues round, the produce of their nursery, and every kind of tree that

should be demanded of them, and to every person without exception. They were further obliged to go and plant them themselves, if it were required, without exacting any reward, or even taking refreshment, unless they found themselves at too great a distance from the hermitage to return to dinner.

Duval, occupied by his studies, and the inspection of the hermitage of St. Anne, had spent many years in perfect content, when an unexpected accident interrupted his felicity. Duke Leopold died in 1738, and his son Francis exchanged the duchy of Lorraine for the grand duchy of Tuscany. King Stanislaus, the new possessor of Lorraine, used indeed the most urgent entreaties to prevail on Duval to continue in the office of professor in the academy of Luneville, but his attachment to his old patron would not permit him to listen to the proposal. He went to Florence, where he was placed at the head of the ducal library, which was transferred thither. Notwithstanding the charming climate of Italy, Lorraine, to which he had so many reasons to be attached, did not cease to be the object of his regret. His regret was considerably increased by his separation from the young duke Francis, who, on his marriage with the heiress of the house of Austria, was obliged of course to reside at Vienna. The science of medals, upon which Duval had already read lectures in Lorraine, became now his favourite amusement, and he was desirous of making a collection of ancient and modern coins. He was deeply engaged in this pursuit, when the emperor Francis, who had formed a similar design, sent for him, that he might have the care and management of the collection. In 1751 he was appointed sub-preceptor to the archduke Joseph, the late emperor; but he refused this office, and gave the reasons of his refusal in writing. He preserved, nevertheless, the friendship of their majesties, and continued to receive new proofs of it. He was, indeed, beloved by all the Imperial family; but, from his extreme modesty, he was scarcely acquainted with the persons of many individuals of it. The eldest archduchesses passing him one day without his appearing to know them, the king of the Romans, who was a little behind them, and who perceived his absence, asked him if he knew those ladies? "No, sir," said he ingenuously.—"I do not at all wonder at it," replied the prince; "it is because my sisters are not antiques."

His health being impaired by his close application to study, he was advised to take a journey to re-establish it. He returned into France, and arrived at Paris in 1752, where he found a number of persons who were desirous of shewing him civilities, and rendering his abode agreeable, particularly the abbé Lenglet du Fresnoy, M. du Fresne d'Aubigny, the abbé Barthelemi, M. de Bose, M. Duclos, and Madame de Graffigny. On his return he passed by Artonay, his native village, and purchased his paternal cottage, which one of his sisters had sold from indigence; and having caused it to be pulled down, he built on the spot a solid and commodious house, which he made a present of to the community, for the abode of the schoolmaster of the village. His beneficence distinguished itself also in a hamlet situated near Artonay, where, finding that there were no wells, he had some dug at his own expence.

From his good constitution, hardened by fatigue, he lived to the age of seventy-nine years, without feeling the infirmities of old age. In his eightieth year he was all at once attacked with the gravel, which brought him to the brink of the grave. In this painful state his philosophy gave him a superiority over common minds: a prey to the most excruciating pains, his firmness and intrepidity were invincible, and he preserved all his presence of mind. By the cares, however, of the empress, his disorder took a favourable turn, and he was snatched from the arms of death; but in the following year he was seized with a fever, occasioned by indigestion, which weakened him every day, and put an end to his life Nov. 3, 1775. His works were published, with Memoirs of his Life, at Paris in 1784, 2 vols. 8vo. There was also an account of him published in the Mercure de France, 1785.[1]

DYER (Sir Edward), a poet of the Elizabethan age, was of the same family with those of his name in Somersetshire, and was born probably about 1540. He was educated at Oxford, either in Baliol college or Broadgate's hall, when he discovered a propensity to poetry, and polite literature, but left it without a degree, and travelled abroad. On his return, having the character of a well-bred man, he was taken into the service of the court. He now obtained considerable celebrity as a poet, and was a contributor to the "English Helicon," and not to the "Collection of Choice

[1] From a MS account of Duval, in which there is too much of the romantic for our purpose.—See also Dict. Hist.

Flowers and Descriptions," as Wood says, in which last his name does not appear. Queen Elizabeth had a great respect for his abilities, and employed him in several embassies, particularly to Denmark in 1589; and on his return from thence, conferred on him the chancellorship of the garter, on the death of sir John Wolley, 1596, and at the same time she knighted him; but like other courtiers, he occasionally suffered by her caprices. He was at one time reconciled to her, by her majesty's being taught to believe that he was sinking to the grave under the weight of her displeasure. Sir Edward partook of the credulity of the times, studied chemistry, and was thought to be a Rosicrusian. He was at least a dupe to the famous astrologers Dr. Dee and Edward Kelly, of whom he has recorded, that in Bohemia he saw them put base metal in a crucible, and after it was set on the fire, and stirred with a stick of wood, it came forth in great proportion pure gold.

He wrote pastoral odes and madrigals, some of which are in "England's Helicon," first published at the close of queen Elizabeth's reign, and lately republished in the "Bibliographer." He wrote also a "Description of Friendship," a poem in the Ashmolean Museum, where also, from Aubrey's MS. we learn that he almost entirely spent an estate of 4000*l.* a year. There is a letter of his to sir Christopher Hatton, dated Oct. 9, 1572, in the Harleian MSS. and another to the earl of Leicester, dated May 22, 1586, in the Cottonian collection, and some of his unpublished verses are in a MS collection, formerly belonging to Dr. Rawlinson, now in the Bodleian library. Sir Edward died some years after James came to the throne, and was succeeded in his chancellorship of the garter by sir John Herbert, knt. principal secretary of state.[1]

DYER, DIER, or DEYER (Sir James), an eminent English lawyer, was descended from an ancient and honourable family in Somersetshire, of the same family with sir Edward Dyer, the poet, who was fourth in descent from sir James Dyer's great-grandfather. Sir James was the second son of Richard Dyer, esq. of Wincalton and Roundhill in Somersetshire, at the latter of which places he was born about the year 1512. Wood says he was a commoner of Broadgate-hall (now Pembroke college), Oxford, and that he left it, without taking a degree, probably about 1530, when he went to the Middle Temple. Here he ap-

[1] *Wood's Athenæ*, 1813, vol. I.—Philips's Theatrum, by sir E. Brydges.—Bibliographer, vol. III.—Ellis's Specimens, vol. II.—Gent. Mag. 1813, p. 525.

pears to have rendered himself conspicuous for learning and talents, as in 1552 he performed the office of autumnal reader to that society; a distinction which was at that time conferred only upon such as were eminent in their profession. He had, on May 10 preceding, been called to the degree of serjeant at law, and in the following November his abilities were rewarded with the post of king's serjeant. On the meeting of the last parliament of Edward VI. 1552-3, Dyer was chosen speaker of the house of commons (that office being considered in those days as peculiarly appropriated to lawyers of eminence), and in this capacity, on Saturday afternoon, March 4, made "an ornate oration before the king." This is the only particular concerning the speaker which occurs in the Journals of that short parliament, which sat only for one month; and the dissolution of which was quickly followed by the death of that excellent young prince; whose successor, though in most respects she pursued measures totally opposite to those of his reign, continued the royal favour to Dyer, whom, Oct. 19, 1553, she appointed one of her serjeants. In this office his name appears as one of the commissioners on the singular trial of sir Nicholas Throckmorton; when his jury, with a freedom rarely exercised in that unhappy period, ventured to acquit the prisoner. Our author's behaviour on that occasion is not disgraced by any servile compliances with the views of the court; yet his regard for his own character was tempered with so much discretion, as not to occasion any diminution of her majesty's protection; for on May 20, 1557, being at that time recorder of Cambridge, and a knight, he was appointed a judge of the common pleas, whence on April 23 of the next year, he was promoted to the queen's bench, where he sat (though of the reformed religion) during the remainder of this reign as a puisne judge.

In the first year of queen Elizabeth, on Nov. 18, 1559, he returned to the common pleas, of which he was appointed, in the following January, chief justice, an office the functions of which he continued to exercise for more than twenty years with eminent integrity, firmness, and ability. In the course of this long period, we find him assisting at the trial of Thomas Howard, duke of Norfolk; on which occasion he opposed that unfortunate nobleman's petition to have counsel assigned him; and with propriety as the rigorous complexion of the law was at that time, it having been reserved for the milder spirit of a latter age to

indulge prisoners in his unhappy situation with that privilege. In 1574 he exhibited a singular proof of probity, courage, and talents, in the spirit with which he opposed the attempts of sir John Conway to oppress a poor widow of Warwickshire (that county being included in the circuit which he usually went) by forcibly keeping possession of her farm; and in his reply to the articles preferred against him to the privy council by certain justices of the peace, whom he had severely reprehended in public at the assizes, for partiality and negligence in permitting so gross a violation of the law, and whom he had caused to be indicted for the same. This singular curiosity, which is among the Inner Temple MSS. is copied in Mr. Vaillant's Life of sir James Dyer, prefixed to his excellent edition of the "Reports." What was the event of the dispute, his biographer has not been able to discover; but thinks it reasonable to conclude that the firmness and ability of Dyer prevailed over the malice of his adversaries; especially as he experienced no diminution of the queen's favour, but continued in the full exercise of his judicial functions, without any other memorable transaction that is now known, down to his death, which happened at his seat of Great Stoughton, (an estate purchased by himself), in the county of Huntingdon, March 24, 1582, at the age of seventy.

Leaving no issue by his wife Margaret, daughter of sir Maurice à Barrow, of Hampshire, and relict of the celebrated philologist sir Thomas Elyot, his estates at Stoughton and elsewhere, with his mansion-house in Charterhouse church-yard, descended to sir Richard Dyer (grandson of his elder brother John), whose grandson Ludowick, in 1653, sold Stoughton to sir Edward Coke of Derbyshire (from whom it is now, by purchase, vested in the family of Walter), and the line which, in 1627, was honoured with the title of Baronet, is now extinct, the last of the family dying in a state of extreme indigence.

Sir James Dyer was the author of a large book of Reports, which were published after his decease, and have been highly esteemed for their succinctness and solidity. They were printed in 1585, 1592, 1601, 1606, 1621, and 1672. That of 1688 is enriched by the marginal notes and references of lord chief justice Treby, and bears the following title, literally translated from the French: "Reports of several select matters and resolutions of the reverend judges and sages of the law, &c." That eminent lawyer sir Edward Coke recommends to all students in the

law these Reports, which he calls "The summary and fruitful observations of that famous and most reverend judge and sage of the law, sir James Dyer." They are indeed a valuable treasure to the profession. The best edition is that by John Vaillant, esq. 1794, 3 vols. 8vo, with a life of the author from an original MS. in the Inner Temple library. He left behind him also "A Reading upon the statute of 32 Hen. VIII. cap. 1. of Wills; and upon the 34th and 35th Hen. VIII. cap. 5. for the explanation of the statute," printed at London in 1648, 4to.

By his will he bequeathed to his nephew Richard Farwell, one of the editors of the "Reports," all his books of the law, "as well abridgments and reports of myne owne hand-writinge, as other of the lawe," which expression seems to countenance the assertion of Cole (Harl. MSS. 760, p. 450,) that he made an "Abridgment of the Law," but, as nothing of the kind has been discovered, it seems more reasonable to conclude that he wrote nothing except these "Reports," and the "Reading," above-mentioned. By these performances, and by the services he did his country upon the bench, he came fully up to the character which Camden has given him, of being ever distinguished by an equal and calm disposition, which rendered him in all cases a most upright judge, as his penetration and learning made him a fit interpreter of the laws of his country. "Jacobus Dierus," says that historian, "in communi placitorum tribunali justiciarius primarius, qui animo semper placido & sereno omnes judicis æquissimi partes implevit, & juris nostri prudentiam commentariis illustravit."[1]

DYER (JOHN), an English poet, was born in 1700, the second son of Robert Dyer, of Aberglasney, in Caermarthenshire, a solicitor of great capacity and note. He passed through Westminster-school under the care of Dr. Freind, and was then called home to be instructed in his father's profession. His genius, however, led him a different way; for, besides his early taste for poetry, having a passion no less strong for the arts of design, he determined to make painting his profession. With this view, having studied awhile under his master, he became, as he tells his friend, an itinerant painter, and wandered about South Wales and the parts adjacent; and about 1727 printed "Grongar Hill," a poem which Dr. Johnson says, "is not very accurately written; but the scenes which it dis-

[1] Life by Mr. Vaillant, whose accurate researches have enabled us to correct the mistakes, and supply the omissions of former biographers.

plays are so pleasing, the images which they raise so welcome to the mind, and the reflections of the writer so consonant to the general sense or experience of mankind, that when it is once read, it will be read again." Being probably unsatisfied with his own proficiency, he made the tour of Italy; where, besides the usual study of the remains of antiquity, and the works of the great masters, he frequently spent whole days in the country about Rome and Florence, sketching those picturesque prospects with facility and spirit. Images from hence naturally transferred themselves into his poetical compositions; the principal beauties of the "Ruins of Rome," are perhaps of this kind, and the various landscapes in the "Fleece" have been particularly admired. On his return to England, he published the "Ruins of Rome," 1740; but soon found that he could not relish a town life, nor submit to the assiduity required in his profession; his talent indeed, was rather for sketching than finishing; so he contentedly sat down in the country with his little fortune, painting now and then a portrait or a landscape, as his fancy led him. As his turn of mind was rather serious, and his conduct and behaviour always irreproachable, he was advised by his friends to enter into orders; and it is presumed, though his education had not been regular, that he found no difficulty in obtaining them. He was ordained by the bishop of Lincoln, and had a law degree conferred on him.

About the same time he married a lady of Coleshill, named Ensor; "whose grandmother," says he, "was a Shakspeare, descended from a brother of every body's Shakspeare." His ecclesiastical provision was a long time but slender. His first patron, Mr. Harper, gave him in 1741, Calthorp in Leicestershire, of 80*l.* a year, on which he lived ten years; and in April 1757, exchanged it for Belchford, in Lincolnshire, of 75*l.* which was given him by lord-chancellor Hardwicke, on the recommendation of a friend to virtue and the muses*. His condition now be-

* Daniel Wray, esq. one of the deputy tellers of the exchequer, and a curator of the British Museum. For this gentleman Mr. Dyer seems to have entertained the sincerest regard. Mr. Dyer calls "good Mr. Edwards," author of the "Canons of Criticism," his particular friend; and in Savage's poems are two epistles to Dyer, one of them in answer to the beautiful little poem which begins,

"Have my friends in the town, in the gay busy town,
Forgot such a man as John Dyer?"

† He had a dispensation in September 1751, to hold Belchford and Coningsby; and another in July 1756, to hold Coningsby and Kirkby.

gan to mend. In the year 1752 sir John Heathcote gave him Coningsby, of 140*l.* a-year; and in 1756, when he was LL. B. without any solicitation of his own, obtained for him, from the chancellor, Kirkby-on-Bane, of 110*l.* "I was glad of this," says Mr. Dyer, in 1756, "on account of its nearness to me, though I think myself a loser by the exchange, through the expence of the seal, dispensations†, journies, &c. and the charge of an old house, half of which I am going to pull down." The house, which is a very good one, owes much of its improvement to Mr. Dyer. His study, a little room with white walls, ascended by two steps, had a handsome window to the church-yard, which he stopped up, and opened a less, that gave him a full view of the fine church and castle at Tateshall, about a mile off, and of the road leading to it. He also improved the garden. In May 1757 he was employed in rebuilding a large barn, which a late wind had blown down, and gathering materials for re-building above half the parsonage-house at Kirkby. "These," he says, "some years ago, I should have called trifles; but the evil days are come, and the lightest thing, even the grasshopper, is a burden upon the shoulders of the old and sickly." He had then just published "The Fleece," his greatest poetical work; of which Dr. Johnson relates this ludicrous story: Dodsley the bookseller was one day mentioning it to a critical visitor, with more expectation of success than the other could easily admit. In the conversation the author's age was asked: and being represented as advanced in life, "he will," said the critic, "be buried in woollen." He did not indeed long outlive that publication, nor long enjoy the increase of his preferments; for a consumptive disorder, with which he had long struggled, carried him off at length, July 24, 1758. Mr. Gough, who visited Coningsby Sept. 5, 1782, could find no memorial erected to him in the church. Mrs. Dyer, on her husband's decease, retired to her friends in Caernarvonshire. In 1756 they had four children living, three girls and a boy. Of these, Sarah died single. The son, a youth of the most amiable disposition, heir to his father's truly classical taste, and to his uncle's estate of 300*l.* or 400*l.* a year in Suffolk, devoted the principal part of his time to travelling; and died in London, as he was preparing to set out on a tour to Italy, in April 1782, at the age of thirty-two. This young gentleman's fortune was divided between two surviving sisters; one of them,

married to alderman Hewitt, of Coventry; the other, Elizabeth, to the rev. John Gaunt, of Birmingham*. Mr. Dyer had some brothers, all of whom were dead in 1756, except one, who was a clergyman, yeoman of his majesty's almonry, lived at Marybone, and had then a numerous family.

Mr. Dyer's character as a writer, has been fixed by three poems, "Grongar Hill," "The Ruins of Rome," and "The Fleece," in which a poetical imagination perfectly original, a natural simplicity connected with the true sublime, and often productive of it, the warmest sentiments of benevolence and virtue, have been universally observed and admired. These pieces were published separately in his life-time; but after his death collected in 1 vol. 8vo, 1761; with a short account of himself prefixed.[1]

DYER (SAMUEL), a man of great learning, and the friend and associate of the literati of the last age, was born about 1725, and educated at Northampton, under Dr. Doddridge, and for some time had the additional benefit of being instructed by the learned Dr. John Ward, professor of rhetoric in Gresham-college. He afterwards studied under professor Hutcheson at Glasgow, and to complete his education, his father, an eminent jeweller in London, sent him, by the advice of Dr. Chandler, to Leyden, where he remained two years. He became an excellent classical scholar, a great mathematician and natural philosopher, was well versed in the Hebrew, and a master of the Latin, Italian, and French languages. Added to these endowments, he was of a temper so mild, and in his conversation so modest and unassuming, that he gained the attention and affection of all around him. In all questions of science, Dr. Johnson looked up to him; and in his life of Dr. Watts (where he calls him "the late learned Mr. Dyer") has cited an observation of his, that Watts had confounded the idea of space with that of *empty* space, and did not consider, that though space might be without matter, yet matter, being extended, could not be without space.

Mr. Dyer appears to have been intended by his early friends for the ministry among the dissenters, but discovered an averseness to the pastoral office, which sir John Hawkins insinuates to have proceeded from an unfavourable change in his religious sentiments. Various literary

* In the Gent. Mag. 1797, p. 433, Mr. Gaunt is said to have married the grand-daughter, not the daughter of the poet.

[1] Biog. Brit.—Johnson's English Poets.

schemes appear to have been suggested to him, none of which he undertook, except in 1758, the revisal of the English edition of Plutarch's Lives. In this he translated anew only the lives of Demetrius and Pericles. In 1759 he became a commissary in the army in Germany, and continued in that station to the end of the seven years war, after which he returned to England, and on the formation of the Literary Club, (composed of Dr. Johnson and his friends) in 1764, he was the first member elected into that society, with whom he continued to associate, and by whom he was highly esteemed to the time of his death, in Sept. 1772. From an excellent portrait of this gentleman by sir Joshua Reynolds, a mezzotinto print was scraped by his pupil Marchi, of which a copy was imposed on the public as the portrait of Dyer the poet.

Sir John Hawkins, in his life of Johnson, has given a very unfavourable sketch of Mr. Dyer's character, representing him as an infidel and a sensualist. These charges Mr. Malone, in a long note on his Life of Dryden, has minutely examined, with a view to refute them, but in our opinion is more to be praised for the intention than the execution of this desirable purpose. Sir John Hawkins seems to have drawn his facts from personal knowledge of Dyer. Mr. Malone does not pretend to this, and while he expresses a just indignation at sir John's charging Mr. Dyer with infidelity (supposing the charge to be false) he tells us that he himself had no means of knowing what Mr. Dyer's religious sentiments were. There is nothing conclusive, therefore, to be expected from one who is led, from whatever motive, to deny assertions without being able to prove that they are untrue. Mr. Malone is the first, if we mistake not, who himself asserted what he has not in the least attempted to prove, viz. that Dyer was the author of Junius's letters. This indeed he qualifies among his *errata*, by saying that Dyer was not the sole author, but the principal author; but even here he offers no kind of proof, nor, since the publication of the late edition of those celebrated letters will it probably be thought that he had any to offer, more worthy of attention than the conjectures which have ascribed these letters to a Boyd or a Wilmot.[1]

[1] Hawkins's Life of Johnson.—Malone's Dryden, vol. I. p. 222, and vol. II. 137.—Woodfall's edition of Junius's Letters, vol. I. p. 100.

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1814.

A NEW AND GENERAL

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EACHARD (JOHN), master of Catharine-hall, in the university of Cambridge, and author of several ingenious works, was descended from a good family in the county of Suffolk, and born about 1636. Having been carefully instructed in grammar and classical literature, he was sent to Catharine-hall, in the university of Cambridge, where he was admitted on the 10th of May, 1653. He took the degree of B. A. in 1656, was elected fellow of his college in 1658, and in 1660 became M. A. We meet with no farther particulars about him till 1670, when he published, but without his name, "The Grounds and Occasions of the Contempt of the Clergy and Religion enquired into. In a letter to R. L." This piece had a very rapid sale, and passed through many editions. It was attacked by an anonymous writer the following year, in "An Answer to a Letter of Enquiry into the Grounds," &c. and by Barnabas Oley, and several others; particularly the famous Dr. John Owen, in a preface to some sermons of W. Bridge. Eachard replied to the first of his answerers in a piece entitled "Some Observations upon the Answer to an Enquiry into the Grounds and Occasions of the Contempt of the Clergy: with some additions. In a second letter to R. L." In 1671 he published, "Mr. Hobbes's State of Nature considered: in a dialogue between Philautus and Timothy. To which are added, five letters from the author of 'The Grounds and Occasions of the Contempt of

the Clergy." In these letters he animadverted, with his usual facetiousness, on several of the answerers of his first performance. He soon after published some farther remarks on the writings of Hobbes, in "A second Dialogue between Philautus and Timothy." On the death of Dr. John Lightfoot, in 1675, Mr. Eachard was chosen in his room master of Catharine-hall; and in the year following he was created D. D. by royal mandamus. It does not appear that he produced any literary works after being raised to this station; but it is said that he executed the trust reposed in him, of master of his college, with the utmost care and fidelity, and to the general satisfaction of the whole university. He was extremely desirous to have rebuilt the greatest part, if not the whole, of Catharine-hall, which had fallen into decay: but he died before he could accomplish any part of that design, except the master's lodge. He contributed, however, largely towards rebuilding the whole; and was very assiduous in procuring donations for it from his learned or wealthy friends. He died on the 7th of July, 1697, and was interred in the chapel of Catharine-hall, with an elegant Latin inscription, said to have been more recently added by the late Dr. Farmer.

Dr. Eachard's pieces, excepting his second Dialogue on the writings of Hobbes, have been several times printed together in one volume, 8vo; but the most complete edition, and which contains that Dialogue, is that published by T. Davies, in 1774, in 3 vols. 12mo, with a life of him, written by Davies, with the assistance of Dr. Johnson and Dr. Farmer.

Though Dr. Eachard's works abound with wit and humour, he is said to have failed remarkably when he attempted to write in a serious manner. Mr. Baker, of St. John's college, Cambridge, in a blank leaf of his copy of Eachard's "Letter to R. L." observes, that he went to St. Mary's with great expectation to hear him preach, but was never more disappointed. And dean Swift says, "I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard, of Cambridge, who writ 'The Contempt of the Clergy,' was a great instance." It is remarked by Mr. Granger, and Dr. Warton, that the works of Dr. Eachard had been evidently studied by Swift. Dr. Eachard's wit, however, was applied to the best of purposes; for although some

parts of his "Grounds of the Contempt, &c." may be mistaken, he cannot be too highly praised for turning the philosophy of Hobbes into contempt.

In the catalogue of the printed books in the British museum, a piece is attributed to Dr. Eachard, which was published in 1673, in 12mo, under the following title: "A free and impartial enquiry into the causes of that very great esteem and honour that the Nonconforming Preachers are generally in with their followers. In a letter to his honoured friend, H. M. By a lover of the church of England and unfeigned piety." But if written by Dr. Eachard, it certainly has not his wit, or his manner.[1]

EAGLESFIELD. See EGGLESFIELD.

EADMER, or EDMER, the faithful friend and historian of archbishop Anselm, was an Englishman, who flourished in the twelfth century, but we have no information respecting his parents, or the particular time and place of his nativity. He received a learned education, and very early discovered a taste for history, by recording every remarkable event that came to his knowledge. Being a monk in the cathedral of Canterbury, he had the happiness to become the bosom friend and inseparable companion of the two archbishops of that see, St. Anselm, and his successor Ralph. To the former of these he was appointed spiritual director by the pope; and that prelate would do nothing without his permission. In 1120 he was elected bishop of St. Andrew's, by the particular desire of Alexander I. king of Scotland; but on the very day after his election, an unhappy dispute arose between the king and him respecting his consecration. Eadmer would be consecrated by the archbishop of Canterbury, whom he regarded as primate of all Britain, while Alexander contended that the see of Canterbury had no pre-eminence over that of St. Andrew's. After many conferences, their dispute becoming more warm, Eadmer abandoned his bishopric, and returned to England, where he was kindly received by the archbishop and clergy of Canterbury, who yet thought him too precipitate in leaving his bishopric. Eadmer at last appears to have been of the same opinion, and wrote a long and submissive letter to the king of Scotland, but without producing the desired effect. Wharton fixes his death in 1124, which was not long after this

[1] Life prefixed to his works.—Biog. Brit.

affair, and the very year in which the bishopric of St. Andrew's was filled up. Eadmer is now best known for his history of the affairs of England in his own time, from 1066 to 1122, in which he has inserted many original papers, and preserved many important facts that are nowhere else to be found. This work has been highly commended, both by ancient and modern writers, for its authenticity, as well as for regularity of composition and purity of style. It is indeed more free from legendary tales than any other work of this period, and affords many proofs of the learning, good sense, sincerity and candour of its author. The best edition is that by Selden, under the title of "Eadmeri monachi Cantuarensis Historiæ Novorum, sive sui Sæculi, Libri Sex," Lond. 1623, fol. His other works are, 1. A Life of St. Anselm, from 1093 to 1109, often printed with the works of that archbishop, and by Wharton in the "Anglia Sacra." 2. The Lives of St. Wilfrid, St. Oswald, St. Dunstan, &c. &c. and others inserted in the "Anglia Sacra," or enumerated by his biographers, as in print or manuscript.[1]

EARLE (JABEZ), a dissenting minister of considerable note, was born about 1676, and educated among the dissenters. Of his personal history we have little information. He officiated in the meetings in London between sixty and seventy years, and died in 1768. During this long life, he had never experienced a moment's ill health. He would scarcely have known what pain was, had he not once broke his arm. He preached to the last Sunday of his life, and died suddenly in his chair, without a groan or sigh. All his faculties continued in great perfection, excepting his eye-sight, which failed him some time before his death. He was remarkable for a vivacity and cheerfulness of temper, which never forsook him to his latest breath; and he abounded in pleasant stories. He had published in his earlier days several occasional sermons, some of them preached at Salters'-hall meeting, a "Treatise on the Sacrament," 1707, 8vo, and a small collection of poems, in Latin and English. His chief excellence, as a scholar, was in classical learning. When he was above ninety years old, he would repeat, with the greatest readiness and fluency, a hundred verses or more from Homer, Virgil,

[1] Tanner.—Bale.—Pits.—Moreri.—Selden's Preface.—Henry's Hist. of Great Britain.

Horace, Juvenal, or others of the ancient poets, upon their being at any time occasionally mentioned.[1]

EARLE or EARLES (JOHN), successively bishop of Worcester and Salisbury, was born at York in the year 1601, and entered of Merton-college, Oxford, in 1620, where he became M. A. in 1624, was senior proctor in 1631, and about that time was created chaplain to Philip earl of Pembroke, who presented him with the living of Bishopston, in Wiltshire. He was afterwards appointed chaplain and tutor to prince Charles, and chancellor of the cathedral of Salisbury. For his steady adherence to the royal cause, he was deprived of every thing he possessed, and at length was compelled to fly into exile with Charles II. who made him his chaplain, and clerk of the closet. He was intimate with Dr. Morley, afterwards bishop of Winchester, and lived with him a year at Antwerp, in sir Charles Cotterel's house, who was master of the ceremonies; thence he went into France, and attended James, duke of York. On the restoration he was made dean of Westminster, and on Nov. 30, 1662, was consecrated bishop of Worcester, and in Sept. of the following year, was removed to the see of Salisbury, on the translation of Dr. Henchman to London. In 1665 he attended the king and queen to Oxford, who had left London on account of the plague. Here he lodged in University-college, and died Nov. 17, of the same year. He was buried in Merton-college chapel, near the high altar, where, on a monument of black and white marble, is a Latin inscription to his memory. Walton sums up his character by saying that since the death of the celebrated Hooker, none have lived "whom God hath blest with more innocent wisdom, more sanctified learning, or a more pious, peaceable, primitive temper." When the nonconformist clergy stepped forward to administer to the relief of the dying in the great plague, what is called the Five-mile Act was passed, forbidding them, unless they took an oath against taking up arms on any pretence whatever, &c. to come within five miles of any city or town. Our prelate before his death declared himself much against this act. Burnet, who informs us of this, adds, that "he was the man of all the clergy for whom the king had the greatest esteem."

Bishop Earle wrote an "Elegy upon Mr. Francis Beau-

[1] Biog. Brit. vol. I. p. 177.

mont," afterwards printed at the end of Beaumont's Poems, London, 1640, 4to. He translated also from the English into Latin, the "Eikon Basilikè," which he entitled "Imago regis Caroli, in illis suis Ærumnis et Solitudine," Hague, 1649, and Hooker's Ecclesiastical Polity, which was destroyed by the carelessness of his servants. But his principal work, of which a very neat and accurate edition was lately superintended by Mr. Philip Bliss, fellow of St. John's college, Oxford, and published in 1811, is his "Microcosmographie, or a Peece of the World discovered, in essays and characters," a work of great humour and knowledge of the world, and which throws much light on the manners of the times. It appears to have been in his life-time uncommonly popular, as a sixth edition was published in 1630. As his name was not to it, Langbaine attributed it to Edward Blount, a bookseller in St. Paul's Church-yard, who was only the publisher.[1]

EARLE (WILLIAM BENSON), a very munificent benefactor, was born at Shaftesbury, July 7, 1740. He was possessed of literary endowments of the highest order; well versed in the whole circle of the belles lettres; and had an exquisite taste for music; yet while his time and talents seemed devoted to these engaging pursuits, amidst them he forgot not the humble and lowly, but was ever relieving their necessities, and lessening their wants. The following bequests afford striking proofs of his extensive liberality. To the matrons of Bishop Seth Ward's college in the Close, he bequeathed the sum of two thousand guineas. To St. George's hospital, Hyde-park-corner, to Hetheringham's charity for the relief of the blind, to the Philanthropic society, and to the fund for the relief of decayed Musicians, a contingent legacy of one thousand guineas each. To the three hospitals established in Winchester, Salisbury, and Bristol, one hundred guineas each. To the respective parishes of the Close, St. Edmund, St. Thomas, and St. Martin in Salisbury, fifty guineas each. For different charitable purposes in the parish of Grately, Hants, the sum of four hundred guineas; and to the poor cottagers in Grately, his tenants, the fee simple of their cottages; and to the parish of North Stoke, in Somersetshire, thirty gui-

[1] Ath. Ox. vol. II.—Burnet's Own Times.—Salmon's Lives of the Bishops.—Cens. Lit. vol. II.—Lloyd's Memoirs, 604.—Dean Barwick's Life; see Index.—Life of Lord Clarendon, p. 40, 8vo edit.—Letters from the Bodleian Library, 1813, 8vo.

neas. As a man of literature, and a friend to the arts, he also bequeathed to the royal society, two hundred guineas; to the society of antiquaries, two hundred guineas; and to the president of the society for the encouragement of arts, manufactures, &c. two hundred guineas, all for the purchase of books for the public libraries of those three respectable societies. To the Bath agricultural society he gave one hundred guineas. Wishing to add a beauty to the many which now adorn one of the finest Gothic structures in the world, he also bequeathed the sum of four hundred guineas for erecting a window of painted glass in the great west nave of Salisbury cathedral. To encourage the art he loved, and give a grateful testimony of his partiality to the Salisbury concert, he left an annual subscription of five guineas for ten years, towards its support; and a further sum of one hundred and fifty guineas for the three next triennial musical festivals at Salisbury, after his decease. Besides the above public legacies, he amply remembered his friends, and bequeathed many others, with a view to the encouragement of merit, and the reward of industry and goodness. He died the 21st of March, 1796, at his house in the Close, Salisbury; and on the 30th his remains were privately interred in the parish-church of Newton Toney, near those of his ancestors, his own positive injunctions having prevented those public marks of respect to his memory, which would otherwise have been paid on the melancholy occasion by his numerous friends.

In 1775, Mr. Earle reprinted from a scarce pamphlet, "An exact relation of the famous earthquake and eruption of Mount Ætna, in 1669," to which he added a letter from himself to lord Lyttelton, containing a description of the "late great eruption of Mount Ætna, in 1766." Of this he had been an eye-witness, and his description is minute, classical, and elegant.[1]

EATON (JOHN), an English divine, reckoned by some the founder of Antinomianism, was a native of Kent, where he was born in 1575, and studied at Oxford, being the first of Blount's exhibitioners in Trinity-college, to which he was admitted in 1590. He took his degree of M. A. in 1603, and entering into holy orders, officiated as a curate for several years, and at length, in 1625, was

[1] Gent. Mag. 1796.

made minister and preacher at Wickham Market, in Suffolk, where he died and was buried in 1641. His works are, 1. "The discovery of a most dangerous dead faith," Lond. 1641, 12mo; and 2. "The Honeycomb of free justification," Lond. 1642, 4to, published by Robert Lancaster, who informs us in his preface that "the author's faith, zeal, and diligence in doing his calling, and his faith, patience, and cheerfulness in suffering for the same," were highly exemplary. It appears that he was imprisoned in the Gate-house, Westminster, for his book on justification; and Neal admits that he committed some mistakes in his assertions about the doctrines of grace. Echard gives him in other respects a favourable character.[1]

EBERHARD (JOHN AUGUSTINE), a Swedish divine, who became professor of philosophy at the university of Halle, and died at Stockholm, Jan. 6, 1796, in the sixty-ninth year of his age, was a member of several learned societies, and owed much of his reputation to a work he published in German, called "An Inquiry into the doctrine respecting the salvation of Heathens," or "The New apology for Socrates," which was translated from German into French by Dumas, and published at Amsterdam in 1773, 8vo. It contains also a defence of Marmontel's "Belisarius," which at that time had occasioned a controversy in Holland and Germany. Eberhard had among his countrymen the reputation of a man who was a powerful advocate for revealed religion in its original simplicity.[2]

EBERT (JOHN ARNOLD), who was born at Hamburgh Feb. 8, 1725, is ranked among the revivers of true literary taste in Germany, in which undertaking, he associated with Gartner, Schlegel, Cramer, Gellert, Rabener, Schmidt, Klopstock, &c. who used to communicate their works to each other, and diffuse various knowledge by means of periodical papers. Ebert was professor of the Carolinean Institute at Brunswick, and in high esteem with the duke, who made him a canon of St. Cyriac, and afterwards conferred on him the title of counsellor. He wrote with equal elegance in prose and verse, and his songs are much esteemed in Germany. Besides many contributions to the periodical journals, he published two volumes of "Poems" at Hamburgh, the one in 1789, and the other in 1795, 8vo.

[1] Ath. Ox. vol. II.—Neal's Puritans.—Echard's Hist. of England.
[2] Dict. Hist.

He was well acquainted with the English language and English literature, and translated into German, Young's "Night Thoughts," and Glover's "Leonidas," both which, we are told, are well executed. This writer died at Brunswick March 19, 1795.[1]

EBERTUS (THEODORE), a learned professor at Francfort upon Oder, in the seventeenth century, and rector of that university in 1618 and 1627, acquired a considerable name, among oriental scholars particularly, by his works; the principal of which are: "Juvenilia philosophica," Franc. 1616, 4to; "Poetica Hebraica," Lips. 1628, 8vo; "Elogia Jurisconsultorum et politicorum centum illustrium, qui Sanctam Hebræam Linguam aliasque ejus propagines orientales propagarunt, auxerunt, promoverunt," Lips. 1628, 8vo, &c. He had a great enthusiasm for the study of the Hebrew language, and the other oriental languages connected with it, and wrote this collection of eulogies in compliment to other eminent scholars who had succeeded in the same pursuit. Moreri mentions another of his works, but without giving the date, entitled "Speculum Morale."[2]

EBERUS (PAUL), one of the early reformers, was born at Kitzingen in Franconia, Nov. 8, 1511, and was first educated in the college at Anspach. In 1525 he went to Nuremberg, and in 1532 the senate of that city sent him to Wittemberg, where he took his master's degree in 1536. As he wrote a fair hand, Melancthon employed him as his amanuensis, and finding in him talents of a superior order, consulted him on all his undertakings, which made him be called by some, "Philip's Repertory." In 1544 he was appointed to the professorship of philosophy, and in 1556 to that of Hebrew, and this last year he took orders. Some time after he was sent to the college of Worms, along with Melancthon; and in 1558 was appointed first pastor of Wittemberg, in the room of Bugenhagius. He took the degree of doctor in 1559, and in 1568 went to Anspach, with Paul Crellius, to allay some disputes that had arisen among the clergy of that place. In this attempt he gave so much satisfaction to prince George Frederick, that he rewarded him liberally, and settled a pension on his son. He died Dec. 20, 1589. After the death of Melancthon, he was regarded as the first of his disciples who were

[1] Dict. Hist. [2] L'Avocat.—Moreri.

usually called Crypto-Calvinists, from being somewhat tacit and moderate in their principles. He was a man of great learning, and an eloquent preacher. The only works mentioned by his biographers are: "Expositio Evangelior. Dominicalium;" "Calendarium Historicum," Wittem. 1550, 8vo, reprinted at Basil the same year; "Historia populi Judaici à reditu Babylonico ad Hierosolymæ excidium;" and "Hymni sacri vernaculè editi," for the use of his church, where they long continued to be sung.[1]

EBION, from whom the sect of the Ebionites are called, lived about the year 72, and against him, as some say, St. John wrote his gospel. Others are of opinion, that they did not derive their name from the head of their sect, but from the Hebrew word ebion, which signifies a poor despicable man; either because they were poor themselves, or because they had low and dishonourable sentiments of Jesus Christ. Irenæus, in describing the heresy of the Ebionites, takes no notice of Ebion: and the silence of this father, together with the testimonies of Eusebius and Origen, make it probable that Ebion is only an imaginary name, or might possibly belong to Cerinthus. For Epiphanius, speaking of Ebion, tells the same story of him that is told of Cerinthus, viz. that of St. John's hastening out of the bath when Cerinthus came in, for fear the building should fall upon him; and assures us also of his preaching in Palestine and Asia, which likewise agrees with Cerinthus's history.

The Ebionites maintained, that Jesus Christ was only a mere man, descended from Joseph and Mary. They received no other gospel than that of St. Matthew, which they had in Hebrew, but very maimed and interpolated; and this they called the Gospel according to the Hebrews. They rejected the rest of the New Testament, and especially the epistles of Paul, looking upon this apostle as an apostate from the law: for they held, that every body was obliged to observe the Mosaic law. They made Saturday and Sunday equal holidays: they bathed themselves every day like the Jews, and worshipped Jerusalem as the house of God. They called their meetings synagogues, and not churches; and celebrated their mysteries every year with unleavened bread. They received the Pentateuch for canonical scripture, but not all of it. They had a venera-

[1] Melchior Adam.—Freheri Theatrum.—Moreri.

tion for the old patriarchs, but despised the prophets. They made use of forged Acts of the Apostles, as St. Peter's travels, and many other apocryphal books. They held also the superstitions of their ancestors, and the ceremonies and traditions which the Pharisees presumptuously added to the law. The learned Mr. Jones looked upon the Ebionites and Nazarenes as differing very little from one another. He attributes to them both much the same doctrines, and alleges, that the Ebionites had only made some small additions to the old Nazarene system. [1]

ECCARD, or ECKHARD (JOHN GEORGE), a German historian and antiquary, was born at Duingen in the duchy of Brunswick, Sept. 7, 1674. After studying for some time at Brunswick and Helmstadt, where he made very distinguished progress in the belles lettres and history, he became secretary to the count de Flemming in Poland; and there became acquainted with the celebrated Leibnitz, by whose interest he was appointed professor of history at Helmstadt. After Leibnitz's death, he was appointed professor at Hanover, where he published some of his works. Although this place was lucrative, he here contracted debts, and his creditors having laid hold of a part of his salary to liquidate some of these, he privately quitted Hanover in 1723, where he left his family, and the following year embraced the religion of popery at Cologne. He then passed some time in the monastery of Corvey in Westphalia; and the Jesuits being very proud of their convert, sent him advantageous offers to settle at Vienna, Passau, or Wurtzbourg. He chose the latter, and was appointed the bishop's *counsel*, historiographer, and keeper of the archives and library, and the emperor afterwards granted him letters of nobility. Pope Innocent XIII. seems also to have been delighted with his conversion, although his embarrassed circumstances appear to have been the chief cause of it. He died in the month of February 1730; and whatever may be thought of his religious principles, no doubt can be entertained of his extensive learning and knowledge of history. He wrote, 1. "Historia studii etymologici linguæ Germanicæ," Hanover, 1711, 8vo. 2. "De usu et præstantia studii etymologici linguæ Germanicæ." 3. "Corpus historicum medii ævi," Leipsic, 1723, 2 vols. fol. a work on which the abbé Lenglet be-

[1] Lardner's Works.—Mosheim's Ch. Hist. &c.

stows high praise, as very curious and well-digested. 4. "Origines Habsburgo-Austriacæ," Leipsic, 1721, folio. 5. "Leges Francorum et Ripuariorum," &c. ibid. 1730, fol. 6. "Historia genealogica principum Saxoniæ superioris, necnon origines Anhaltinæ et Sabaudicæ," ibid. 1722, fol. 7. "Cathechesis theotisca monachi Weissenburgensis, interpretatione illustrata." 8. "Leibnitzii collectanea etymologica." 9. "Brevis ad historiam Germaniæ introductio." 10. "Programma de antiquissimo Helmstadii statu," Helmstadt, 1709. 11. "De diplomate Caroli magni pro scholis Osnaburgensibus Græcis et Latinis." 12. "Animadversiones historicæ et criticæ in Joannis Frederici Schannati diœcesim et hierarchiam Fuldensem." 13. "Annales Franciæ orientalis et episcopatus Wurceburgensis," 2 vols. 1731. 14. "De origine Germanorum," Gottingen, 1750, 4to. He wrote also some numismatical tracts, &c.[1]

ECCHELLENSIS (ABRAHAM), a learned Maronite of the seventeenth century, was professor of Syriac and Arabic in the royal college at Paris, to which city he had been invited from Rome by M. le Jay, that he might supply the place of Gabriel Sionita, another Maronite, whom he had employed in his edition of the Polyglot Bible. Gabriel Sionita complained to the parliament, abused his countryman, and involved him in difficulties, which made much noise. The abilities of Ecchellensis were also attacked by M. de Flavigny, a learned doctor of the house and society of the Sorbonne, and they wrote with much unbecoming warmth against each other. There is, however, no doubt but that Ecchellensis was well acquainted with the Arabic and Syriac languages. The congregation *de propaganda Fidei* associated him, 1636, with those whom they employed to translate the Bible into Arabic; and, recalling him from Paris, appointed him professor of Oriental languages at Rome. It was at that time that the grand duke, Ferdinand II. engaged Ecchellensis to translate the 5th, 6th, and 7th books of the Conics of Apollonius from Arabic into Latin, in which he was assisted by the celebrated John Alphonso Borelli, who added commentaries to them. The whole is printed with Archimedes "De Assumptis," Florence, 1661, fol. Abraham Ecchellensis died at Rome, 1664, leaving many other works, in which he combines the

[1] Moreri.—Saxii Onomasticon.

sentiments of the Orientals with those of the church of Rome against the Protestants; "Euthychius vindicatus," against Selden and Hottinger, Rome, 1661, 4to; "Remarks on the Catalogue of Chaldee Writers composed by Ebed-jesu, and published at Rome," 1653; "Chronicon Orientale," printed at the Louvre, 1651, fol. which is joined to the Byzantine; "Institutio ling. Syriacæ," Rome, 1628, 12mo; "Synopsis Philosophiæ Orientalium," Paris, 1641, 4to; "Versio Durrhamani de medicis virtutibus Animalium, Plantarum, et Gemmarum," Paris, 1647, 8vo.[1]

ECCLES (SOLOMON), an English musician, was much admired for many years for his surprising skill on several instruments, but while in the zenith of his fame, became a quaker, and practised so many follies in this new profession that he was the ridicule of the whole town. He burnt his lute and his violins, and by meditation found out a new expedient for ascertaining the true religion; this was, to collect under one roof the most virtuous men of the several sects that divide Christianity; who should unanimously fall to prayer for seven days without taking any nourishment. "Then," said he, "those on whom the spirit of God shall manifest itself in a sensible manner, that is to say, by the trembling of the limbs, and interior illuminations, may oblige the rest to subscribe to their decisions." He found, however, none that would put this strange conceit to the trial; and while he persisted in propagating his folly, his prophecies, his invectives, his pretended miracles, only served to pass him from one prison into another: till at length, by this sort of discipline he was brought to confess the vanity of his prophecies, and he finished his life in tranquillity, but without religion. He died about the close of the seventeenth century.[2]

ECCLES (JOHN) was the son of the preceding, and from the instructions of his father became an eminent and popular composer for the theatre, furnishing it with act tunes, dance tunes, and incidental songs, in most of the new comedies, after the death of Purcell. The air which he set to "A Soldier and a Sailor," sung by Ben, in Congreve's comedy of "Love for Love," is so truly original and characteristic, that it can never be superseded for any other air. He set an ode, written by Congreve for St.

[1] Moreri.—Gen. Dict.—Saxii Onomast. [2] Preceding edit. of this Dict.

Cecilia's day in 1701. He likewise set Congreve's "Judgment of Paris," when there was a contention for prizes, and gained the second, of 50 guineas. Several of his single songs were the best of the time, and have still the merit of originality. In his slightest compositions, whether catch, ballad, or rope-dancing tune, there is some mark of genius. Upon the death of Dr. Staggins, about 1698, Eccles, at a very early period of his professional life, was appointed master of queen Anne's band; and after the decease of Dr. Crofts, in 1727, he seems only to have set the odes, and to have retired from all other professional employments to Kingston, for the convenience of angling, in which amusement he appears to have been as much delighted as Walton. He died in 1735, and was succeeded as master of the king's band, and composer to his majesty, by Dr. Green.

Eccles had two brothers: HENRY, a performer on the violin, said to have been in the king of France's band, and to have been the author of twelve excellent solos for his own instrument, printed at Paris, 1720; and THOMAS, who had been taught the violin by Henry, and had the character of a very fine player, but preferred the life of a strolling fidler at taverns to that of a regular professor, and was more fond of drinking than either of good company or clean linen. He seems to have been one of the last vagrant bards, who used to inquire at taverns if there were any gentlemen in the house who wished to hear music? Since smoking has been discontinued, few evenings are spent in taverns, which has diminished the number of modern minstrels, particularly such as are as well qualified to amuse good company and lovers of music as Tom Eccles, who used to regale his hearers with Corelli's solos and Handel's best opera songs, which he executed with precision and sweetness of tone, equal to the most eminent performers of the time. He survived his brother, John, more than twenty years; and continued to officiate as a priest of Bacchus to the last. [1]

ECHARD (JAMES), an useful French biographer, was born at Rouen, Sept. 22, 1644, and entered among the Dominicans in 1660, whose order he has celebrated to posterity by writing the lives of their authors, under the title "Scriptores ordinis Prædicatorum recensiti, notisque

[1] Hawkins's History of Music.—Rees's Cyclopædia.

historicis et criticis illustrati," Paris, 1719—1721, 2 vols. fol. It is a work of great accuracy, as he inserted nothing without referring to good authority, and he is very correct in the bibliographical part. Quetif, also a Dominican, who died in 1698, had begun this work, but had made so little progress, that the whole merit may be ascribed to father Echard, who died at Paris, March 15, 1724.[1]

ECHARD (LAURENCE), a clergyman, and author of several historical and other works, was nearly related to Dr. John Eachard, although they chose to spell the name differently. He was born at Cassam, near Beccles, in Suffolk, about 1671, and was the son of a clergyman, who, by the death of an elder brother, became possessed of a good estate in that county. Having passed through a course of grammar-learning, he was sent to Christ's college, Cambridge, and, in 1691, he took the degree of bachelor of arts, and that of master in 1695. He afterwards entered into holy orders, and was ordained by More, bishop of Norwich, being presented for ordination by Whiston, then the bishop's chaplain, who says that his character was unexceptionable. Echard then was promoted to the livings of Welton and Elkinton, in Lincolnshire, where he spent above twenty years of his life; and, during that time, he published a variety of works. One of his first publications was, "The Roman History, from the building of the City to the perfect Settlement of the Empire by Augustus Cæsar." This was so well received, that the fourth edition, in one volume 8vo, was published in 1699. He also published "The History, from the Settlement of the Empire, by Augustus Cæsar, to the removal of the Imperial Seat of Constantine the Great," said to be "for the use of his highness the duke of Gloucester," to whom it was dedicated; and the second edition, in 8vo, was printed in 1699. Two continuations of this work, one of which was revised by Mr. Echard, were afterwards published in 3 vols. 8vo. In 1702, our author published, in folio, with a dedication to queen Anne, "A General Ecclesiastical History, from the Nativity of our blessed Saviour to the first establishment of Christianity by Human Laws, under the emperor Constantine the Great. Containing the space of about 313 years. With so much of the Jewish and Roman History as is necessary and convenient to illustrate the work. To

[1] Moreri.

which is added, a large chronological table of all the Roman and Ecclesiastical affairs, included in the same period of time." This work was so well received, that the sixth edition of it was published in 1722, in 2 vols. 8vo. Dean Prideaux says, that it is the best of its kind in the English tongue.

In 1707, when he was become prebendary of Lincoln, and chaplain to the bishop of that diocese, he published, in one volume folio, "The History of England: from the first entrance of Julius Cæsar and the Romans to the end of the reign of king James the First," dedicated to the duke of Ormond; by whom, he informs us in the dedication, he was excited to engage in the undertaking. In his preface, he gives some account of the materials and authors from which his work was collected. He particularly enumerates the Roman, Saxon, English, and monkish historians; together with Hall, Grafton, Polydore Vergil, Holinshed, Stow, Speed, Baker, Brady, and Tyrrell; and, among the writers of particular lives and reigns, he mentions Barnes, Howard, Goodwin, Camden, Bacon, Herbert, and Habington. "From all these several writers," says he, "and many others, I have collected and formed this present history; always taking the liberty either to copy or to imitate any parts of them, if I found them really conducing to the usefulness or the ornament of my work. And, from all these, I have compiled an history as full, comprehensive, and complete, as I could bring into the compass of the proposed size and bigness. And, that nothing might be wanting, I have all the way enriched it with the best and wisest sayings of great men, that I could find in larger volumes, and likewise with such short moral reflections, and such proper characters of men, as might give life as well as add instruction to the history."

In 1712, Mr. Echard was installed archdeacon of Stowe; and, in 1718, he published the second and third volumes of his History of England, which brings it down to the revolution. To these volumes he prefixed a dedication to king George the First. The same year, Dr. Edmund Calamy published, in 8vo, "A Letter to Mr. archdeacon Echard, upon occasion of his History of England: wherein the true principles of the Revolution are defended, the Whigs and Dissenters vindicated, several persons of distinction cleared from aspersions, and a number of historical mistakes

rectified." In this piece the author has made a variety of what he reckons remarks on the misrepresentations in Echard's History; though he acknowledges it to be, in several respects, a work of considerable merit. "When I became your reader," says he, "I was ready to make all the candid allowances you can desire. According to your own motion, I perused your work in order as it was written; and not by leaps, and starts, and distant parcels. And, now I have gone through the whole, am so little inclined to detract from you, that I can freely say a great deal in your commendation. The clearness of your method, and the perspicuity of your language, are two very great excellencies, which I admire. I am singularly pleased with the refreshing divisions of your matter, and the chronological distinction of the several parts of your history. I neither make any objections against the form of it as irregular or disproportionate, nor the general method as intricate and confused, nor the colouring as weak and unaffecting, nor the style as mean, flat, and insipid; which are the things about which you appear peculiarly concerned. And yet I thought a public animadversion both proper and necessary, and can meet with none of your readers, how different soever in their sentiments, views, and principles, but what herein agree." Dr. Calamy also speaks of the "smooth and polite way" in which Mr. Echard's History is written; and says, that it has several beauties above many that had gone before him. But he adds, that he reckons his first volume to be by much the best of the three. It was also attacked, but with less candour, by Oldmixon in his "Critical History of England," and his "History of the Stuarts."

This History of England was at first, in general, well received, and passed through several editions; but it appears to have greatly sunk in reputation after the publication of Rapin. Echard related facts with perspicuity, whatever objection may be made to his political bias; and his work is rendered the more entertaining by short characters of the most eminent literary men in the different periods of his history.

In 1719 he published, in a thin volume, 8vo, "Maxims and Discourses, moral and divine: taken from the works of archbishop Tillotson, and methodized and connected." He was presented by king George I. to the livings of Rendlesham, Sudborn, and Alford, in Suffolk; at which places

he lived about eight years; but in a continual ill state of health. Finding himself grow worse, and being advised to go to Scarborough for the benefit of the waters, he set out, but, declining very fast, he was unable to proceed farther than Lincoln, where soon after his arrival, going out to take the air, he died in his chariot, on the 16th of August, 1730, and was interred in the chancel of St. Mary Magdalen's church, but without any monument or memorial of him. He was a member of the Society of Antiquaries. He married two wives; first, Jane, daughter to the rev. Mr. Potter, of Yorkshire; and, secondly, a daughter of Mr. Robert Wooley, a gentleman of Lincolnshire: but he had no children by either of them.

Besides the works already mentioned, Mr. Echard was also the author of "A History of the Revolution in 1688," one volume, 8vo; of "The Gazetteer's or Newsman's Interpreter, being a Geographical Index of all the considerable cities, &c. in Europe," &c. of which the eleventh edition, in 12mo, was published in 1716; and of "A Description of Ireland," Lond. 1691, 12mo. He likewise published a translation of three comedies of Plautus, being the Amphitryon, Epidicus, and Rudens. Of this the second edition was published in 1716. He had also some share in a translation of Terence, but the language of this and of his Plautus is vulgar and degrading. The ninth edition of the translation of Terence, which is said to be "by Mr. Lawrence Echard, and others," was published in 12mo, in 1741.[1]

ECKHEL (JOSEPH HILARY), an eminent antiquary and medallist, was born at Entzesfield in Austria, Jan. 13, 1737, and in 1751 entered the order of the Jesuits at Vienna, with whom he studied philosophy, mathematics, divinity, and the learned languages. His skill in medals, which appeared very early, induced his superiors to give him the place of keeper of their cabinet of medals and coins. In 1772, he was sent to Rome, where Leopold II. grand duke of Florence, employed him to arrange his collection, and on his return in 1774, he was appointed director of the imperial cabinet of medals at Vienna, and professor of antiquities. In 1775 he published his first valuable work, under the title of "Nummi veteres anecdoti ex museis Cæsareo Vindobonensi, Florentino magni Ducis Etruriæ,

[1] Biog. Brit.

Granelliano nunc Cæsareo, aliisque," Vienna, 4to, in which he arranges the various articles according to the new system which he had formed, and which promises to be advantageous from its simplicity, although it has some trifling inconveniencies. This was followed by his "Catalogus Musei Cæsarei Vindobonensis Nummorum veterum," Vienna, 1779, 2 vols. fol. This has only eight plates, containing such articles as had never been published, or were not noticed in his preceding work. In 1786 he published, "Sylloge nummorum veterum anecdotorum thesauri Cæsarei," Vienna, 4to, and "Descriptio nummorum Antiochæ Syriæ, sive specimen artis criticæ numerariæ," ibid. In 1787 he published, in German, a small elementary work on coins for the use of schools, but which has been thought better adapted to give young persons a taste for the science than to initiate them in it. This was followed, in 1788, by his "Explanation of the Gems" in the Imperial collection, a very magnificent book. In 1792 he published the first volume of his great work on numismatical history, entitled "Doctrina nummorum veterum," and the eighth and last volume in 1798; the excellent method and style of this work, and the vast erudition displayed, place him at the head of modern writers on this subject, and have occasioned the remark that he is the Linnæus of his science. This very eminent antiquary died May 16, 1798.[1]

ECKIUS (JOHN), a learned divine, and professor in the university of Ingoldstadt, was born in Suabia, in 1483. He is memorable for promoting the reformation by the weakness of the opposition he gave to Luther, Melancthon, Carolostadius, and other leading protestants in Germany; and for his disputes and writings against them in defence of his own communion, all which terminated in his defeat, and in exciting a spirit of inquiry and discussion which eminently advanced the reformation. In 1518 he disputed with Luther at Leipsic, about the supremacy of the pope, penance, purgatory, and indulgences, before George duke of Saxony; at which time even the Lutherans were ready to grant that he acquitted himself as well as a man could do in the support of such a cause, and were not a little pleased that they were able to answer its greatest supporter. He disputed the year after, against

[1] Dict. Hist.—Saxii Onomasticon, vol. VIII.

Carolostadius, on the subject of free will. He appeared at the diet of Augsburg in 1538, where he argued against the protestant confession; and in 1541 he disputed for three days with Melancthon and other divines at Worms, concerning the continuance of original sin after baptism. This conference, by the emperor's command, was adjourned to Ratisbon; where he dissented again from Pflug and Gropper, with reference to the articles of union. He was the most conspicuous orator in all the public disputes which the Roman catholics had with the Lutherans and Zwinglians. He wrote a great many polemical tracts; and, among the rest, a Manual of Controversies, in which he discourses upon most of the heads contested between the papists and protestants. This book was printed at Ingoldstadt, in 1535. He wrote another tract against the articles proposed at the conference at Ratisbon, printed at Paris in 1543. He composed likewise two discourses upon the sacrifice of the mass; some other controversial pieces; an exposition upon the prophet Haggai; and several homilies. Upon the whole, he was a person of uncommon parts, uncommon learning, and uncommon zeal; and to his perseverance in the cause of popery, the reformers were greatly indebted. He died at Ingoldstadt, in 1543, aged sixty years.[1]

ECLUSE (CHARLES), in Latin Clusius, an eminent botanist, was born at Arras, in French Flanders, on Feb. 19, 1526, and was educated at Ghent and Louvain, in the languages, jurisprudence, and medicine, in which last faculty he took a degree, but without any view to practice. At the age of twenty-three he began his travels, and pursued in them all the study of botany, to which he was extremely partial. He visited England three times, and in all his journeys cultivated the acquaintance of the learned in his favourite science. He also not only collected and described a number of new plants, but made drawings of several with his own hand. In 1573 he was invited to Vienna, by the emperor Maximilian II. with whom, as well as with his son, afterwards the emperor Rodolphus II. he was in great favour, and was honoured by the former with the rank of nobility. In 1593, the sixty-eighth year of his age, he was chosen professor of botany at Leyden, where he resided in great reputation

[1] Mosheim; and particularly Milner's Church Hist: vol. IV. p. 377.—Moreri.

till his death, April 4, 1609. At his funeral, in St. Mary's church, Leyden, a Latin oration in his praise was delivered by the rector of the university. With respect to bodily health, Ecluse was unfortunate beyond the usual lot of humanity. In his youth he was afflicted with dangerous fevers, and afterwards with a dropsy. He broke his right arm and leg by a fall from his horse in Spain, and dislocated, as well as fractured his left ankle at Vienna. In his sixty-third year he dislocated his right thigh, which, being at first neglected, could never afterwards be reduced, and he became totally unable to walk. Calculous disorders, in consequence of his sedentary life, accompanied with colic and a hernia, close the catalogue of his afflictions. Yet his cheerful temper and ardour for science never forsook him, nor did any man ever enjoy more respect and esteem from those who knew him.

Although not like his great contemporary, Conrad Gesner, a systematic genius, Ecluse was one of the best practical botanists. He discriminated plants very happily, and his histories of them are rendered interesting by innumerable remarks and anecdotes. He introduced the cherry-laurel and horse-chesnut, now so common and so ornamental, which he received, among many other plants, from the Imperial ambassador at the Porte, in 1576. As all the rest of the cargo perished, it is but just that his memory should be perpetuated along with those two beautiful trees, with which all botanists of taste ought for ever to associate his name.

The principal publications of Ecluse are, 1. "Rariorum aliquot Stirpium per Hispanias observatarum Historia," Antwerp, 1576, 8vo, with above 220 wooden cuts, admirably executed. 2. "Rariorum aliquot Stirpium per Pannoniam, Austriam, et vicinas quasdam Provincias observatarum Historia," Antwerp, 1583, 8vo, with above 350 wooden cuts. 3. The foregoing were republished with the title of "Rariorum Plantarum Historia," in folio, at Antwerp, in 1601. This is the edition in common use, and most generally quoted. 4. "Exoticorum Libri decem," Antwerp, 1605, folio, with numerous cuts of animals, exotic fruits, and gums. 5. "Curæ Posteriores," Antwerp, 1611, folio. This posthumous work is generally bound with the last. It consists of a few excellent figures and descriptions of rare plants. The funeral oration of Ecluse, with various poetical tributes to his memory, are

commonly annexed to this volume, and among them, a short account of his life, from Boissard's "Portraits of Illustrious Men." To this list may be added various translations and editions of other writers on Botany, or Materia Medica. A manuscript of Ecluse on fungi is said to exist in the library at Leyden.[1]

EDELINCK (GERARD), an eminent engraver, was born at Antwerp in 1641, and there learnt the first elements of drawing and engraving; but it was in France that he made the full display of his talents, being invited thither by the munificence of Louis XIV. about 1665. He was made choice of to engrave two pieces of the highest reputation; the picture of the Holy Family, by Raphael, and that of Alexander in the Tent of Darius, by Le Brun. Edelinck surpassed expectation in the execution of these masterpieces; and the copies were as much applauded as the originals. It is impossible not to admire in them, as in all his other productions, a neatness of touch, a plumpness, and a shade that are inimitable. The ease and assiduity with which he worked procured the public a great number of estimable pieces. He succeeded equally well in the portraits of the most famous personages of his time, among whom he might reckon himself. This excellent artist died in 1707, at the age of sixty-six, in the hotel royal of the Gobelins, where he had apartments, with the title of engraver in ordinary to the king, and counsellor in the royal academy of painting. In the list of his plates may be noticed that of Mary Magdalen renouncing the vanities of the world, from a painting by Le Brun, remarkable for the beauty of the work, and the delicacy of the expression. He had a son and a brother, both engravers, briefly noticed by Mr. Strutt, but inferior in reputation.[2]

EDEMA (GERARD), a Dutch painter, thought to be a native of Friesland, painted landscapes justly held in great esteem. He went over to Surinam, for the purpose of drawing insects and plants; this department, however, appearing to him too confined, he quitted it for the taking of views, drawing trees, &c. He then went to the English colonies in America, where he applied to all manner of subjects; and painted several pictures which he brought with him to London about 1670. Whatever he put out of his

[1] Moreri.—Haller. But principally from Rees's Cyclopædia.
[2] Dict. Hist.—Strutt.

hand, was well coloured, and finished with spirit. His pictures found a quick reception here in England, as representing prospects of a continent in which the public was so highly interested. Edema took his advantage of this taste for his works, and became famous for painting landscapes, in which he exhibited a variety of scenes of horror, such as rocks, mountains, precipices, cataracts, and other marks of savage nature. He would have died more wealthy, and perhaps would have lived longer, had he not been too fond of wine. He died about 1700.[1]

EDGEWORTH (ROGER), residentiary and chancellor of Wells, was born at Holt-castle, on the borders of Wales. He went to Oxford about 1503, took a degree in arts in 1507, and the year after was elected fellow of Oriel-college, on the foundation of bishop Smyth, being the first elected to that fellowship, and was himself a benefactor to this college at the time of his death. Afterwards he took orders, and was reputed a noted preacher in the university and elsewhere. In 1519 he was admitted to the reading of the sentences, and was promoted afterwards to be canon of Salisbury, Wells, and Bristol, and residentiary, and in 1534 chancellor of Wells. He was also vicar of St. Cuthbert's church, in Wells, to which he was admitted Oct. 3, 1543. During the commencement of the reformation in the reigns of Henry VIII. and Edward VI. he behaved with singular moderation; but when queen Mary succeeded, he threw off the mask, and appeared what he really was, a violent Roman catholic. He died in the beginning of 1560, and was buried in the cathedral of Wells. He published a volume of "Sermons fruitful, godly, and learned," Lond. 1557, 4to, or according to Herbert, 8vo. He wrote also, which may be seen among the records to Burnet's History of the Reformation, "Resolutions concerning the Sacraments," and "Resolutions of some questions relating to bishops and priests, and of other matters tending to the reformation of the church made by king Henry VIII."[2]

EDMER. See EADMER.

EDMONDES, EDMONDS, or EDMUNDS, (SIR THOMAS), knt. memorable for his embassies at several courts, was born at Plymouth, in Devonshire, about 1563. He

[1] Pilkington.—Walpole's Anecdotes.—Descamps, vol. IV.
[2] Ath. Ox. new edit. 1813.—Strype's Cranmer, p. 77.

was the fifth and youngest son of Thomas Edmondes, head customer of that port, and of Fowey, in Cornwall, by Joan his wife, daughter of Antony Delabare, of Sherborne, in Dorsetshire, esq. who was third son of Henry Edmondes, of New Sarum, gent. by Juliana his wife, daughter of William Brandon, of the same place. Where he had his education is not known. But we are informed that he was introduced to court by his name-sake, sir Thomas Edmonds, comptroller of the queen's household; and, being initiated into public business under that most accomplished statesman, sir Francis Walsingham, secretary of state, he was, undoubtedly through his recommendation, employed by queen Elizabeth in several embassies. In 1592, she appointed him her resident at the court of France, or rather agent for her affairs in relation to king Henry IV. with a salary of twenty shillings a day, a sum so ill paid, and so insufficient, that we find him complaining to the lord treasurer, in a letter dated 1593, of the greatest pecuniary distress. The queen, however, in May 1596, made him a grant of the office of secretary to her majesty for the French tongue, "in consideration of his faithful and acceptable service heretofore done." Towards the end of that year he returned to England, when sir Anthony Mildmay was sent ambassador to king Henry; but he went back again to France in the beginning of May following, and in less than a month returned to London. In October, 1597, he was dispatched again as agent for her majesty to the king of France; and returned to England about the beginning of May 1598, where his stay was extremely short, for he was at Paris in the July following. But, upon sir Henry Neville being appointed ambassador to the French court, he was recalled, to his great satisfaction, and arrived at London in June 1599. Sir Henry Neville gave him a very great character, and recommended him to the queen in the strongest terms. About December the 26th of that year, he was sent to archduke Albert, governor of the Netherlands, with a letter of credence, and instructions to treat of a peace. The archduke received him with great respect; but not being willing to send commissioners to England, as the queen desired, Mr. Edmondes went to Paris, and, having obtained of king Henry IV. Boulogne for the place of treaty, he returned to England, and arrived at court on Sunday morning, February 17. The 11th of March fol-

lowing, he embarked again for Brussels; and, on the 22d, had an audience of the archduke, whom having prevailed upon to treat with the queen, he returned home, April 9, 1600, and was received by her majesty with great favour, and highly commended for his sufficiency in his negotiation. Soon after he was appointed one of the commissioners for the treaty of Boulogne, together with sir Henry Neville, the queen's ambassador in France, John Herbert, esq. her majesty's second secretary, and Robert Beale, esq. secretary to the council in the North; their commission being dated the 10th of May, 1600. The two last, with Mr. Edmondes, left London the 12th of that month, and arrived at Boulogne the 16th, as sir Henry Neville did the same day from Paris. But, after the commissioners had been above three months upon the place, they parted, July 28th, without ever assembling, owing to a dispute about precedency between England and Spain. Mr. Edmondes, not long after his return, was appointed one of the clerks of the privy-council; and, in the end of June 1601, was sent to the French king to complain of the many acts of injustice committed by his subjects against the English merchants. He soon after returned to England; but, towards the end of August, went again, and waited upon king Henry IV. then at Calais; to whom he proposed some measures, both for the relief of Ostend, then besieged by the Spaniards, and for an offensive alliance against Spain. After his return to England he was appointed one of the commissioners for settling, with the two French ambassadors, the depredations between England and France, and preventing them for the future. The 20th of May, 1603, he was knighted by king James I; and, upon the conclusion of the peace with Spain, on the 18th of August, 1604, was appointed ambassador to the archduke at Brussels. He set out for that place the 19th of April, 1605; having first obtained a reversionary grant of the office of clerk of the crown: and, though absent, was chosen one of the representatives for the Burgh of Wilton, in the parliament which was to have met at Westminster, Nov. 5, 1605, but was prevented by the discovery of the gunpowder-plot. During his embassy he promoted, to the utmost of his power, an accommodation between the king of Spain and the States-General of the United Provinces *.

* It appears from some of his dispatches, that prince Maurice was extremely averse to an accommodation; and used all the efforts imaginable, to

He was recalled in 1609, and came back to England about the end of August, or the beginning of September. In April 1610, he was employed as one of the assistant-commissioners, to conclude a defensive league with the crown of France; and, having been designed, ever since 1608, to be sent ambassador into that kingdom *, he was dispatched thither in all haste, in May 1610, upon the news of the execrable murder of king Henry IV. in order to learn the state of affairs there. He arrived at Paris, May 24th, where he was very civilly received; and on the 27th of June, had his audience of Mary de Medicis, queen regent; the young king (Lewis XIII.) being present. In November following he caused an Italian to be apprehended at Paris for harbouring a treasonable design against his master, king James I. There being, in 1613, a competition between him and the Spanish ambassador about precedency, we are told that he went to Rome privately, and brought a certificate out of the pope's ceremonial, shewing that the king of England is to precede the king of Castile. He was employed the same year in treating of a marriage between Henry prince of Wales and the princess Christine, sister of Lewis XIII. king of France; but the death of that prince, on the 6th of November 1612, put an end to this negotiation. And yet, on the 9th of the same month, orders were sent him to propose a marriage between the said princess and our prince Charles, but he very wisely declined opening such an affair so soon after

persuade Henry IV. to prevent the success of the treaty about the truce. And, while it was negociating, he was of a very craving humour; for, not satisfied with the large treatments granted by the States, not contented with the restitution from the archdukes of all the prince of Orange's land in Burgundy, and the Netherlands, he farther demanded satisfaction for certain pretensions, grounded upon grants to his father from the States of Brabant and Flanders, which carried with them no show of equity. In his conduct he appeared to have been of a very warm temper; apt to fly out upon contradiction, and to embrace hasty resolutions, from which he was afterwards obliged to recede, in a manner that did him no credit.

* It is no small compliment to sir Thomas, that he was not a favourite at the French court. Mr. de Puisieux, one of the French prime ministers, takes notice in a letter to their ambassador in England, *that they would get nothing by having him in the room of sir George Carew, since sir Thomas Edmondes understood them too well.* "If he should be sent," adds Mr. de Puisieux, "it is only with a design to make a fuller discovery of our affairs. We cannot nor ought to oppose openly the appointment of him; but whoever can underhand divert this stroke would, in my opinion, do a good service." And secretary de Villeroy, in a letter to the above-mentioned ambassador, has these words: "Let me know,—whether there is a means of procuring sir Thomas Edmondes to be employed elsewhere; which would be a great relief to the queen.—However, I am not of opinion that you should make this proposal; for, if it does not succeed, it will only serve to exasperate *this little man*, who has spirit and courage enough."

the brother's death. About the end of December 1613, sir Thomas desired leave to return to England, but was denied till he should have received the final resolution of the court of France about the treaty of marriage; which being accomplished, he came to England towards the end of January 1613-14. Though the privy-council strenuously opposed this match because they had not sooner been made acquainted with so important an affair, yet, so zealous was the king for it, that he sent sir Thomas again to Paris with instructions, dated July 20, 1614, for bringing it to a conclusion. But, after all, it appeared that the court of France were not sincere in this affair, and only proposed it to amuse the protestants in general. In 1616 sir Thomas assisted at the conference at Loudun, between the protestants and the opposite party; and, by his journey to Rochelle, disposed the protestants to accept of the terms offered them, and was of great use in settling the pacification. About the end of October, in the same year, he was ordered to England; not to quit his charge, but, after he should have kissed the king's hand, and received such honour as his majesty was resolved to confer upon him, in acknowledgment of his long, painful, and faithful services, then to go and resume his charge; and continue in France, till the affairs of that kingdom, which then were in an uncertain state, should be better established. Accordingly he came over to England in December; and, on the 21st of that month, was made comptroller of the king's household; and, the next day, sworn a privy-counsellor. He returned to the court of France in April 1617; but took his leave of it towards the latter end of the same year. And, on the 19th of January, 1617-18, was advanced to the place of treasurer of the household; and in 1620 was appointed clerk of the crown in the court of king's bench, and might have well deserved the post of secretary of state that he had been recommended for, which none was better qualified to discharge. He was elected one of the burgesses for the university of Oxford, in the first parliament of king Charles I. which met June 18, 1625, and was also returned for the same in the next parliament, which assembled at Westminster the 26th of February following; but his election being declared void, he was chosen for another place. Some of the speeches which he made in parliament are printed. On the 11th of June 1629, he was commissioned to go ambassador to the French court, on purpose to carry king Charles's ratification, and to receive Lewis the XIIIth's

oath, for the performance of the treaty of peace, then newly concluded between England and France: which he did in September following, and with this honourable commission concluded all his foreign employments. Having, after this, enjoyed a creditable and peaceful retreat for about ten years, he departed this life, September 20, 1639. His lady was Magdalen, one of the daughters and co-heirs of sir John Wood, knight, clerk of the signet, by whom he had one son, and three daughters. She died at Paris, December 31, 1614, with a character amiable and exemplary in all respects. Sir Thomas had with her the manor of Albins, in the parishes of Stapleford-Abbot, and Navestoke in Essex, where Inigo Jones built for him a mansion-house, delightfully situated in a park, now the seat of the Abdy family. Sir Thomas was small of stature, but great in understanding. He was a man of uncommon sagacity, and indefatigable industry in his employments abroad; always attentive to the motions of the courts where he resided, and punctual and exact in reporting them to his own; of a firm and unshaken resolution in the discharge of his duty, and beyond the influence of terror, flattery, or corruption. The French court, in particular, dreaded his experience and abilities; and the popish and Spanish party there could scarcely disguise their hatred of so zealous a supporter of the protestant interest in that kingdom. His letters and papers, in twelve volumes in folio, were once in the possession of secretary Thurloe, and afterwards of the lord chancellor Somers. The style of them is clear, strong, and masculine, and entirely free from the pedantry and puerilities which infected the most applauded writers of that age. Several of them, together with abstracts from the rest, were published by Dr. Birch in a work entitled "An historical view of the Negotiations between the Courts of England, France, and Brussels, from the year 1592 to 1617. Extracted chiefly from the MS State-papers of sir Thomas Edmondes, kt. ambassador in France, &c. and of Anthony Bacon, esq. brother to the lord chancellor Bacon," London, 1749, 8vo. Several extracts of letters, written by him in the early part of his political life, occur in Birch's "Memoirs of queen Elizabeth," and other letters are in Lodge's "Illustrations of British History."[1]

[1] Biog. Brit.—Lloyd's State Worthies.—Prince's Worthies.—Lodge's Illustrations.

EDMONDES (CLEMENT), son to sir Thomas Edmondes, mentioned as the patron of the preceding sir Thomas, was born in Shropshire in 1566; and in 1585 became either clerk or chorister of All Souls' college; took one degree in arts, and then was chosen fellow of the house in 1590. Four years after, he proceeded in that faculty; and then leaving the college, was, mostly by his father's endeavours, made successively secretary, as it is said, for the French tongue to queen Elizabeth about 1601, remembrancer of the city of London, master of the requests, muster-master at Briel, in Zealand, one of the clerks of the council, and in 1617, a knight. He was a learned person, was generally skilled in all arts and sciences, and famous as well for military as for politic affairs; and therefore esteemed by all an ornament to his degree and profession. He published "Observations on the five first books of Cæsar's Commentaries of the civil wars," London, 1600, folio; "Observations on the sixth and seventh books of Cæsar's Commentaries," &c. London, 1600, folio; "Observations on Cæsar's Commentaries of the civil wars, in three books," London, 1609, folio. On which, or the former observations, Ben Jonson has two epigrams. All, or most, of these observations, are reprinted with an addition of an eighth commentary by Hirtius Pansa, with our author's (Edmondes) short observations upon them, London, 1677, fol. Before which edition is the Life of Cæsar, &c.

Our learned author died in St. Martin's in the fields, London, Oct. 12, 1622, and was buried in the little chapel belonging to his manor of Preston, near Northampton. Over his grave is a fair monument erected, with an English and Latin epitaph. That in English is as follows: "Here lieth sir Clement Edmondes, knt. one of the clerks of his majesty's most honourable privy council. His dextrous pen made him most worthily esteemed in his own vocation; and in the art military, by Cæsar's confession, an understanding soldier. He lived faithfully industrious in his place, and died religiously constant in the belief of the resurrection," &c.[1]

EDMONDSON (HENRY), a learned schoolmaster, who styled himself Henricus Edmundus ab Edmundo, was born in Cumberland in 1607, and in 1622 entered a student in Queen's college, Oxford, in the inferior rank of tabarder,

[1] Ath. Ox. vol. I.—Lloyd's State Worthies.—Fuller's Worthies.

from which he probably rose by his talents, as he took his degrees in arts, and obtained a fellowship. Afterwards he was employed as usher of Tunbridge school; and in 1655, was appointed, by the provost and fellows of Queen's college, master of the free school at Northleach in Gloucestershire, which he retained until his death, July 15, 1659, leaving the character of a learned and successful teacher. He published at least two school books; the one entitled "Lingua linguarum," London, 1655, 8vo; and the other "Homonyma et Synonyma Linguæ Latinæ conjuncta et distincta," Oxon. 1661, 8vo.[1]

EDMONDSON (JOSEPH), Mowbray herald extraordinary, F. S. A. and an able heraldic writer, was a man who raised himself by dint of ingenuity and perseverance from a very humble station to considerable celebrity. He was originally an apprentice to a barber, but discovering some knowledge of the art, became an herald painter, and was much employed in emblazoning arms upon carriages. This led him to study heraldry as a science, which imperceptibly led him also to genealogical researches, and his progress in both was rapid and successful. When the baronets of England wished for some augmentation to their privileges, as appendages to their titles (in which, however, they were not successful), they chose Mr. Edmondson their secretary. In 1764 he was appointed Mowbray herald extraordinary. He died in Warwick-street, Golden-square, Feb. 17, 1786, and was buried in the church-yard of St. James's, Piccadilly. He was a man of good sense as well as skill in his profession, and maintained an excellent private character. His works, which will convey his name to posterity with great credit, were, 1. "Historical account of the Greville Family, with an account of Warwick Castle," Lond. 1766, 8vo. 2. "A Companion to the Peerage of Great Britain and Ireland," ibid. 1776, 8vo. 3. "A Complete Body of Heraldry," ibid. 1780, 2 vols. folio; and 4. his very magnificent work, entitled "Baronagium Genealogicum, or The Pedigree of English Peers," 1764—84, 6 vols. folio.[2]

EDWARD VI. king of England, deserves notice here as a young prince of great promise and high accomplishments, rather than as a sovereign, although in the latter character he afforded every presage of excellence, had his life been spared. He was the only son of Henry VIII. by

[1] Ath. Ox. vol. II. [2] Noble's Hist. of the College of Arms.

queen Jane Seymour, and was born in 1538. From his maternal uncle, the duke of Somerset, he imbibed a zeal for the progress of the reformation. The ambitious policy of his courtiers, however, rendered his reign upon the whole turbulent, although his own disposition was peculiarly mild and benevolent, and amidst all these confusions, the reformation of religion made very great progress. He was at last, when in his sixteenth year, seized with the measles, and afterwards with the small-pox, the effects of which he probably never quite recovered; and as he was making a progress through some parts of the kingdom, he was afflicted with a cough, which proved obstinate, and which gave way neither to regimen nor medicines. Several fatal symptoms of a consumption appeared, and though it was hoped, that as the season advanced, his youth and temperance might get the better of the malady, his subjects saw, with great concern, his bloom and vigour sensibly decay. After the settlement of the crown, which had been effected with the greatest difficulty, his health rapidly declined, and scarcely a hope was entertained of his recovery. His physicians were dismissed by the earl of Northumberland's advice, and the young king was entrusted to the hands of an ignorant woman, who undertook to restore him to health in a very short time; but the medicines prescribed were found useless: violent symptoms were greatly aggravated; and on the 6th of July, 1553, he expired at Greenwich, in the sixteenth year of his age, and the seventh of his reign. The excellent disposition of this young prince, and his piety and zeal in the protestant cause, have rendered his memory dear to the nation. He possessed mildness of disposition, application to study and business, a capacity to learn and judge, and an attachment to equity and justice. He is to this day commemorated as the founder of some of the most splendid charities in the metropolis.

Many authors have preserved accounts of this prince's writings. Cardan talks much of his parts and learning. Holland affirms that he not only wrote notes from the lectures or sermons he heard, but composed a comedy, entitled "The Whore of Babylon," in Latin. It is more certain, however, that he wrote "The Sum of a conference with the Lord Admiral," which, in his own hand, is extant among the Ashmolean MSS.; "A method for the proceedings in the council," in the Cottonian library; and

"King Edward VIth's own arguments against the pope's supremacy, &c." translated out of the original, written with the king's own hand in French, and still preserved. To which are added some remarks upon his life and reign, in vindication of his memory from Dr. Heylin's severe and unjust censure, Lond. 1682. He drew himself the rough draught of a sumptuary law, which is preserved by Strype; and an account of a progress he made, which he sent to one of his particular favourites, called Barnaby Fitzpatrick, then in France. The same author has given some specimens of his Latin epistles and orations, and an account of two books written by him; the first before he was twelve years of age, called "L'Encontre les Abus du Monde," a tract of thirty-seven leaves in French, against the abuses of popery; it is dedicated to the protector, his uncle; is corrected by his French tutor, and attested by him to be of the king's own composition. An original copy of this tract is now in the British Museum. The other, preserved in the library of Trinity college, Cambridge, is, "A Translation into French of several passages of Scripture, which forbid idolatry, or worshipping of false gods." Tanner gives a list of Edward's letters that are extant; and there is a large folio MS. in the British Museum, containing his exercises in Greek, Latin, and English, with his signature to each of them, as king of England. Cardan says that at the age of fifteen, our prince had learned seven languages, and was perfect in English, French, and Latin. Cardan adds, "he spoke Latin with as much readiness and elegance as myself. He was a pretty good logician; he understood natural philosophy and music, and played upon the lute. The good and the learned had formed the highest expectations of him, from the sweetness of his disposition, and the excellence of his talents. He had begun to favour learning before he was a great scholar himself, and to be acquainted with it before he could make use of it. Alas! how prophetically did he once repeat to me,

'Immodicis brevis est ætas, et rara senectus'."

Bishop Burnet adds to this high character the following pleasing anecdote. King Edward VI. gave very early indications of a good disposition to learning, and of a most wonderful probity of mind, and above all, of great respect to religion, and every thing relating to it; so that when he was once in one of his childish diversions, somewhat being

to be reached at, that he and his companions were too low for, one of them laid on the floor a great Bible that was in the room, to step on, which he beholding with great indignation, took up the Bible himself, and gave over his play for that time. The same historian has printed a new service, which was translated by the young monarch from English into Latin, with a view to abolish certain superstitious ceremonies used at the installation of the knights of the garter. Burnet has also published, what does Edward most credit of all, his "Diary or Journal." In this we have a clear proof of his sense, knowledge, and goodness, far beyond what could have been expected at his years. It gives, says lord Orford, hopes of his proving a good king, as in so green an age he seemed resolved to be acquainted with his subjects and his kingdom. The original of this is in the Cottonian library, with the paper already mentioned, in the king's hand-writing, which contains hints and directions delivered to the privy council, Jan. 19, 1551. Mr. Park has reprinted this curious paper in his edition of the "Royal and Noble Authors," to which this article is considerably indebted.[1]

EDWARDS (BRYAN), the very able and accurate historian of the West Indies, was born May 21, 1743, at Westbury in Wiltshire. His father inherited a small paternal estate in the neighbourhood, of about 100*l.* per annum, which proving insufficient for the maintenance of a large family, he undertook to deal in corn and malt, in which he had but little success. He died in 1756, leaving a widow and six children in distressed circumstances. Mrs. Edwards, however, had two opulent brothers in the West Indies, one of them a wise and worthy man, of a liberal mind, and princely fortune. This was Zachary Bayly, of the island of Jamaica, who took the family under his protection; and as the subject of this article was the eldest, directed that he should be well educated. He had been placed before by his father at the school of a dissenting minister in Bristol, where he learned writing, arithmetic, and English grammar. His master, whose name was Foot, had an excellent method of making the boys write letters to him on different subjects, such as the beauty and dignity of truth, the obligation of a religious life, the benefits of good edu-

[1] Hist. of England.—Burnet's Reformation.—Seward's Anecdotes.—Park's Royal and Noble Authors.

cation, the mischiefs of idleness, &c. previously stating to them the chief arguments to be used; and insisting on correctness in orthography and grammar. In this employment Mr. Edwards sometimes excelled the other boys, and on such occasions, his master never failed to praise him very liberally before them all; and would frequently transmit his letters to his father and mother. This excited in his mind a spirit of emulation, and gave him the first taste for correct and elegant composition, in which Mr. Edwards, it must be confessed, attained considerable facility. All this time, however, he informs us that he attained but very little learning, and when his uncle took him under his protection, his agent in Bristol considered him as neglected by Mr. Foot, and immediately removed him to a French boarding-school in the same city, where he soon obtained the French language, and having access to a circulating library, acquired a passion for books, which afterwards became the solace of his life.

In 1759, a younger, and the only brother of his good uncle, came to England, and settling in London, took him to reside with him, in a high and elegant style of life. He was a representative in parliament for Abingdon, and afterward for his native town. This gentleman, in the latter end of the same year, sent him to Jamaica; which proved the happiest and most fortunate change in his life, as his uncle, to the most enlarged and enlightened mind, added the sweetest temper, and the most generous disposition. His tenderness toward Mr. Edwards was excessive, and he in return regarded him with more than filial affection and veneration. Observing his passion for books, and thinking favourably of his capacity, his uncle engaged a clergyman, a Mr. Teale, to reside in his family, chiefly to supply by his instructions Mr. Edwards's deficiency in the learned languages. Mr. Teale had been master of a free grammar school, and beside being a most accomplished scholar, possessed an exquisite taste for poetry, of which the reader will be convinced by referring to the Gentleman's Magazine for August 1771, the beautiful copy of verses, there first published, called "The Compliment of the Day," being of his composition. Mr. Edwards, however, according to his own account, did not make any great progress in the languages under his tuition. He acquired "small Latin, and less Greek;" and never found it easy to read the Roman poets in their own language. Not having

been grounded in the Latin grammar at an early period of life, he found the study of it insupportably disgusting, after he had acquired a taste for the beauties of fine writing. Poetry, however, was their chief amusement; for Mr. Teale, as well as himself, preferred the charms of Dryden and Pope, to the dull drudgery of poring over syntax and prosody. They preferred belles lettres; and laughed away many an hour over the plays of Moliere, and wrote verses on local and temporary subjects, which they sometimes published in the Colonial newspapers. Yet the Latin classics were not altogether neglected; Mr. Teale delighted to point out to his pupil the beauties of Horace, and would frequently impose on him the task of translating an ode into English verse, which, with his assistance in construing the words, he sometimes accomplished.

In course of time, Mr. Edwards, who succeeded his uncle, and, in 1773, was left heir to the great property of a Mr. Hume of Jamaica, became an opulent merchant, returned to England, and in 1796 took his seat in parliament for the borough of Grampound, which he represented until his death, which happened at his house, Polygon, near Southampton, July 15, 1800. His first publication was a pamphlet, entitled "Thoughts on the Proceedings of Government respecting the Trade of the West India islands with the United States of America," 1784. This was followed by a "Speech delivered by him at a free conference between the council and assembly at Jamaica, held on the 25th of November 1789, on the subject of Mr. Wilberforce's propositions in the house of commons, concerning the Slave Trade." But his most distinguished performance is his "History, civil and commercial, of the British Colonies in the West Indies," 1793, 2 vols. 4to, a work of very superior merit, and of the highest authority, particularly in the commercial part. To a new edition of this work, published in 1801, 3 vols. 8vo, and including his "History of St. Domingo," is prefixed a short memoir of his early life, written by himself. In 1796 Mr. Edwards published "The proceedings of the governor and assembly of Jamaica, in regard to the Maroon Negroes," 8vo. In all these works Mr. Edwards's style is easy and elegant, and many of his remarks highly valuable as the result of long experience and observation.[1]

[1] Life written by himself.—Gent. Mag. 1800.

EDWARDS (EDWARD), the late teacher of perspective in the royal academy, was born March 7, 1738, in Castle-street, Leicester-fields, where his father was a chair-maker and carver, and educated at a protestant school established for the children of French refugees. When fifteen years of age he assisted his father, who intended him for his own business, but discovering in him some inclination to drawing, permitted him to take some lessons at a drawing-school, and in 1759, young Edwards was admitted a student at the duke of Richmond's gallery. On the death of his father, in the following year, he found himself without employment; and with a view to his support, and that of his mother, and a brother and sister, opened an evening school at his lodgings, where he taught drawing. In 1761 he was admitted a member of the academy in Peter-court, St. Martin's-lane, where he studied the human figure with the principal artists of that period, and made such progress as to obtain a premium for a drawing from the society for the encouragement of arts, manufactures, and commerce. In 1763 he was employed by the late Boydell to make some drawings for his publication of engravings from the old masters; and in 1764 obtained another premium from the society of arts, &c. for the best historical picture in chiaro oscuro; and became a member (and frequent exhibiter) of the incorporated society of artists. In 1770 he was employed by the society of antiquaries to make a large drawing from the picture at Windsor of the interview between Henry VIII. and Francis I. at Calais.

In all this time, although his character advanced, his profits were but moderate, and he was obliged to undertake employment of various kinds to maintain himself and family, which he contrived to do by constant industry and frugality. In 1771 he exhibited at the royal academy, which in 1773, in consideration of his abilities, elected him an associate. Having about the same time been employed by Mr. Udny, this gentleman enabled him to pay a visit to Italy in 1775, which he had long wished to accomplish; and during a tour of thirteen months, Mr. Edwards profited by the careful inspection of whatever was most remarkable both in nature and art in that celebrated country.

On his arrival in London, he again established himself in his profession. He had seen much, and his opinions, which were given with undeviating integrity, were always

respected, but his productions seldom excited much approbation, nor have there been many instances where an artist, with so much general capacity and vigour of mind, has not been able to make greater proficiency. In 1781 he obtained a premium from the society of arts for a landscape painting; and the same year he presented to the royal society a paper on the storm at Roehampton, accompanied by drawings made by himself of the singular effects of it. In June 1782, he went to Bath, where he was employed to paint three arabesque ceilings, in the house of the honourable Charles Hamilton. This was one of the greatest commissions he ever received, and occupied him till March 1783; and the politeness and liberality of Mr. Hamilton made his time pass very agreeably. He soon after met with less liberal treatment from Horace Walpole, who gave him some commissions until 1784, when their intercourse ceased. Walpole had been, as he thought, charged too much for a cabinet made by a person recommended by Edwards, and expressed himself on the subject with so much petulance and coarseness as to provoke Edwards to reply with proper indignation.

Of Mr. Edwards's commissions after this, we shall only notice his picture of a hunting party for Mr. Estcourt, in 1786; a collection of etchings, fifty-two in number, published by Leigh and Sotheby in 1799; his "Commemoration of Handel in Westminster-abbey;" and his picture from the "Two Gentlemen of Verona," for the Shakspeare gallery. To enumerate further would be only an account of various small commissions which always gave satisfaction, but were not attended by the fame or profit of his more successful brethren. In 1788, he was appointed teacher of perspective in the royal academy, and was continued in that situation during the remainder of his life. For this he had qualified himself by long study, the fruits of which were given to the public in a "Treatise on Perspective," 1803, 4to, with forty plates, a work, not certainly without defects, but upon the whole, judicious, comprehensive, and useful.

In 1800 he lost his mother, whom he had hitherto maintained with true filial piety, at the age of ninety-three. His sister continued to reside with him; and his prudence, aided by her economy and good management, enabled him to subsist with credit with a very small income, which was gradually becoming less. Still his spirits were uni-

formly cheerful, and in society he was to the last lively and agreeable. His conduct had been virtuous and irreproachable, and his religious sentiments supported him amidst every adversity. He had failed in nothing but in his endeavour to acquire greater power in the art to which he had devoted himself; and in this, all that depended upon himself had been done. The employment of his latter years was superintending at the press his "Anecdotes of Painters," intended as a supplement to lord Orford's work. For this he had long been collecting materials, and although his criticisms may not on every occasion accord with the general opinion, he is accurate in his facts, which he took much pains to ascertain from an acquaintance with all the members of his profession for nearly half a century.

He died of a very short illness, and indeed almost suddenly, Dec. 19, 1806, and his funeral at St. Pancras churchyard, was attended by many members of the royal academy, who paid an unfeigned tribute of respect to the memory of his useful and blameless life. [1]

EDWARDS (GEORGE), an eminent English naturalist, was born April 3, 1693, at Stratford, a hamlet belonging to West-Ham, in Essex. Some of his early years were passed under the tuition of two clergymen, one of whom kept a school at Laytonstone, and the other at Brentwood, after which, being designed by his parents for business, he was put apprentice to a tradesman in Fenchurch-street. He was particularly happy in his master, who treated him with great kindness and civility; and who, besides his being a man of a strict regard to religion, had the uncommon qualification of being well skilled in the learned languages. About the middle of the term of Mr. Edwards's apprenticeship, an event happened, which gave a direction to his future studies. Upon the death of Dr. Nicholas, a person of eminence in the physical world, and a relation of Edwards's master, the doctor's books, which were very numerous, were removed to our apprentice's apartment. So unexpected an opportunity of acquiring knowledge he embraced with eagerness, and passed all the leisure of the day, and not unfrequently a considerable part of the night, in turning over Dr. Nicholas' collections of natural history, sculpture, painting, astronomy, and antiquities. From this

[1] Memoirs prefixed to his "Anecdotes of Painters," published in 1808, 4to.

time, he lost what little relish he had for trade, and on the expiration of his servitude, formed the design of travelling into foreign countries for the purpose of improving his taste, and enlarging his mind. His first voyage was to Holland in 1716, when he visited most of the principal towns of the United Provinces. He then returned to England, and continued two years unemployed in London and its neighbourhood, though not without increasing his acquaintance with natural history. His next voyage was to Norway, where an active and philosophic mind, like his, could not fail to be highly gratified both with the stupendous scenery of nature, and with the manners of the inhabitants. In an excursion to Frederickstadt, he was not far distant from the cannon of Charles XII. of Sweden, who was then engaged in the siege of that place, before which he lost his life. By this circumstance Mr. Edwards was prevented from visiting Sweden, the Swedish army being particularly watchful against strangers. Notwithstanding all his precaution, and his solicitude to give no offence on either side, he was once confined by the Danish guard, who supposed him to be a spy employed by the enemy to procure intelligence of their designs. Upon obtaining testimonials, however, of his innocence, a release was granted.

In July 1718, he embarked for England, and soon after his arrival, retired to his native place, where he spent the winter. But being desirous of visiting France, he went thither in 1719, and after viewing the curiosities of Paris, took a lodging in a village situated in the great park of Versailles. His view was to enlarge his knowledge of natural history, but, to his great mortification, there was not at that time a living creature in the menagerie. As the court, during the king's minority, did not reside at Versailles, the famous collection of animals had been so totally neglected, that they were all either dead or dispersed. To relieve his disappointment, Mr. Edwards amused himself in surveying the several churches and religious houses, and especially the statues and pictures in the public buildings. While he resided in France, he made two journeys of a hundred miles each. The first was to Chalons in Champagne, in May 1720; the second was on foot, to Orleans and Blois. This was performed in a disguised habit that he might avoid being robbed, but the scheme happened to be peculiarly hazardous; for an edict had recently been

issued to secure vagrants, in order to transport them to America, the banks of the Missisippi standing in need of population; and our philosopher narrowly escaped a western voyage.

On his return to England, he closely pursued his favourite study of natural history; applying himself to the drawing and colouring of such animals as fell under his notice. His earliest care was rather to preserve natural than picturesque beauty. Birds first engaged his particular attention; and some of the best pictures of these subjects being purchased by him, he was induced to make a few drawings of his own. These were admired by the curious, who, by paying a good price for them, encouraged him in labours which now procured him a decent subsistence and a large acquaintance. In 1731 he was enabled to remit his industry, and, in company with two of his relations, made an excursion to Holland and Brabant, where he collected several scarce books and prints, and had an opportunity of examining the original pictures of various great masters, at Antwerp, Brussels, Utrecht, and other large cities. In December 1733, by the recommendation of sir Hans Sloane, president of the college of physicians, he was chosen their librarian, and had apartments assigned him in the college. This, which was the principal epocha of his private life, fixed him in an office that was particularly agreeable to his taste and inclination. He had now an opportunity of a constant recourse to a valuable library, filled with scarce and curious books on those subjects of natural history which he most assiduously studied. By degrees he became one of the most eminent ornithologists in our own or any other country, and in acquiring this character, such was his scrupulous industry, that he never trusted to others what he could perform himself; and when he found it difficult to give satisfaction to his own mind, frequently made three or four drawings to delineate the object in its most lively character, attitude, and representation.

In 1743, he exhibited to the world an admirable specimen of his labours, in the first volume of his "History of Birds." It was published in 4to, on royal paper, and contains sixty-one birds, and two quadrupeds, most of which had been neither delineated nor described before. They are engraved on fifty-two plates, from original drawings, exactly coloured, with full and accurate descriptions

in French and English. This volume is dedicated to the president and fellows of the royal college of physicians. His subscribers having exceeded his most sanguine expectations, a second volume appeared in 1747, dedicated to sir Hans Sloane, and a third in 1750, dedicated to the royal society. His fourth volume came from the press in 1751, and was the last which at that time he intended to publish. It was accompanied by the extraordinary circumstance of being dedicated to the Supreme Being, in the following words:

"To GOD,

"The One Eternal! the Incomprehensible! the Omnipresent, the Omniscient, and Almighty Creator of all Things that exist! from Orbs immensurably great, to the minutest points of matter, this Atom is dedicated and devoted, with all possible Gratitude, Humiliation, Worship, and the highest Adoration both of Body and Mind,

By his most resigned,
low, and humble, Creature,
GEORGE EDWARDS."

This dedication, we doubt not, was piously designed, but it cannot be commended. Such an assumption, it has been observed, is too great for any human creature, and the few instances of the kind that have occurred in the history of literature have always been justly disapproved. It is not, however, the only instance we have to record of the peculiar turn of his religious affections.

But with this work it soon appeared that he did not mean to discontinue his labours; his mind was too active, and his love of knowledge too ardent, for him to rest satisfied with what he had already done. Accordingly, in 1758, he published his first volume of "Gleanings of Natural History," exhibiting seventy different birds, fishes, insects, and plants, most of which were before non-descripts, coloured from nature, on fifty copper-plates. This work much increased his fame as a natural historian, and as an artist. In 1760, a second volume appeared, dedicated to the late earl of Bute, whose studious attachment to natural history, particularly to botany, was then well known. The third part of the "Gleanings," which constituted the 7th and last volume of Mr. Edwards's works, was published in 1763, and was dedicated to earl Ferrers, who, when captain Shirley, had taken in a French prize, a great number of birds, intended for madame Pompadour, mistress

of Louis XV. These he communicated to our naturalist, who was hence enabled more completely to add to the value of his labours. Thus, after a long series of years, the most studious application, and a very extensive correspondence with every quarter of the world, Mr. Edwards concluded a work, which in 7 vols. 4to, contains engravings and descriptions of more than an hundred subjects in natural history, not before described or delineated, and all the productions of his own hand. We have already mentioned his scrupulous exactness, and may now confirm it in his own words. In the third volume of his "Gleanings" he says, "It often happens that my figures on the copper-plates differ from my original drawings; for sometimes the originals have not altogether pleased me as to their attitudes or actions. In such cases I have made three or four, sometimes six sketches, or outlines, and have deliberately considered them all, and then fixed upon that which I judged most free and natural, to be engraven on my plate." He added to the whole a general index in English and French, which is now perfectly completed, with the Linnæan names, by Linnæus himself, who frequently honoured him with his friendship and correspondence. Upon Mr. Edwards' completing his great work, we find him making the following singular declaration, or rather petition, in which he seems afraid that his passion for his favourite subject of natural history, should get the better of a nobler pursuit, viz. the contemplation of his Maker.

"My petition to God (if petitions to God are not presumptuous) is, that he would remove from me all desire of pursuing natural history or any other study, and inspire me with as much knowledge of his divine nature as my imperfect state is capable of; that I may conduct myself, for the remainder of my days, in a manner most agreeable to his will, which must consequently be most happy to myself. What my condition may be in futurity, is known only to the wise disposer of all things; yet my present desires are (perhaps vain, and inconsistent with the nature of things!) that I may become an intelligent spirit, void of gross matter, gravity, and levity; endowed with a voluntary motive-power, either to pierce infinitely into boundless ethereal space, or into solid bodies; to see and know how the parts of the great universe are connected with each other, and by what amazing mechanism they are put

and kept in regular and perpetual motion. But, O vain and daring presumption of thought: I most humbly submit my future existence to the supreme will of the One Omnipotent."

Several occasional papers upon natural history were communicated by Mr. Edwards to the royal society, and inserted in the Philosophical Transactions *. In a few instances, he corresponded with other periodical publications. The prefaces and introductions to many of his volumes contain some curious and ingenious essays relative to the object of his principal pursuit; and he has given, likewise, a brief and general idea of drawing and painting in water-colours, with instructions for etching on copper-plates; and reflections on the passages of birds. In 1770 these essays were selected and published by our author, in one vol. 8vo, his design in doing which was to accommodate those persons who could not afford the expence of his great work.

Seventeen years after Mr. Edwards had been appointed librarian to the college of physicians, he was honoured by the president and council of the royal society with the donation of sir Godfrey Copley's medal. This was on St. Andrew's day, 1750, and the honour was conferred upon him in consideration of his having just then completed his "History of Birds," though the last volume had not yet been published. His sensibility of this distinction was shown by him in causing a copy of the medal to be engraved, and placed under the general title in the first volume of his history. On the 10th of November, 1757, he was chosen a fellow of the royal society; and he was afterward elected into the society of antiquaries. He had likewise the honour of being made a member of many of the academies of science and learning in different parts of Europe. In return for such marks of estimation, he presented elegant coloured copies of his works to the royal college of physicians, to the royal and antiquarian societies, and the British museum. Having made the same present to the royal academy of sciences at Paris, he received a most polite letter of thanks written by their then secretary, Defouchy.

After the last publication of his "Gleanings," being arrived at his seventieth year, he found that his sight be-

* These were reprinted and added to the Memoirs of his Life and Writings, 1776, 4to.

gan to fail him, and that his hand lost its steadiness. He continued, however, some years afterward in his office of librarian; but finding his infirmities to increase, he retired in 1769 from public employment, to a small house which he had purchased at Plaistow; previously to which he disposed of all the copies, as well as plates, of his works to the late Mr. Robson, bookseller in New Bond-street, who published the Linnæan Index, his papers from the Philosophical Transactions, with the plates relative to these subjects all new engraved, in 1776, in a proper size to bind with his other works, the whole of which he assigned to Mr. Robson solely, and addressed a letter to the public upon the occasion, dated May 1, 1769. His collection of drawings, amounting to upwards of nine hundred, had before been purchased by the earl of Bute. The conversation of a few select friends, and the perusal of a few choice books, were his amusement in the evening of his life, and he occasionally made excursions to some of the principal cities in England. During his residence at Plaistow, however, he delineated some scarce animals, which were afterwards engraved. His latter years were much embittered by a cancerous complaint which deprived him of the sight of one of his eyes, and by the stone, to which he had been subject at different periods of his life. It was nevertheless remarked, that in the severest paroxysms of misery, he was scarcely known to utter a single complaint. Having completed his eightieth year, and become emaciated with age and sickness, he died on the 23d of July, 1773, and was interred in the church-yard of West-Ham, his native parish, where his executors erected a stone with a plain inscription, to perpetuate his talents as an artist and zoologist. Dying a bachelor, he left his fortune to two sisters, who did not long survive him.

With regard to his person, he was of a middle stature, rather inclining to corpulence. The turn of his mind was liberal and cheerful. The benevolence of his temper was experienced by all his acquaintance, and his poor neighbours frequently partook of his bounty. From the diffidence and humility which were always apparent in his behaviour, he was not calculated for shining in general conversation; but to persons who had a taste for studies congenial to his own, he was a most entertaining as well as communicative companion. How much his works continue to be held in estimation, is apparent from the high price at which

they are commonly sold. His proper and distinct character is, that he far excelled all the English ornithologists who had gone before him. The immense accessions which, since 1763, have been made to natural knowledge, and the higher degree of taste and elegance to which the art of engraving has been carried, may give to future productions an eminence and reputation superior to what our author has attained. But that he should be exceeded by those who come after him, will be no diminution to his just fame, or prevent his memory from being handed down to posterity with honour and applause.[1]

EDWARDS (THOMAS), a famous presbyterian writer in the seventeenth century, and a bitter enemy to the independents, who then bore sway in this kingdom, was educated in Trinity-college, in Cambridge, where he took the degree of B. A. in 1605, and that of M. A. in 1609. He was incorporated M. A. at Oxford, July 14, 1623. Where and what his preferments were, we do not find; but we learn from himself, that though he conformed, yet he was always a puritan in his heart. He exercised his ministry, chiefly as a lecturer, at Hertford, and at several places in and about London; and was sometimes brought into trouble for opposing the received doctrines, or not complying duly with the established church. When the long parliament declared against Charles I. our author espoused their cause, and by all his actions, sermons, prayers, praises, and discourses, earnestly promoted their interest. But, when the independent party began to assume the supreme authority, he became as furious against them as he had been against the royalists, and wrote the following pieces against them: 1. "Reasons against the Independent Government of particular Congregations," &c. Lond. 1641, 4to; which was answered the same year by a woman called Catherine Chidley. 2. "Antapologia," or a full answer to the "Apologeticall Narration of Mr. Goodwin, Mr. Nye, Mr. Simpson, Mr. Burroughs, Mr. Bridge, members of the assembly of divines. Wherein is handled many of the controversies of these times; viz. I. Of a particular visible church. II. Of classes and synods. III. Of the Scriptures, how farre a rule for church government. IV. Of formes of prayer. V. Of the qualifi-

[1] Biog. Brit.—Ann. Register for 1776.—Nichols's Bowyer.

cations of church members. 6. "Of submission and non-communion. VII. Of excommunication. VIII. Of the power of the civill magistrate in ecclesiasticals. IX. Of separation and schisme. X. Of tolerations, and particularly of the toleration of independencie. XI. Of suspension from the Lord's supper. XII. Of ordination of ministers by the people. XIII. Of church covenant. XIV. Of non-residencie of church-members," Lond. 1644, 4to. 3. "Gangræna: or a catalogue and discovery of many of the errours, heresies, blasphemies, and pernicious practices of the sectaries of this time, vented and acted in England in these four last years; as also a particular narration of divers stories, remarkable passages, letters; an extract of many letters, concerning the present sects; together with some observations upon, and corollaries from, all the forenamed premisses," Lond. 1646, 4to, reprinted afterwards. 4. "The second part of Gangræna," &c. Lond. 1646, 4to. 5. "The third part of Gangræna; or, A new and higher discovery of the errors, heresies, blasphemies, and insolent proceedings of the sectaries of these times; with some animadversions, by way of confutation, upon many of the errors and heresies named." In these three parts of Gangræna, he gives catalogues of the errors of the independents, and exposes the errors of the other sectaries of his time, in a manner which could not fail to render him particularly obnoxious to them, but at the same time in such a spirit of bitter invective, as must render many of his facts doubtful. He also published, 6. "The casting down of the last and strongest hold of Satan; or, a Treatise against Toleration," Part I. Lond. 1647, 4to. 7. "Of the particular visibility of the Church." 8. "A treatise of the Civil Power of Ecclesiasticals, and of suspension from the Lord's supper," Lond. 1642, 1644. He promised several other pieces, but it does not appear that he published them; particularly, 1. A fourth Part of his Gangræna. 2. An Historical Narration of all the proceedings and ways of the English Sectaries. 3. Catalogue of the Judgments of God upon the Sectaries within these four years last past. 4. Many Tractates against the errors of the times. He promised likewise to resemble that tree spoken of in the Revelation, to yield fruit every month; i. e. to be often setting forth one tractate or other; but we do not hear of more than have been enumerated. As for

his character, he professes himself "a plain, open-hearted man, who hated tricks, reserves, and designs;" zealous for the assembly of divines, the directory, the use of the Lord's Prayer, singing of Psalms, &c. and so earnest for what he took to be truth, that he was usually called in Cambridge, young Luther.

He died Aug. 24, 1647, in Holland, whither he had fled to avoid the resentment of the independents, after Cromwell had made his triumphal entrance into London, with his army. [1]

EDWARDS (JOHN), an eminent English divine and voluminous writer, the son of the preceding Thomas Edwards, was born at Hertford, February 26, 1637. His father, as we have already noticed, died in 1647, and by his wife, who was an heiress of a very considerable fortune, he left one daughter and four sons, the second of whom was John, the subject of the present narrative. After having received his grammatical education at Merchant-taylors' school, in London, he was removed in 1653 to the university of Cambridge, and was admitted of St. John's college, then under the government of Dr. Anthony Tuckney, a presbyterian divine of acknowledged character and learning, and particularly distinguished for the wise and exact discipline of his college. Mr. Edwards, soon after his admission, was chosen scholar of the house, and was quickly taken notice of for his exercises, both in his tutor's chamber, and in his college-hall. Towards the close of his undergraduateship, the senior proctor being then of the college, he was appointed one of the moderators for the year. When he was middle bachelor, he was elected a fellow of his college, for which he was principally indebted to the exertions of Dr. Tuckney in his behalf. During the time of his senior bachelorship he was again chosen moderator in the schools, and his performances were long remembered with esteem and praise. In 1661 he was admitted to the degree of M. A.; and soon after sir Robert Carr presented him to Dr. Sanderson, bishop of Lincoln, who conferred upon him the order of deacon. That learned prelate engaged him, at the same time, to preach a sermon at the next ordination, when with the other candidates, he was ordained priest. In 1664, he undertook the duty of Trinity-church, in Cambridge, and

[1] Biog. Brit.

went through the whole both parts of the day. In his preaching, without affecting eloquence, he studied to be plain, intelligible, and practical; and his church was much frequented by the gown, and by persons of considerable standing in the university. Dr. Sparrow, master of Queen's, Dr. Beaumont, master of Peterhouse, and Dr. Pearson, master of Trinity-college, were often heard to applaud his pulpit performances. In 1665, during the time of the plague, he quitted his residence in the college, and dwelt all that year, and part of the next, in the town, that he might devote himself entirely to the edification and comfort of the parishioners of Trinity church, in that season of calamity. A little after this, sir Edward Atkins offered him a good living near Cirencester, in Gloucestershire, but he chose to continue in his station at Cambridge. In 1668 he was admitted to the degree of B. D. About the same time, through the interest of sir Robert Carr with sir Thomas Harvey, Mr. Edwards was unanimously chosen lecturer at St. Edmund's Bury, with a salary of 100*l.* a year. This office he discharged with great reputation and acceptance, notwithstanding which, after a period of twelve months, he resigned it, and returned to his college, where, however, his situation was uneasy to him. He had not been upon the best terms with Dr. Peter Gunning, the former master of St. John's, and being still more dissatisfied with Dr. Francis Turner, Gunning's successor, who had somehow offended him, he determined to resign his fellowship. On quitting his college, he was presented by the fellows with a testimonial of his worthy and laudable behaviour among them. From St. John's he removed to Trinity-hall, where he entered himself as a fellow-commoner, and performed the regular exercises in the civil law. Being willing to be employed in the offices of his clerical function, he accepted of the invitation of the parishioners of St. Sepulchre, in Cambridge, to be their minister; and his sermons there were as much attended by persons of consequence in the university as they had formerly been at Trinity church. In 1676 Mr. Edwards married Mrs. Lane, the widow of Mr. Lane, who had been an alderman, a justice of peace, and an eminent attorney in the town. "This gentlewoman," says his biographer, "was an extraordinary person, of unusual accomplishments and singular graces; but had the unhappiness (as some others of that sex) to be misrepresented to the world. She

being naturally of a high and generous spirit, and not framed to low observances and vulgar compliances, incurred thereby the imputation of pride and superciliousness among vulgar minds. But those who were no strangers to good breeding, and knew how to make distinction of persons, admired the agreeableness of her conversation, and saw those excellent and worthy things in her deportment which they could find but in very few of her sex. She understood herself and her duty, and all the rules of civil and religious behaviour."

Soon after Mr. Edwards's marriage, his friend sir Robert Carr, generously offered him the presentation of two considerable benefices then vacant in Norfolk, which he as generously declined, being willing that those livings should be bestowed upon some other person or persons who needed them. About the same time he accepted a preferment less valuable, that of St. Peter's church in Colchester, merely from the prospect of extensive usefulness. Thither he accordingly removed with his family, and was highly acceptable to his parishioners, but quitted the place at the end of three years, and removed to Cambridgeshire. To this he was induced by the unkind usage which (as he thought) he met with from the clergy of the town, by the sickly habit of his wife, and by an apoplectic and convulsive fit with which he was himself visited. Upon his removal into the county of Cambridge, being afflicted with bodily pains and weaknesses, and especially the gout, which prevented him from appearing in public, he employed himself in presenting a succession of publications to the world. About 1697, he removed with his family to Cambridge, for the convenience of the university library. Our author had often been solicited by his friends to take his degree of D. D. but he did not comply with their motion till 1699. Upon this occasion he had not the opportunity of keeping an act, there being none, on account of the illness of the divinity professor, to moderate and determine. He only preached an English sermon at the commencement, and a Concio ad Clerum; besides which he made a determination in Latin, in the schools, on a theological question. In 1701, Dr. Edwards lost his lady, and, after a decent time, married again, a niece of alderman Lane, who had been brought up several years under Mrs. Edwards before her marriage to the doctor.

It is remarkable, that, notwithstanding his numerous publications, he was never possessed of a library; some bibles, lexicons, dictionaries, and other works of a similar nature and constant use, excepted. The university and college libraries furnished him with all the classic authors, and Greek and Latin fathers, and indeed with whatever related to ancient learning. These he either perused in the places where they were kept, or had them brought to his chamber; and his method was, from the early part of his life, to make adversaria and collections out of the books which he read, and all along to frame notes, observations, inferences, and reflections, from and on them, and to reduce them to the particular heads and subjects on which he designed to treat. He never had a common-place book. With regard to modern authors, his practice was to procure the loan of them from the booksellers, at the price of sixpence for an 8vo, a shilling for a 4to, and two shillings for a folio. By this good husbandry, he was forced to read the works which he borrowed within the time prefixed; whereas, otherwise he might perhaps never have perused them thoroughly. Dr. Edwards continued in his course of diligent study and repeated publications till near the period of his decease, April 16, 1716, in the seventy-ninth year of his age.

Catharine, his second wife, who is said to have been adorned with every Christian grace and virtue, survived her husband nearly thirty-nine years. She died on the 14th of January, 1744-5, aged eighty-one.

Of Dr. Edwards's piety, a high, and we doubt not, a just character is given by his biographer: the only thing which his brethren objected to him, was his great zeal for the Calvinistic doctrines, and his maintaining a close connection between Arminianism and Popery. That he was a man of extensive learning cannot be denied; and by his admirers he was said to have been the Paul, the Augustine, the Bradwardine, the Calvin, and one of the most valuable writers of his age.

Besides several single sermons, Mr. Edwards published 1. "An enquiry into four remarkable texts of the New Testament," 1692, 8vo. 2. "A farther enquiry into several remarkable texts of the Old and New Testament," 1692, 8vo. 3. "Of the truth and authority of Scripture," 1693. 4. "Of the Style of Scripture," 1694. 5. "Of the excellency and perfection of Scripture," 1695. 6.

"Thoughts concerning the causes and occasions of Atheism," 1695. 7. "A Demonstration of the Existence and Providence of God," 1696. 8. "Socinianism unmasked; or the unreasonableness of the opinion concerning one article of faith only." 9. "A brief Vindication of the fundamental Articles of the Christian faith;" and a discourse, entitled "The Socinian Creed," 1696 and 1697. These three pieces, together with some part of the treatise concerning "The causes and occasions of Atheism," were occasioned by Mr. Locke's publication of "The Reasonableness of Christianity, as delivered in the Scriptures," and by the writings of some professed Socinians. Mr. Edwards was the first person that encountered what he apprehended to be Mr. Locke's dangerous notions of the "One sole Article of Faith." This he did, in the beginning of the dispute, in a manner very respectful to Mr. Locke's person and parts. But Mr. Locke, in his two Vindications of his doctrine, having treated our author with severity, he assumed, in his replies, an air of mirth and pleasantness, and chastised his antagonist with some smartness, and his attack upon Mr. Locke was approved and applauded by a number of learned men, both at home and abroad. He published also, 10. "Remarks on Mr. Whiston's Theory of the Earth," 1697. 11. "Twelve Sermons on special occasions and subjects," 1698, 8vo. 12. "A Survey of the different dispensations of Religion, from the beginning of the world to the consummation of all things," in two volumes, 1699. 13. "Exercitations, critical, philosophical, historical, theological, on several important places in the Old and New Testament," in two parts, 1702, 8vo. 14. "The Preacher," the first part, 1705; the second part, 1706. 15. "Veritas redux, or evangelical truths restored," 1707. 16. "Treatise of Faith and Justification," 1708. 17. "The Preacher," the third part, 1709. 18. "Remarks on the archbishop of Dublin's sermon," 1710. 19. "An Answer to Dr. Whitby, concerning the Arminian doctrines," 1711. 20. "Observations and reflections on Mr. Whiston's Primitive Christianity," 1712. 21. "Animadversions on Dr. Clarke's Scripture Doctrine of the Trinity," 1712, with a Supplement, 1713. 22. "Theologia Reformata, or the substance and body of the Christian religion," 1713, 2 vols. folio. A third volume, in folio, was published in 1726, ten years after our author's decease. 23. "Remains," 1713, 8vo. The writ-

ings which Dr. Edwards left behind him in manuscript, were nearly as many as those which have already been named. By some of his contemporaries he was censured for appearing too frequently from the press, while others said, that those who were just estimators of things cleared him of the imputation of writing too often, when they observed, that what he continually published exceeded rather than fell short of his former performances.[1]

EDWARDS (JONATHAN), an English divine and able writer against Socinianism, was born at Wrexham in Denbighshire in 1629; and in 1655 became a servitor of Christ church, Oxford, where he was admitted B. A. in Oct. 1659; elected fellow of Jesus college in 1662, and took his bachelor's degree in divinity in March 1669. He was afterwards rector of Kiddington in Oxfordshire, which he exchanged, in 1681, for Hinton in Hampshire. On Nov. 2, 1686, he was unanimously elected principal of Jesus college, and became treasurer of Llandaff in 1687. He took his degree of D. D. immediately after his election as principal, and served the office of vice-chancellor in the years 1689, 1690, and 1691. He held two other livings, one in Anglesea and the other in Caernarvonshire. He was also proctor in the convocation, 1702, for the chapter of Llandaff. He died July 20, 1712, and was buried in the chapel of his college, where is an inscription celebrating his learning, usefulness as principal, and his munificence as a benefactor. Besides many books given in his life-time, he bequeathed his own collection of upwards of 1000 volumes to the college library, and gave near 1000*l.* to the repairs of the chapel, &c. What he wrote against the Socinians is entitled "A Preservative against Socinianism," in four parts, 4to, published from 1693 to 1703.[2]

EDWARDS (JONATHAN), president of the college of New Jersey, and a divine of very considerable fame in America, was descended from English parents who emigrated in the reign of queen Elizabeth, and was born, Oct. 5, 1703, at Windsor, in the province of Connecticut in North-America. In 1716 he became a student of Yale college, and received the degree of B. A. in 1720, before he had completed his seventeenth year. His mental powers are said to have opened themselves so early and so strong, that he read Locke's "Essay on the Human Understand-

[1] Biog. Brit.
[2] Ath. Ox. vol. II.—Wood's Colleges and Halls.—Nichols's Atterbury.

ing" with delight, in his second year at this college. After taking his bachelor's degree he remained two years more at college preparing himself for the ministry, and after the usual trials, was licensed to preach. In August 1722 he was invited to preach to the English presbyterians at New York, where he continued with approbation above eight months; but as this society was too small to maintain a preacher, he returned in the spring of 1723 to his father's house at Connecticut, where, for some time, he applied to his studies with great industry and perseverance; and severe application became habitual to him, although he was of a delicate constitution. In the spring of 1724, having taken his master's degree, he was appointed tutor of Yale college, and notwithstanding his youth, and the time necessary to be devoted to his own improvement, he filled this office for two years in a manner which afforded his superiors no reason to repent of their choice. He would probably have remained longer here, had he not received, in Sept. 1726, an invitation from the people of Northampton in Connecticut, to become assistant to his mother's father, Mr. Stoddard, who was the settled minister of the town. Having accepted this offer, he was ordained colleague to Mr. Stoddard, Feb. 15, 1727, when only in his twenty-fourth year, and continued pastor of this congregation until June 1750, at which time his congregation dismissed him with every mark of contempt and insult. This, however, will appear to reflect no discredit on Mr. Edwards, when the reader is told that the first cause of complaint against him was, his having detected and endeavoured to expose a combination of youths who had imported obscene books, and were corrupting one another's principles with great eagerness. So many of these young men were connected with the best families, that the parents declared their children should not be called to an account, and all inquiry was stifled. Still, however, they could not have proceeded to expel their preacher, if they had not soon afterwards laid hold of another pretext, which arose from Mr. Edwards's refusing to administer the sacrament to persons of notoriously loose lives. Meetings were held, in which he endeavoured to justify his opinions; but upon a decision, on the question of continuing him their pastor, he was left in a minority of 180, after a residence among them of twenty-four years, and a character of unimpeachable integrity and piety.

As it is impossible to suppose that all his hearers joined in the above decision, he appears to have been supported for some time, by the kindness of those who admired his character, until sent on a mission to the Indians at Stockbridge, in the western part of Massachusett's bay, about sixty miles from his former residence. Here he arrived in 1751, and enjoying a quiet retirement, employed himself at his leisure hours in composing the principal part of his works, until 1757, when, on the death of Mr. Aaron Burr, he was chosen president of New Jersey college. He had not, however, long commenced the business of his new office when the small-pox raging with great virulence, he caught the infection, although after inoculation, and died of the disorder March 22, 1758. Mr. Edwards was a man of extensive learning, principally in theology, and his avidity for knowledge was insatiable. He commonly spent thirteen hours a day in his study, and yet did not neglect the necessary exercises of walking and riding. He read all the books, especially in divinity, that he could procure, from which he could hope to get any help in his pursuit of knowledge. And in this, he did not confine himself to authors of any particular sect or denomination; but took much pains to procure the works of the most noted writers who advanced a scheme of divinity most contrary to his own, which was nearly that termed Calvinistic.

His works consist of several volumes of sermons, printed at various times, and often reprinted in this country as well as in America. To one of these, consisting of eighteen Sermons, reprinted at Glasgow in 1785, is prefixed his life written by Dr. Hopkins. Besides these he wrote, 1. "A Treatise concerning religious Affections," 1746, 8vo. 2. "An Account of the Life of the Rev. David Brainerd," 1749, 8vo. 3. "An Inquiry into the Qualifications for full communion in the Visible Church," 1749, intended as a vindication of his principles in the matter which occasioned his dismission from Northampton. 4. "A careful and strict inquiry into the modern prevailing notion of that Freedom of Will, which is supposed to be essential to moral agency," 1754. 5. "The great Christian doctrine of Original Sin defended, containing a reply to the objections of Dr. John Taylor," 1758. A very recent critic, while he censures with much asperity Mr. Edwards's treatise on original sin, asserts at the same time that his treatise on free will deserves to be regarded as one of the most stu-

pendous monuments of metaphysical argument ever erected by the human understanding. 6. "An History of Redemption." 7. "Miscellaneous Observations on important Theological Subjects," London, 1793. 8. "Remarks on important Theological Controversies," ibid. 1796. Some of these were posthumous, as were a few other tracts of lesser importance written by him.[1]

EDWARDS (RICHARD), one of our ancient English poets, was born in Somersetshire in 1523, and admitted scholar of Corpus Christi college, Oxford, under the tuition of George Etheridge, May 11, 1540, and probationer fellow Aug. 11, 1544. In 1547, when Christ church was founded by Henry VIII. he was admitted student of the upper table, and the same year took his master's degree. Warton cites a passage from his poems to prove that in his early years, he was employed in some department about the court. In the British Museum there is a small set of manuscript sonnets, signed with his initials, addressed to some of the beauties of the courts of queen Mary and queen Elizabeth. He therefore probably did not remain long at the university. In the beginning of Elizabeth's reign, he was made one of the gentlemen of her chapel, and master of the children there, having the character of not only being an excellent musician, but an exact poet, as many of his compositions in music and poetry testify. For these he was highly valued, by those who knew him, especially his associates in Lincoln's-Inn (of which he was a member), and much lamented by them when he died. This event, according to sir John Hawkins, happened Oct. 31, 1556, but others say in 1566. He wrote "Damon and Pythias," a comedy, acted at court and in the university, first printed in 1570, or perhaps in 1565, and "Palamon and Arcyte," another comedy in two parts, probably never printed, but acted in Christ-church hall, 1566, before queen Elizabeth, of which performance Wood gives a curious account. Warton thinks it probable that he wrote many other dramatic pieces now lost. He is mentioned by Puttenham, as gaining the prize for comedy and interlude. Besides being a writer of regular dramas, he appears to have been a contriver of masques, and a composer of poetry for pageants. In a word, he united all those arts and accomplishments which ministered to popular pleasantry, in an age when the taste of the courtiers

[1] Life by Hopkins.—Protestant Dissenters' Magazine, vol. IV.

was not of a much higher order than that of the vulgar in our time. His English poems, for he wrote also Latin poetry, are for the most part extant in "The Paradise of Dainty Devises," Lond. 1578, 4to, lately reprinted in the "Bibliographer," where, as well as in our other authorities, are some farther notices of Edwards. It is justly observed by Warton, that his popularity seems to have altogether arisen from those pleasing talents, of which no specimens could be transmitted to posterity, and which prejudiced his partial contemporaries in favour of his poetry.[1]

EDWARDS (THOMAS), a critic and poetical writer, was born in 1699, in or near the city of London, and was a younger son of ——— Edwards, esq. a gentleman in the profession of the law. His grandfather had been of the same profession. The principal part of his grammatical education he is said to have received at a private school, and never was a member of either of the universities. At a proper age he was entered of Lincoln's Inn; and, in due time, was called to the bar; but, having a considerable hesitation in his speech, he was discouraged from engaging much in the practice of the law. Although he never appears to have fallen into that dissipation which is sometimes chargeable upon young gentlemen of the inns of court, it may be conjectured, from his subsequent publications, that he applied himself more assiduously to the cultivation of the belles lettres than to the severer studies belonging to his profession. Shakspeare, in particular, was the object of his warmest admiration and most sedulous attention; and to this circumstance Mr. Edwards is principally indebted for his literary reputation. His first appearance from the press was in a pamphlet published, in 1744, and entitled "A Letter to the author of a late Epistolary Dedication, addressed to Mr. Warburton." This was the beginning of our author's attack upon that famous writer; which was followed, in 1747, by "A Supplement to Mr. Warburton's edition of Shakspeare," a performance so well received, that two impressions of it were printed in the same year. A third edition of it appeared in 1748, under the title of "The Canons of Criticism, and a Glossary, being a Supplement to Mr. Warburton's edition of Shakspeare. Collected from the notes in that celebrated work,

[1] Ath. Ox. vol. I. edition by Bliss, 1813.—Warton's Hist. of Poetry.—Wood's Annals.—Philips's Theatrum, by sir E. Brydges.—Bibliographer, vol. III.—Hawkins's Hist. of Music.—Ellis's Specimens.—Biographia Dramatica.

and proper to be bound up with it. By the other gentleman of Lincoln's Inn;" which title the book has ever since retained. The expression of "the other gentleman of Lincoln's Inn," refers to a previous controversy of Warburton's, upon a different topic, with another member of that society. Mr. Warburton, in the preface to his edition of Shakspeare, declares that it had been once his design to give the reader a body of canons for literary criticism, drawn out in form, together with a glossary; but that he had laid aside his purpose, as these uses might be well supplied by what he had occasionally said upon the subject in the course of his remarks. This idea Mr. Edwards humourously took up, and from the notes and corrections of Warburton's Shakspeare, has framed a set of canons ridiculously absurd, each of which is confirmed and illustrated by examples taken from the edition in question; and it cannot be denied that Mr. Edwards has perfectly succeeded in his attempt, and that through the whole of his work he has displayed his wit, his learning, and his intimate acquaintance with Shakspeare; but such an attack upon Warburton, though conducted with pleasantry rather than ill-nature, was too formidable to avoid exciting resentment. Accordingly, Warburton introduced Mr. Edwards into the next edition of Pope's "Dunciad" in a note under the following lines in the fourth book of that work:

> Next bidding all draw near on bended knees,
> The queen confers her titles and degrees.
> Her children first of more distinguished sort,
> Who study Shakspeare at the inns of court.

"Ill," says our annotator, "would that scholiast discharge his duty, who should neglect to honour those whom Dulness has distinguished; or suffer them to lie forgotten, when their rare modesty would have left them nameless. Let us not, therefore, overlook the services which have been done her cause, by one Mr. Thomas Edwards, a gentleman, as he is pleased to call himself, of Lincoln's Inn; but, in reality, a gentleman only of the Dunciad; or, to speak him better, in the plain language of our honest ancestors to such mushrooms, a gentleman of the last edition: who, nobly eluding the solicitude of his careful father, very early retained himself in the cause of Dulness against Shakspeare, and with the wit and learning of his ancestor Tom Thimble in the 'Rehearsal,' and with the air of good-nature and politeness of Caliban in the 'Tem-

pest,' hath now happily finished the Dunce's progress, in personal abuse. For, a libeller is nothing but a Grub-street critic run to seed."

Mr. Edwards, who had inflicted so deep a wound on Warburton's edition of Shakspeare, and who could be no stranger to the irascibility of his literary temper, was by no means prepared for such an attack, which was felt by him in a very sensible degree; and he was particularly hurt at what he thought a reflection upon his birth. His resentment on this occasion was strongly expressed in a preface which he prefixed to a new impression of the "Canons of Criticism;" but in one respect Mr. Edwards appears to have been mistaken. Warburton had no reference to his parental origin; which circumstance he condescended to explain in an additional note, though in very uncourtly language. "Lamentable," says he, "is the dulness of these gentlemen of the Dunciad. This Fungoso and his friends, who are all gentlemen, have exclaimed much against us for reflecting on his birth, in the words, *a gentleman of the last edition*, which we hereby declare concern not his birth, but his adoption only; and mean no more than that he is become a gentleman of the last edition of the Dunciad. Since gentlemen then are so captious, we think it proper to declare that Mr. Thomas Edwards's ancestor is only related to him by the muse's side." Mr. Edwards, besides answering Warburton in prose, attacked him with sonnets, but had more ample cause for satisfaction in the repeated impressions of his work, in the approbation of his friends, and in an elegant ode addressed to him by Dr. Akenside.

To the seventh edition of the "Canons of Criticism," which was published in 1765, is annexed a small piece, entitled "An Account of the Trial of the Letter ϒ, alias Y," the design of which was to put gentlemen of learning and leisure in mind of settling the orthography of our language. It is a sensible performance, and displays, in a pleasing manner, Mr. Edwards's skill in English criticism; a study, of which he was particularly fond, and in which few have shewn a more exact taste. The two chief things hinted at in the piece are uniformity in spelling, where the reasons from derivation are the same; and, preserving, as much as may be, the marks of etymology. In the same publication are given fifty of our author's sonnets, in the style and manner of Spenser, twenty-seven of which had never

before been printed. The rest, two excepted, had previously appeared in Dodsley's and Pearch's collections of poems. Two more original sonnets, together with an ode, occasioned by a lady's being burnt with curling-irons, may be seen in the sixth volume of Nichols's Select Collection; but as a poet, he has not been so highly esteemed as in his critical capacity, although it has been said that his sonnets are formed upon the model of the Italians of the good age, and of their imitators among us, Spenser and Milton. They discover, however, the traces of an elegant mind.

The early part of Mr. Edwards's life was chiefly spent in town, and at Pitzhanger in Middlesex. But in 1739 he purchased an estate at Turrick, in the parish of Ellesborough, in Buckinghamshire, where he resided till his decease. This, however, did not prevent his frequent mixture with his literary friends, who were numerous and respectable, both in rank and character. It appears that he was acquainted with Richard Owen Cambridge, esq. the honourable Philip Yorke (afterwards second earl of Hardwicke), Daniel Wray, esq. the honourable Charles Yorke, Isaac Hawkins Browne, esq. the lord chancellor Hardwicke, archbishop Herring, lord Willoughby of Parham, Mr. Samuel Richardson, George Onslow, esq. (now lord Onslow), Dr. Heberden, the right honourable Arthur Onslow, Mr. Highmore the painter, and other accomplished gentlemen. Dr. Akenside's regard for him has already been displayed. Three of his letters to Dr. Birch may be perused in the fifty-third volume of the Gentleman's Magazine;" and Mrs. Chapone, when Miss Mulso, addressed an elegant ode to him, which he answered by a sonnet.

Mr. Edwards's most intimate friend seems to have been Richard Roderick, esq. of Queen's college in the university of Cambridge, M. A. and a fellow of the royal society, and of the society of antiquaries. This gentleman assisted Mr. Edwards in his "Canons of Criticism;" and they afterwards corresponded together concerning their favourite bard; the result of which was, the "Remarks on Shakspeare," annexed to the last edition of the "Canons." In Mr. Edwards's ninety-ninth sonnet, Mr. Roderick is celebrated as possessed of very considerable poetical talents, and some of his poetical pieces are in the second volume of Dodsley's collection.

Mr. Edwards departed this life on the third of January,

1757, whilst he was upon a visit at his friend Mr. Richardson's, at Parson's Green, and was buried in the churchyard of Ellesborough, where a monument is erected to his memory, containing a delineation of his character, composed by Daniel Wray, esq.

In 1761 was published a small tract, which had been written by our author, entitled "Free and candid thoughts on the doctrine of Predestination," which contained nothing new. [1]

EDWARDS (THOMAS), a learned divine of the church of England, was born at Coventry, August 10, O.S. 1729, and was the son of the Rev. Thomas Edwards, M. A. vicar of St. Michael's in that city, and of Katharine his wife. His grammatical education he received partly under the tuition of Edward Jackson, D. D. master of the free grammar-school in Coventry, but principally under the care of his own father; and such was his eagerness for the acquisition of knowledge, that he seldom engaged in the diversions common to boys. In 1747, at the age of eighteen, he was matriculated at the university of Cambridge, and entered of Clare hall, where he took the degree of B. A. in 1750, and of M. A. in 1754. He was likewise a fellow of his college. In the younger part of his life he was a self-taught musician, and became no mean performer on the spinnet and the bass-viol: but, finding that this amusement encroached too much upon his studies, he entirely relinquished it. On the 22d of September, 1751, he was ordained deacon, and on the 23d of September, 1753, he was ordained priest, both which orders he received from the hands of Dr. Frederick Cornwallis, at that time bishop of Litchfield and Coventry. In the spring of 1755, when Mr. Edwards was not yet twenty-six years of age, he gave a striking proof of the diligence with which he applied himself to the study of the learned languages, and the acquisition of sacred literature. This was his publication of "A new English Translation of the Psalms from the original Hebrew, reduced to metre by the late bishop Hare; with notes, critical and explanatory, illustrations of many passages, drawn from the classics, and a preliminary dissertation, in which the truth and certainty of that learned prelate's happy discovery is stated, and proved at large,"

[1] Biog. Brit.—Nichols's Bowyer.—Richardson's Correspondence, in which there are many of Mr. Edwards's letters.

8vo. It was Mr. Edwards's design to make Dr. Hare's system of Hebrew metre better known, and to prove, that, by a judicious application of it, great light might be thrown upon the poetical parts of the Hebrew scriptures. He was of opinion that Dr. Hare's hypothesis was rejected by many persons, partly from an over-hasty determination, and partly from too scrupulous a veneration for the Hebrew text. The notes, which comprehend more than one third of this book, chiefly contain emendations of the Hebrew text, pointed out by the metre, and illustrations of some passages, drawn from the classics, together with an explanation of the most difficult places. Considerable use is made by our author of Hare and Mudge, but with no servile adherence to their authority. Mr. Edwards's next publication was only a single sermon, which he had preached at St. Michael's in Coventry, on the 6th of February, 1756. On the 2d of May, 1758, he was nominated, by the corporation of Coventry, master of the free grammar-school, and presented to the rectory of St. John the Baptist in that city. This promotion was followed by his marriage, November 27th, in the same year, to Anne Parrott, daughter of Stonyer Parrott, esq. of Hawkesbury, in the parish of Foleshill, in the county of Warwick, by whom he had one son, Dr. Edwards of Cambridge. Early in 1759, Mr. Edwards published one of his principal works, "The doctrine of irresistible Grace proved to have no foundation in the writings of the New Testament." This was levelled at the opinions of the Calvinists on that subject. Our author's next publication, which appeared in 1762, was entitled "Prolegomena in Libros Veteris Testamenti Poeticos; sive dissertatio, in qua viri eruditissimi Francisci Harii nuper Episcopi Cicestriensis de antiqua Hebræorum poesi hypothesin ratione et veritate niti, fuse ostenditur, atque ad objecta quædam respondetur.—— Subjicitur Metricæ Lowthianæ Confutatio, cum indicibus necessariis," 8vo. This attack upon Dr. Lowth's "Metricæ Harianæ brevis Confutatio," which had been annexed to the first edition of his admirable "Prælectiones de sacra Poesi Hebræorum," did not pass unnoticed by that gentleman. In the second edition of his "Prælectiones" he added a note, in which he strenuously maintained his own opinion, in opposition to that of Mr. Edwards. In reply to this note our author published, in 1765, "Epistola ad doctissimum Robertum Lowthium, S. T. P.

In qua nonnulla, quæ ad nuperæ suæ de sacra Hebræorum Poesi Prælectionum editionis calcem habet, expenduntur." In this he indulged himself in some severity of language, which the subject did not merit, and which ought not to have been used towards such an antagonist as Dr. Lowth. The doctor thought the "Epistola" of consequence enough to deserve a reply; and therefore he printed, in 1766, "A larger Confutation of bishop Hare's System of Hebrew Metre: in a letter to the reverend Dr. Edwards; in answer to his Latin epistle," 8vo. Here the controversy ended; and the general opinion of the learned world gave the preference to Dr. Lowth's arguments.

In 1766, Mr. Edwards was admitted to the degree of doctor in divinity; not long after which (early in 1767) he published "Two Dissertations: the first, on the absurdity and injustice of religious bigotry and persecution; their utter contrariety to the temper and conduct of Christ and his Apostles; and their mischievous and fatal consequences: the second, on the principal qualifications and canons, necessary for the right and accurate interpretation of the New Testament," 8vo. These dissertations reflect just credit on our author's reputation. The first of them shows him to have been possessed of an enlarged and liberal mind; and the second contains a variety of judicious and useful directions to theological students, and to such persons in general as are desirous of attaining an exact and critical knowledge of the evangelical and apostolical writings. Dr. Edwards's next publication was in Latin, being "Duæ Dissertationes: in quarum priore probatur, variantes lectiones et menda, quæ in Sacram Scripturam irrepserunt, non labefactare ejus auctoritatem in rebus quæ ad fidem et mores pertinent: in posteriore vero, prædestinationem Paulinam ad Gentilium vocationem totam spectare," 1768, 8vo; both, particularly the first, written with great ability. The latter is on a subject which will ever be contested.

In 1770, he was presented by the crown to the valuable vicarage of Nuneaton in Warwickshire; which preferment he is understood to have obtained through the interest of the corporation of Coventry, and some private friends, with the earl of Hertford, lord lieutenant of the county. Our author, in 1773, published a sermon, entitled "The indispensable Duty of contending for the Faith which was once delivered to the Saints," preached before the univer-

sity of Cambridge, on the 29th of June, 1766, being commencement Sunday. In 1779, he resigned the mastership of the free grammar-school of Coventry, and the rectory of St. John's, and retired to Nuneaton, where he resided during the remainder of his life. His last publication was given to the world in the same year. The title of it is "Selecta quædam Theocriti Idyllia. Recensuit, variorum notas adjecit, suasque animadversiones, partim Latine, partim Anglice, scriptas immiscuit, Thomas Edwards, S. T. P." 8vo. This work reflects honour on the accuracy and extent of our author's classical literature. Though the original text of what is selected from Theocritus consists only of about three hundred and fifty lines, the notes are extended through upwards of two hundred and fifty pages, besides more than twenty pages, consisting of addenda, corrigenda, collationes, &c. Dr. Edwards's reason for his being so minute and particular in many of his animadversions, was, that he might give every possible kind of assistance to young persons, for whom the book was principally intended. Having written the notes sometimes in Latin, and sometimes in English, as chance or inclination directed, he thought proper to publish them in that promiscuous form. It would, however, undoubtedly have been preferable uniformly to have composed them in the Latin language. There are two appendiculæ at the end of the volume; one containing the editor's reasons for not prefixing the accentual marks to his own and Mr. Warton's notes; and the other affording hints of a new method which he had discovered, of scanning Greek and Latin hexameters, the usual mode of doing it being, as he thought, erroneous. A fuller explanation of his system was intended to be given by him in a work which he had in contemplation, designed to be entitled "Miscellanea Critica," but which was not carried into execution. He had also made collections for an edition of Quintus Curtius.

In May 1784, Dr. Edwards lost his wife, a lady of distinguished good sense, and of the most engaging manners; and he, who had passed his life in his study, and was totally unacquainted with domestic concerns, and indeed with worldly affairs of every kind, never enjoyed himself after this event. What aggravated his distress was, that, previously to Mrs. Edwards's death, he had been afflicted with a stroke of the palsy, from which, however, he so far recovered as to be capable of discharging part of his paro-

chial duties. But, within a few months after her decease, he had a second stroke, for which he was advised to go to Bath, but received no benefit from his journey. He departed this life at Nuneaton, on the 30th of June, 1785, in the fifty-sixth year of his age; and on the 7th of July, was interred in the church-yard belonging to the parish of Foleshill, in the same grave with his wife. An inscription on a mural marble, contains nothing of moment excepting the dates already specified.

In his temper, Dr. Edwards was sometimes subject to starts of anger; but otherwise he was remarkably mild, benevolent, and humane. His generosity was great and extensive; and his dealings with others were conducted on the principles of the most rigid honesty and integrity. Such were his assiduity and ability in the instruction of youth, and so conscientious his discharge of his parochial duties, that no praise can exceed his merits. He was fond of retirement, and went seldom from his place of abode; on which account, though he occasionally corresponded with many of the literati, he was not in the habits of much intimacy with any. The person with whom he had most conversed was the late excellent and learned bishop of Carlisle, Dr. Edmund Law. Their sentiments were congenial, and their pursuits similar; being principally devoted to the prosecution and promotion of sacred literature.[1]

EDWARDS (WILLIAM), a very skilful architect, and one of that class of geniuses who are usually said to be self-taught, was the son of a farmer in the parish of Eglwysilan, in the county of Glamorgan, where he was born in 1719. In his fifteenth year he appears to have manifested his skill in repairing the stone fences so common in that country, and executed his work with such peculiar neatness, that his talents became in great request. From this humble beginning, he aspired to be a builder of houses; and his first attempt was to build a small workshop for a neighbour, in the performance of which he gave great satisfaction. He was then employed to erect a mill, which was admired by good judges as an excellent piece of masonry; and while employed on this he became first acquainted with the principles of an arch, which led him to get higher undertakings. In 1746 he undertook to build a new bridge over the river Taff, which he executed in a style superior to any thing of the kind in any part of Wales,

[1] Biog. Brit.

for neatness of workmanship and elegance of design. It consisted of three arches, elegantly light in their construction. The hewn stones were excellently well dressed, and closely jointed. But this river runs through a very deep vale, that is more than usually woody, and crowded about with mountains. It is also to be considered, that many other rivers of no mean capacity, as the Crue, the Bargoed Taff, and the Cunno, besides almost numberless brooks that run through long, deep, and well-wooded vales or glens, fall into the Taff in its progress. The descents into these vales from the mountains being in general very steep, the water in long and heavy rains collects into these rivers with great rapidity and force; raising floods that in their descriptions would appear absolutely incredible to the inhabitants of open and flat countries. Such a flood unfortunately occurred after the completion of this undertaking, which tore up the largest trees by the roots, and carried them down the river to the bridge, where the arches were not sufficiently wide to admit of their passage, and in consequence of the obstruction to the flood, a thick and strong dam, as it were, was thus formed, and the streams being unable to get any farther, rose here to a prodigious height, and carried the bridge entirely away. As Edwards had given the most ample security for the stability of the bridge during the space of seven years, he was obliged to erect another, which was of one arch, for the purpose of admitting freely under it whatever incumbrances the floods might bring down. The span or chord of this arch was one hundred and forty feet; its altitude thirty-five feet; the segment of a circle whose diameter was one hundred and seventy feet. The arch was finished, but the parapets not yet erected, when such was the pressure of the unavoidable ponderous work over the haunches, that it sprung up in the middle, and the key-stones were forced out. This was a severe blow to a man who had hitherto met with nothing but misfortune in an enterprize which was to establish or ruin him in his profession. Edwards, however, engaged in it the third time; and by means of three cylindrical holes through the work over the haunches, so reduced the weight over them, that there was no longer any danger from it. These holes or cylinders rise above each other, ascending in the order of the arch, three at each end, or over each of the haunches. The diameter

of the lowest is nine feet; of the second, six feet; and of the uppermost, three feet. They give the bridge an air of uncommon elegance. The second bridge fell in 1751. The third, which has stood ever since, was completed in 1755.

Hitherto the Rialto was esteemed the largest arch in Europe, if not in the world. Its span or chord was ninety-eight feet. But New Bridge is forty-two feet wider; and is said to be the largest arch in the world, of which we have any authentic account. The fame of this bridge introduced Edwards to public notice; and he was employed to build many other bridges in South Wales. One of the next bridges that he constructed was Usk Bridge, over the river Usk, at the town of Usk in Monmouthshire. It was a large and handsome work. He afterwards built the following bridges, in the order of succession which is here assigned them. A bridge of three arches over the river Tawy: Pont ar Tawy, over the same river, about ten miles above the town of Swansea. This was of one arch; its chord eighty feet, with one cylinder over the haunches. Bettws Bridge in Caermarthenshire, consisting of one arch, forty-five feet in the span. Llandovery Bridge in the same county, consisting of one arch, eighty-four feet in the span, with one cylinder over the haunches. Wychbree Bridge, over the river Tawy, about two miles above Morriston: this has one arch, ninety-five feet in span, twenty feet in altitude, with two cylinders over each of the haunches to relieve them. He built Aberavon Bridge in Glamorganshire, consisting of one arch, seventy feet in span, fifteen feet in altitude, but without cylinders. He likewise built Glasbury Bridge, near Hay, in Brecknockshire, over the river Wye: it consists of five arches, and is a light, elegant bridge. The arches are small segments of large circles on high piers, as best adapted to facilitate the passage of floods under the bridge, and travellers over it.

Edwards devised very important improvements in the art of bridge-building. His first bridges of one arch he found to be too high, so as to be difficult for carriages, and even horses, to pass over. The steeps at each end of New Bridge in particular are very inconvenient, from the largeness and altitude of the arch. This peculiarity, it is true, adds much to its perspective effect as a part of the landscape; but the sober market-traveller is not recompensed for the toil of ascending and descending an arti-

ficial mountain, by the comparison of a rainbow and the raptures of a draughtsman. He avoided this defect in his subsequent works; but it was by a cautious gradation that he attempted to correct his early and erroneous principles, and to consult the ease of the public, at the same time that he surmounted the greatest difficulties of his occupation. At length he discovered, that where the abutments are secure from the danger of giving way, arches of much less segments, and of far less altitude, than general opinion had hitherto required, are perfectly secure, and render the bridges much easier for carriages to pass over, and in every respect adapt them better to the purposes of a ready and free communication. Impressed with the importance of those rules by which he had assiduously perfected his own practice, he was in the habit of considering his own branch of architecture as reducible to three great requisites; durability, the freedom of the water flowing under, and the ease of the traffic passing over. These are certainly maxims of peculiar importance in bridges of one arch, which are not only the best adapted to situations where tremendous floods occur, but in many cases are the only bridges securely practicable in mountain valleys.

The literary knowledge of William Edwards was at first confined to the Welsh language, which he could read and write from early youth. He was supposed to be rather obstinate when a boy; an imputation which generally rests on genius, that sees beyond the scope of those by whom it is controlled. His own account of this alleged temper was, that he always considered whether any thing that was proposed to him, or any principle that he was required to act upon, coincided with his own ideas of rectitude. If he found that it did, he firmly persisted in it. His general character was that of uncommon resolution and inflexibility. He was very wild, as it is commonly reported of him, till about eighteen years of age. After that period, he became very steady and sedate. A neighbour instructed him a little in arithmetic. About the age of twenty or twenty-one, he undertook the building of a large iron forge at Cardiff, and lodged with a person named Walter Rosser, a baker, and blind. This man taught English reading. William Edwards was alive to every opportunity of improvement, and rapidly acquired what he eagerly pursued.

After he had performed his engagement at Cardiff, he built many good houses, with several forges and smelting-

houses, and was for many years employed at works of this nature by John Morris of Clasement, esq. now sir John Morris, bart. He studied much the remains of Caerphilly Castle, which is in his native parish, and his principles were formed on those of its masonry. His manner of hewing and dressing his stones was exactly that of the old castle-masons, and he put them together with a closeness, neatness, and firmness, that is never seen but in those ancient edifices.

To the ample employment which his skill in architecture furnished, he added that of a farmer during the whole of his life, and on Sunday exercised the functions of a spiritual pastor among the independent dissenters. He was ordained in their communion in 1750, and officiated for forty years as minister of a congregation in his native parish. In his principles he was what is termed a moderate Calvinist. From his flock he regularly received his stipulated salary, but as regularly distributed the whole among the poor, with a considerable addition, where necessary, from his private fortune. Thus highly respected by all sects and parties, for his extraordinary talents, piety, and probity, he died, much lamented, in 1789, and was buried in the church-yard of Eglwysilan. He left a numerous family, of which David, his second son, inherits his father's skill in bridge-building, and the others are men of talents and worth. [1]

EECKHOUT (ANTONY VANDER), a celebrated painter, was born at Brussels in 1656, but it is not ascertained from what master he learned the art. He travelled to Italy with his brother-in-law Lewis Deyster, a very eminent artist, with whom he painted in conjunction, during the whole time of his continuance abroad, Deyster executing the figures, and Eeckhout the fruit and flowers, and with such perfect harmony and union, that the difference of their pencils was quite imperceptible. When he returned to Brussels, he received many marks of respect and distinction, and also an appointment to a very honourable station; yet he soon forsook friends, honours, and a certainty of being enriched, and embarked for Italy, where he wished to spend the remainder of his days. But chance conducted him to Lisbon, where his pictures sold for an

[1] From a very interesting account of this ingenious man, in Malkin's "Scenery of South Wales," 2d edit. 1807, vol. I. p. 132.

exceeding high price, as he painted all his subjects in the Italian taste, and, during his residence in Italy, he had taken pains to sketch so many elegant forms of fruits and flowers, that he had a sufficient number for all his future compositions. He had lived at Lisbon about two years, when he married a young lady of quality, and extremely rich. This splendid fortune probably raised him rivals, who were jealous of his prosperity. Being out one day in his coach, he was shot with a ball, of which he instantly died, in 1695; but the cause of this assassination, or who were the authors and perpetrators of it, was never discovered.[1]

EECKHOUT (GERBRANT VANDER), another artist, eminent for the success with which he imitated Rembrandt, was born at Amsterdam, in 1621, and was a disciple of Rembrandt, whose manner of designing, colouring, and penciling, he imitated wonderfully. But although it is difficult to distinguish between several of his paintings, and those of his master, he is thought to have excelled him in the extremities of his figures. His principal employment was for portraits, and he surpassed all his contemporaries in the power he had of painting the mind in the countenance. His portrait of his own father had so much force, resemblance, and life, as to astonish even Rembrandt himself when he saw it. But, although Eeckhout painted portraits with great success, he was much more pleased to paint historical subjects, and not less happy in his execution, his composition being rich, and full of judgment; the distribution of his masses of light and shadow truly excellent; and in the opinion of some connoisseurs, he had more transparence in his colouring, and better expression than Rembrandt. His back-grounds are generally clearer than his, yet, if in this and other respects he attained to the perfections of Rembrandt, he also shared his defects; he was often incorrect in design, elegance, and grace, and was totally negligent of the costume. In the collection of the elector Palatine, a picture of this master is mentioned, as having a strong and admirable expression; the subject is "Christ among the Doctors;" another picture of this master, representing "Simeon with Christ in his arms," is a most excellent performance, and sir Robert

[1] Descamps, vol. III.—Pilkington.

Strange had a third, the "Guard Room," which he praised very highly. This artist died July 22, 1674.[1]

EGEDE (HANS or JOHN), an enterprising Danish missionary, was a native of Denmark, born Jan. 31, 1686, and was for some time a preacher at Trundheim, in Norway. Having heard that long before his time some families of Norway had established themselves in Greenland, where the Christian religion was propagated by them, and even churches and convents built, he felt himself interested in the welfare of this colony, and curious to know its actual state; and although he was told that the ice rendered that country intolerable, that the people were savages, and that no traces were now to be found of the religion which they had been taught, he still persisted in his design of reviving an establishment there, and for some years made many unsuccessful attempts to procure the necessary means. At length Frederic IV. king of Denmark seemed disposed to second his efforts, and called together the body of merchants of Bergen, to know what assistance and what privileges they would grant to a company disposed to make the experiment of establishing a colony in Greenland. But these merchants could not be made to comprehend the utility of the plan, and nothing was done by them as a body. Egede, however, was not wholly disheartened, but visited the merchants individually, and by dint of solicitation, obtained a subscription amounting to 10,000 crowns, to which he added 300, which was the whole of his own property. He then built vessels fit for the voyage, and provided all necessaries; the king appointed him missionary, with a salary of 300 crowns, and in May 1721, Egede set sail with his wife and children, full of ardent hopes. After many dangers, he landed on the Baals river, in West Greenland, and built a house. He now endeavoured to gain the confidence of the natives by kind approaches; he learned their language, and took every method to soften their manners, and enlighten their understandings. He also, as a very necessary step towards civilization, endeavoured to form a commercial establishment with them, and, some time after, the king sent other vessels and two more ecclesiastics to assist Egede in his undertaking. The colony then began to prosper; above 150 children were bap-

[1] Argenville, vol. III.—Descamps, vol. II.—Pilkington and Strutt.

tised and taught the principles of the Christian religion, and every thing wore a promising appearance, when, on the accession of Christian VI. to the throne, an order came to discontinue their proceedings. On this the greater part of the colonists returned home; but Egede persisted in remaining on the spot, and having persuaded about a dozen seamen to share his lot, he renewed his endeavours with success, and the following year a vessel arrived from the mother-country with provisions and men, and an order to persevere in the objects of the mission. Every succeeding year a vessel arrived with similar assistance, and Egede received 2000 crowns by each, for the annual expences of the colony, in the promotion of which he continued to labour with great zeal, until old age and infirmities obliged him to desist, when his eldest son, Paul, was appointed his successor. After a residence of fifteen years, the good old man returned to Copenhagen, and employed the remainder of his days in teaching the Greenland language to young missionaries. He died in the island of Falster, Nov. 5, 1758. A short time before this event, he published his "Description and Natural History of Greenland," of which there has been a French translation by Roches de Parthenay, printed at Geneva, 1763, 8vo, and the same year a German translation by Krunitz. There is also a German translation of "The Journal of his Mission," printed at Hamburgh, 1740, 4to. His son Paul, who died in 1789, wrote an "Account of his own Mission," which appeared in 1789, 8vo.[1]

EGERTON (THOMAS), lord Ellesmere, an eminent English statesman and lawyer, the son of sir Richard Egerton, of Ridley, in Cheshire, was born in Cheshire, about the year 1540. In 1556 he was admitted a commoner of Brasenose college, in Oxford, where he continued about three years; and having laid a good foundation of classical and logical learning, he removed thence to Lincoln's-inn, and applied himself with such success to the study of the law, that he soon became a noted counsellor*. The supe-

[1] Dict. Hist.

* There is a tradition that one of the first public occasions which created an opinion of lord chancellor Egerton's shrewdness and ability in his profession was shortly after he removed to Lincoln's-inn. He happened to be in court when a cause was trying, in which it appeared, that three graziers had vested a joint deposit of a sum of money in the custody of a woman who lived in Smithfield, upon condition that she was to account for it upon their coming to demand it together. One of the graziers, by persuading her

rior abilities he displayed in the line of his profession, and his distinguished eminence at the bar, attracted the notice of queen Elizabeth, and on June 28, 1581, she appointed him her solicitor-general: the year after he was chosen Lent reader of the society of Lincoln's-inn, and was made also one of the governors of that society, in which office he continued for twelve years successively. His conduct and proficiency in the law, promoted him on June 2, 1594, to the office of attorney-general, and he was knighted soon after. On the 10th of April, 1593, he was appointed master of the rolls, when he shewed his great friendship to Mr. Francis Bacon, afterwards lord Verulam, by assisting him with his own observations in regard to the office of solicitor-general, then likely to become vacant by the advancement of Mr. Edward Coke to that of attorney-general, which was acknowledged by sir Robert Cecil as a favour done personally to himself. Upon the death of sir John Puckering, he had the great seal of England delivered to him at Greenwich on the 6th of May, 1596, with the title of lord keeper, by the special choice and favour of the queen, without any mediator or competitor, and even against the interest of the prime minister and his son; and at the same time he was sworn of her majesty's privy-council. He was permitted to hold the mastership of the rolls till May 18, 1603, when James I. conferred it on Edward Bruce, afterwards baron of Kinloss.

The integrity and abilities of the lord keeper so conciliated the favour and confidence of the queen, that she

that he was commissioned to receive the money by his two partners, who were bargaining for some oxen, and only waiting for the money to conclude the purchase, prevailed upon her to entrust him with it; and he immediately absconded. The two other partners began a suit against the woman to recover their money. The cause was brought on, and a verdict would probably have been given in favour of the plaintiffs; when Mr. Egerton stepped forward, and begged leave to speak as "Amicus Curiæ." Upon obtaining permission, he took care to establish the conditions upon which the defendant was entrusted with the money. These being readily allowed to be such as above stated; "Then," said he, "the defendant is ready to comply with the agreement. The plaintiffs only may deservedly be charged with attempting its violation. Two of them have brought a suit against this woman to oblige her to pay them a sum of money, which, by the agreement, she was to pay to those two and to the remaining partner jointly, coming together to demand it—where is he? why does not he appear? why do not the plaintiffs bring their partner along with them? when they do this, and fulfil the agreement on their part, she is ready to come up to the full extent of it on hers; till then, I apprehend that she is by law to remain in quiet possession." This turned the cause, and a verdict was found for the defendant.

employed him in her most weighty emergencies. In 1598, he was in commission for treating with the Dutch, and, jointly with the lord Buckhurst, Cecil, and others, signed a new treaty with their ambassadors in London, by which the queen was eased of an annual charge of 120,000*l.* In 1600, he was again in commission with the lord treasurer Buckhurst and the earl of Essex, for negotiating affairs with the senate of Denmark. His conduct in regard to the unfortunate earl of Essex, whose name will for ever distinguish yet disgrace the annals of Elizabeth, exhibits his character both as a wise and loyal subject, and a sincere and honest friend. These illustrious men filled two of the highest and most important offices of state at the same time, and with the most perfect harmony, although their characters were very different. Sensible, however, of Essex's great merit as a soldier, and of his constitutional infirmity as a man, the lord keeper took every opportunity to soften the violence and asperity of his disposition, and to reclaim him to the dictates of reason and duty. An instance of his friendly interference, in the year 1598, is given by Mr. Camden; by which the high and resentful spirit of Essex, which disdained to brook an insult from a queen, who, our readers will remember, struck him, was at length softened into a due submission to his royal benefactress; in consequence of which he was pardoned, and again received into her favour. (See DEVEREUX). From this unfortunate affair, however, his friends took an omen of his future ruin, under the conviction that princes, once offended, are seldom thoroughly reconciled. When on his hasty and unexpected return from the Irish expedition, he was summoned before the privy council, suspended from his offices, and committed to the custody of the lord keeper, the latter rendered him every kind and friendly office; and, in all his future conduct to this unfortunate man, tempered justice with compassion; preserving a proper medium between the duty of the magistrate, and the generosity of the friend. By the most popular and well-timed measures, he appeased the minds of a prejudiced people, who then became tumultuous from the injuries and indignities which they supposed were done to the person of their favourite general; asserting the queen's authority, and justifying the conduct of the public counsels, without heightening or exaggerating the misconduct of the unfortunate earl. Still as the minds of

the people remained dissatisfied, under a persuasion of his innocence, to remove the grounds of these suspicions, the queen resolved that his cause should have an open hearing, not in the star-chamber, but in the lord keeper Egerton's house, before the council, four earls, two barons, and four judges, in order that a censure might be formally passed upon him, but without charge of perfidy. On this occasion, when he began to excuse and justify his conduct, the lord keeper interrupted him in the most friendly manner, and advised him to throw himself upon the mercy and goodness of the queen, and not, by an attempt to alleviate his offences, to extenuate her clemency. The issue of this trial it is unnecessary here to relate, as it may be found in our account of this unfortunate nobleman. As far as the subject of the present article is concerned, it may be sufficient to add, that after the execution of Essex, with Cuffe, Merrick, Danvers, and Blunt, principal confederates, the lord keeper was in a special commission, with others of the first dignity, to summon all their accomplices, in order to treat and compound with them for the redemption of their estates; and, on security being given for the payment of the fines assessed, their pardon and redemption were obtained. The next year, 1602, he was again commissioned with others of the privy council, to reprieve all such persons convicted of felony as they should think convenient, and to send them, for a certain time, to some of the queen's galleys. And again, in the forty-fifth year of Elizabeth, for putting the laws in execution against the Jesuits and seminary priests, ordained according to the rites of the church of Rome. In March 1603, after the queen, oppressed with the infirmities of age, had retired from Westminster to Richmond, the lord keeper and the lord admiral, accompanied by the secretary, were deputed by the rest of the privy council to wait upon her there, in order to remind her majesty of her intentions, in regard to her successor to the crown, whom she appointed to be her nearest kinsman, James of Scotland. After the queen's death, the care and administration of the kingdom devolved upon the lord keeper and the other ministers of state, till the arrival of king James, her successor, from Scotland, who, by his sign manual, dated at Holy-rood house, 5th of April, 1603, signified to the privy council, that it was his royal pleasure that sir Thomas Egerton should exercise the office of lord keeper till farther orders.

On the 3d of May he waited upon the king at Broxbourne in Hertfordshire, and resigned the great seal to his majesty, who delivered it back again, confirming his office, and commanding him to use it as he had done before. On the 19th of July, king James caused the great seal to be broken, and put a new one into his hands, accompanied with a paper of his own writing, by which he created him "Baron of Ellesmere for his good and faithful services, not only in the administration of justice, but also in council, both to the late queen and himself;" the patent for which title he caused to be dispatched the 21st of the same month. On the 24th, the day before his coronation, he constituted him lord high chancellor of England, which high and important office of state he supported for more than twelve years, with equal dignity, learning, and impartiality. On the 25th and 26th of November, Henry lord Cobham, and Thomas lord Grey de Wilton, were tried by their peers, the lord chancellor sitting as lord high steward. In 1604, he was, with certain other commissioners, authorized by act of parliament, to bring about an union between England and Scotland, it being the king's desire, that, as the two crowns were united in one person, an union of the nations might be effected by naturalization. But, differences arising between the house of lords and house of commons upon this point of the naturalization of the Scotch, he was one of the lords appointed of the committee of conference between the two houses. The whole of this transaction, and the causes of its failure, are stated at large in the fifth volume of the Parliamentary History. In 1605, he was appointed high steward of the city of Oxford, and in 1609, he was in commission to compound with all those, who, holding lands by knight's service, &c. were to pay the aid for making the king's son a knight.

At the death of Dr. Bancroft, archbishop of Canterbury, who was chancellor of the university of Oxford, on the 2d of Nov. 1610, lord Ellesmere was the next day unanimously elected into that honourable office; and on the 10th, installed in the bishop of Durham's house in London. At this period, that university was in a very flourishing state in point of the number of its members, which amounted to more than 2420; but many of them, and those of the senior part, were tainted with factious principles, both of a civil and religious nature. Convinced how destructive these ideas and principles, inculcated on

the minds of the youth of the university, who were to be called forth to fill the several departments of church and state, would be of the future health and prosperity of the constitution, he bent his earliest attention to eradicate and correct them.

The fame of John Williams, fellow of St. John's college, in Cambridge, as an able scholar and accomplished preacher, came to the ear of the lord chancellor, who sent for him, and about Midsummer 1611, made him his chaplain (the first chancellor since the reformation who had a domestic chaplain); and to this promotion, and the subsequent friendship of his patron, this great prelate, afterwards archbishop of York, was indebted for all his future success. The lord chancellor, indeed, employed on all occasions the ablest servants and coadjutors, and his affection made choice of the most honourable and valuable friends. Besides the archbishop Williams, sir Francis Bacon lord Verulam was honoured by his friendship, and promoted by his favour.

Neither the infirmities of old age, nor the active exertions of a long and laborious life, devoted to the service of their country, are always a privilege which can shelter men from unmerited persecution. On the 19th of January, 1615, the lord chancellor being much indisposed, and now in his seventy-fifth year, a professional attack from that great lawyer the lord chief justice Coke, though unable to damp the firmness of his spirit, threw an additional weight of anxiety upon his mind. Sir Edward Coke had heard and determined a cause at common law, but there was some collusion in the matter; for, the witness that knew, and should have related the truth, was prevailed upon to absent himself, on condition that some person would undertake to excuse his non-appearance. A fellow of the party undertook it, in a whimsical manner: he went with the witness to a tavern, called for a gallon of sack, and bade him drink; and, leaving him in the act of drinking, went immediately into court. This witness was called for, on whose evidence the issue of the cause depended, when the fellow answered upon oath, "that he left him in such a condition, that, if he continued in it but a quarter of an hour, he was a dead man." This evidence of the witness's incapacity to appear in court lost the cause. The plaintiffs removed it into chancery; and the defendants, having already had judgment at common law, refused to obey the

orders of that court; on which the chancellor, for contempt of court, committed them to prison. They preferred two indictments against his lordship the last day of Hilary term, and he was threatened with a *præmunire* in the star-chamber upon the statutes 27 Edw. III. and 4 Hen. IV. The lord chancellor being recovered of his indisposition, pursued this affair in Easter Term with great spirit and alacrity; and, it being brought to a hearing before the king as supreme judge of the jurisdiction of courts, he referred the matter to sir Francis Bacon and sir Henry. Yelverton, his attorney and solicitor, sir Henry Montague and sir Ranulph Crewe, his serjeants, and Mr. Walter, the prince's attorney, all eminent men in their profession, who, upon a serious consideration of the statutes, and the occasion of making them, and of the precedents since that time, in April 1616 presented the king with their opinions and reasons why they conceived these statutes did not extend to the court of chancery.* Consonant to this resolution, his majesty, upon farther advice, gave judgment in July following.—"That the statute of 27 E. III. ch. 1. and 4 Hen. IV. did not extend to the court of chancery: for the first was enacted against those who sued at Rome, and the latter was designed to settle possessions against disturbances, and not to take away remedy in equity." Upon this, his majesty ordered the case, the certificate, and the transactions thereupon, to be enrolled in the court of chancery*.

The lord chancellor, having repelled, with credit and success, this extraordinary attack, and being recovered from his indisposition, was, on the 12th of May 1616, constituted lord high steward for the trial of Robert earl of Somerset and Frances his wife, for poisoning sir Thomas Overbury, who were both convicted. After their conviction the chancellor resolutely and consistently refused to affix the great seal to the very extraordinary pardon granted, and already signed by the too indulgent lenity of

* The chief point in controversy between lord chancellor Ellesmere and lord chief justice Coke was, whether the Chancery can relieve by subpœna, after a judgment at law in the same matter. Coke on various occasions resisted the equitable interpositions; and during the seventeenth century, the bounds of equitable jurisdiction were often a matter of dispute, but since 1695 when sir Robert Atkyns published an elaborate treatise against the equitable jurisdiction of chancery (which produced no effect), that jurisdiction, as well after as before judgment, has been uniformly exercised without controversy or interruption.—Part of a long note on the subject by Mr. Hargrave in Biog. Brit. vol. V. p. 574.

the king, which was copied from one granted by the pope to cardinal Wolsey, and which ran in these words: "That the king, of his mere motion and special favour, did pardon all and all manner of treasons, misprisions of treasons, murders, felonies, and outrages whatsoever, by the said Robert Carre, earl of Somerset, committed, or hereafter to be committed."

On the 20th of May following, he was constituted one of the commissioners to treat with sir Noel Caroon, knight, ambassador for the States General, concerning the rendition of the cautionary towns into the hands of the States. On the 3d of June, the archbishop of Canterbury, and others, were appointed to inquire who were the authors of his being indicted of *præmunire*, which was the leading cause of sir Edward Coke's disgrace. He was one of the grand council, convened at Whitehall on the 6th of June, 1616, the king himself in council, before whom the twelve judges were summoned to appear, and accused of having, in the execution of their office, unconstitutionally trenched on the powers and prerogatives of the crown, in granting *commendams*. The king himself took an active part in this business, and, after a judicial discussion of the question, in which the opinion of sir Francis Bacon, the attorney general, was seconded and confirmed by that of the chancellor, they were severely censured for having grossly and wilfully erred both in the *matter* and *manner* of their proceedings; particularly in not obeying the royal command delivered to them by the attorney general, and in not delaying to proceed in a cause in which the prerogative was concerned till they had consulted his majesty, and known his farther pleasure. They all submitted willingly, except the lord chief justice Coke (in the whole of which business he acted a very noble part), and were obliged to crave his majesty's gracious favour and pardon upon their knees. On the 20th, the king, in the star-chamber, asserted the authority of the chancellor as more especially his own; and on the 30th, lord chief justice Coke was degraded for several causes of offence, particularly those two which have been just mentioned, viz. his attack upon the chancellor, and the affair of the *commendams*.

The lord chancellor was now more than seventy-six years of age, and feeling both the powers of his mind and body shrink under the pressure of old age and infirmity, by the most earnest solicitations he entreated the king to

give him an honourable discharge from his high office; partly from a scrupulous apprehension and conscientious diffidence of being competent to bear the fatigues, and to discharge the duties of it as he ought; but principally from an ardent desire to retreat from the busy scenes of office, in order to devote the evening of a life, spent in the honest and faithful discharge of a high profession, to religious meditation. These sentiments he conveyed to the king in two pathetic letters, who at last consented, though he, as well as the prince of Wales, had endeavoured to induce him, as much as possible, to remain in office. King James parted with an old and faithful servant with all imaginable tenderness, and, as a mark of his royal favour and approbation, advanced him to the dignity of viscount Brackley on the 7th of November, 1616. Though he then resigned the duties of that high and important office of state, the king let him, however, keep the seal in possession till the beginning of Hilary term following, when, according to Camden, on the 3d of March, 1617, his majesty went to visit the chancellor, and received it from his hands with tears of gratitude and respect. On the seventh it was committed to the custody of sir Francis Bacon, the person whom his lordship desired might succeed him. Another author says, that the king sent secretary Winwood for the seal with this gracious message, "That himself would be his underkeeper, and not dispose of it while he lived to bear the title of chancellor," and that no one received it out of the king's sight till lord chancellor Egerton's death, which followed soon after: these accounts are very reconcileable, as the king might both receive it in form from the chancellor's hands and send his secretary for it afterwards. On the 24th of January he had, for the same reasons, resigned the office of chancellor of the university of Oxford, and was succeeded by the earl of Pembroke.

His lordship's illness increasing, the king, as a farther testimony of his affection and good-will, sent the earl of Buckingham and sir Francis Bacon on the 15th of March to signify his intention of honouring him with an earldom, accompanied with an annual pension. These honours he did not live to receive, but the king conferred the former upon his son, John Egerton, afterwards created earl of Bridgewater. The age in which he lived was a particular æra of the British annals, distinguished by many great and

extraordinary public characters: but, whilst the misconduct or misfortune of a Devereux, a Raleigh, a Bacon, and a Coke, exposed them to public disgrace, or to an ignominious death; the prudence, discretion, and integrity of lord Ellesmere, secured him a safe and honourable retreat from this life; for, he died at York-house, in the Strand, on the 15th of March, 1617, in his seventy-seventh year, "in a good old age, and full of virtuous fame," and in the words of Camden, "Forte quanto propius reipublicæ mala viderat, ut integer honestum finem voluit." To sum up his character, says bishop Hacket, the biographer of archbishop Williams, he was one "Qui nihil in vitâ nisi laudandum aut fecit, aut dixit, aut sensit." He was buried at Doddleston, in Cheshire, on the 6th of April.

His lordship left four manuscripts of choice collections. 1. "The Prerogative Royal. 2. The Privileges of Parliament. 3. Proceedings in Chancery. 4. The Power of the Star-Chamber;" and, when he was lying upon his death-bed, to testify his affection to his chaplain Williams, he desired him to chuse what most acceptable legacy he should leave him; when Williams requested only these four books, and having been the principal instruments of his future fortunes, he so highly valued as to deem them a present fit to be offered to king James, to whom he gave them. In lord chancellor Egerton's life-time was printed in quarto, in sixteen sheets, Lond. 1609, his "Speech in the Exchequer-chamber," in Robert Calvine's cause, son and heir-apparent of James lord Calvine, of Colcross, in the realm of Scotland, commonly called the case of the postnati. In 1641 was printed at London "The Previleges and Prerogatives of the high court of Chancery, written by the right honourable Thomas lord Ellesmere, late lord chancellor of England." In 1651 there was published at London a small octavo book, entitled "Certaine Observations concerning the office of Lord Chancellor," composed by the right honourable and most learned Thomas lord Ellesmere, late lord chancellor of England, small octavo, extracted chiefly from records. And Mr. George Paul published some papers found amongst the manuscripts of Mr. Laughton, of Cambridge, which were said to have been written with the lord chancellor Egerton's own hand. These were entitled "The lord chancellor Egerton's Observations on the lord Coke's Reports, particularly in the debate of causes relating to the Right of the Church, the

Power of the king's Prerogative, the Jurisdiction of Courts, or the Interest of the Subject;" but it is not generally agreed that these papers are truly ascribed to lord chancellor Egerton. There is, however, in Mr. Hargrave's collection of law manuscripts, a piece entitled "Abridgment of the lord Coke's Reports under the lord Egerton's own hand." It contains a short account of each case in the eleven volumes of Reports published by lord Coke himself; and, probably, was a labour undergone by lord chancellor Egerton, as a preliminary to his observations on lord Coke's Reports.—There is also in Mr. Hargrave's collection a piece with this title, "Observations upon lord Coke's Reports, made by the lord chancellor Egerton, taken by me out of his own papers, written with his own hand." These observations are not the same as those in print, but seem to be additional. Who the transcriber was does not appear.

His person, as to its exterior, was possessed of such grave and striking dignity, as to excite the curiosity of many to go to the chancery in order to see and admire his venerable presence. His apprehension was keen and ready, his judgment deep and sound, his reason clear and comprehensive, his method and elocution elegant and easy. As a lawyer, he was prudent in counsel, extensive in information, just and honest in principle; so that, while he lived, he was excelled by none, and, when he died, he was lamented by all. As a statesman, he was able, faithful, and sincere, on all occasions; and, as a judge, impartial and incorrupt. In his private character he was generous, beneficent, and condescending to his friends; and to his enemies, who were few, he was merciful and forgiving; and the same spirit of benevolence and affection which distinguished the whole of his public character, pervaded his more intimate and domestic connections, and displayed themselves in every act of his private life. Though uncommonly successful in every occurrence of his life, and promoted through the merit of superior parts and application to the highest honours, neither the insolence of fortune, nor the splendour of these honours, could, in his enlarged and exalted mind, efface the sentiments of the Christian, nor deaden the feelings of the man. Fine sensibility, the inseparable attendant on fine genius, cultivated by philosophy and religion, was his privilege and ornament; and the pain which it necessarily and occa-

sionally experienced from the feelings and distresses of humanity, was abundantly repaid, and often heightened into enjoyment, by the exercise of a benevolent, and by the reflections of a Christian and conscientious mind. His heart was full of faith, and his hope of immortality was frequently expressed in the apostolic language, "Cupio dissolvi et esse cum Christo."[1]

EGERTON (JOHN), late bishop of Durham, a descendant of the preceding, was the son of Henry Egerton, bishop of Hereford (fifth son of John third earl of Bridgewater, by lady Jane Powlett, first daughter of Charles duke of Bolton), who marrying lady Elizabeth Ariana Bentinck, daughter of William earl of Portland, had by her one daughter and five sons, of whom John was the eldest. He was born in London, on the 30th of November, 1721, was educated at Eton school, and admitted a gentleman commoner in Oriel college, Oxford, upon the 20th of May 1740, under the tuition of the rev. Dr. Bentham, afterwards regius professor of divinity in that university, where he prosecuted his studies extensively and successfully for six or seven years. He was ordained deacon privately by Dr. Benjamin Hoadly, bishop of Worcester, in Grosvenor chapel, Westminster, on the 21st of Dec. 1745, and the following day he was ordained priest, at a general ordination holden by the same bishop in the same place. On the 23d he was collated by his father to the living of Ross in Herefordshire, and on the 28th was inducted by Robert Breton archdeacon of Hereford. On the 3d of January 1746 (a short time before his father's death, which happened on the 1st of April following), he was collated to the canonry or prebend of Cublington, in the church of Hereford. Upon the 30th of May 1746, he took the degree of bachelor of civil law, for which he went out grand compounder. On the 21st of November 1748 he married lady Anne Sophia, daughter of Henry de Grey, duke of Kent, by Sophia, daughter of William Bentinck, earl of Portland. He was appointed chaplain in ordinary to the king upon the 19th of March 1749; and was promoted to the deanery of Hereford on the 24th of July 1750. He was consecrated bishop of Bangor on the 4th of July 1756, at Lambeth; and had the temporalities restored to him upon

[1] Biog. Brit. from the hon. and rev. Francis Egerton.—Sir E. Brydges's edit. of Collins's Peerage.—Park's Royal and Noble Authors.

the 22d, previously to which, on the 21st of May, the university of Oxford conferred upon him the degree of LL. D. by diploma, and he was empowered to hold the living of Ross, and the prebend of Cublington, with that bishopric, in commendam, dated the 1st of July. On the 12th of November 1768, he was translated to the see of Lichfield and Coventry, with which he held the prebend of Weldland, and residentiaryship of St. Paul's, and also the two preferments before mentioned. He was inducted, installed, and enthroned at Lichfield by proxy, upon the 22d of November, and had the temporalities restored upon the 26th. On the death of Dr. Richard Trevor, he was elected to the see of Durham, upon the 8th of July 1771, and was confirmed on the 20th in St. James's church, Westminster. Upon the 2d of August following he was enthroned and installed at Durham by proxy. The temporalities of the see were restored to his lordship on the 15th of August, and on the 3d of September he made his public entry into his palatinate. On his taking possession of the bishopric, he found the county divided by former contested elections, which had destroyed the general peace: no endeavours were wanting on his part to promote and secure a thorough reconciliation of contending interests, on terms honourable and advantageous to all; and when the affability, politeness, and condescension, for which he was distinguished, uniting in a person of his high character and station, had won the affections of all parties to himself, he found less difficulty in reconciling them to each other, and had soon the high satisfaction to see men of the first distinction in the county conciliated by his means, and meeting in good neighbourhood at his princely table. The harmony he had so happily restored, he was equally studious to preserve, which he effectually did, by treating the nobility and gentry of the county at all times with a proper regard, by paying an entire and impartial attention to their native interests, by forbearing to improve any opportunities of influencing their parliamentary choice in favour of his own family or particular friends, and by consulting on all occasions the honour of the palatinate. The same conciliating interposition he had used in the county, he employed in the city of Durham with the same success. At the approach of the general election in 1780 he postponed granting the new charter, which would considerably enlarge the number

of voters, till some months after the election, that he might maintain the strictest neutrality between the candidates, and avoid even the imputation of partiality; and when he confirmed it, and freely restored to the city all its ancient rights, privileges, and immunities, in the most ample and advantageous form, he selected the members of the new corporation, with great care, out of the most moderate and respectable of the citizens, regardless of every consideration but its peace and due regulation; objects which he steadily held in view, and in the attainment of which he succeeded to his utmost wish, and far beyond his expectation. A conduct equally calculated to promote order and good government, he displayed, if possible, still more conspicuously in the spiritual than in the temporal department of his double office. Towards the chapter, and towards the body of the clergy at large, he exercised every good office, making them all look up to him as their common friend and father: and to those who had enjoyed the special favour of his predecessor, he was particularly kind and attentive, both from a sense of their merit, and that he might mitigate in some degree their loss of so excellent a friend and patron. In the discharge of all his episcopal functions, he was diligent and conscientious. He was extremely scrupulous whom he admitted into orders, in respect of their learning, character, and religious tenets. In his visitations, he urged and enforced the regularity, the decorum, and the well-being of the church, by a particular inquiry into the conduct of its ministers, encouraging them to reside upon their several benefices, and manifesting upon all opportunities, a sincere and active concern for the interests and accommodation of the inferior clergy. His charges were the exact transcripts of his mind. Objections have been made to some compositions of this kind, that they bear the resemblance of being as specious as sincere, and are calculated sometimes, perhaps, rather a little more to raise the reputation of their author as a fine writer, than to edify the ministry and advance religion. Of the charges his lordship delivered, it may truly be said, that, upon such occasions, he recommended nothing to his clergy which he did not practise in his life, and approve of in his closet.

Some years before his death, his health not permitting him to go into the more distant parts of his diocese, he gave a commission to Dr. Law, then bishop of Clonfert and

Kilmacduagh, assisted by the archdeacon, to visit and confirm in Northumberland, confining his personal attendance to the county of Durham. The preferments in his disposal he gave with a truly pastoral care: with many of them he rewarded the provincial clergy, on account of their learning and other merits. In a remarkable instance, in which he wished to prefer a particular friend, he declined indulging his inclination, from a conviction, that the person he was desirous to promote, was not entirely orthodox in his tenets; making a covenant with himself that his affection should not press upon his duty. Such was the wise œconomy preserved by his lordship, that the expence attending his hospitality and munificence was no obstruction to his well-directed benefactions. Besides many gifts and charities bestowed on indigent clergymen and their families, and other deserving characters in distress, with a delicacy that gave them a double value, and which, during his life, were industriously concealed, he continued to his death all the bounties he had annually given in his two former dioceses of Bangor, and of Lichfield and Coventry, as well as all the numerous benefactions of his predecessors at Durham, increasing those to the sons of the clergy, whom he was particularly solicitous to support, and those to the infirmary at Newcastle. To St. Anne's chapel in Auckland, to the schools of Wolsingham, Norton, and many other places, he gave particular benefactions; and, whenever it was practicable, he made it a condition of his consent, upon the inclosure of waste lands, that twenty or thirty acres should be given to the living, where it was small, over and above the allotment to which it was entitled. To the county in general, he was a great benefactor, as well as to the copyholders in particular. He promoted the inclosure of Walling Fen in Howdenshire, which could never have been accomplished without his interposition, on account of the many opposite interests concerned in it, by which six thousand acres were drained and cultivated, and now present the agreeable and useful prospect of numerous farms and cottages, a new town, and a navigation from Market Weighton to the Humber.

He applied to parliament to exonerate the copyholders of Lanchester-fell, and Hamsteel's-fell, of the lord's right to the timber, a measure highly useful and liberal; in consequence of which, many trees are planted on a surface of nearly thirty thousand acres, and are become already

ornamental to the country, and will in time be useful to the nation. He consented to an act of parliament for infranchising certain copyholds in the manor of Howdenshire, for the accommodation and convenience of the tenants, by enabling them to convey their lands with more ease and safety, and at the same time without prejudice to the lord. In the great flood of November 1771 the whole of the bridge over the Tyne, between Newcastle and Gateshead, was either swept away, or so much damaged as to render the taking it down necessary. Of the expence of rebuilding it, the see of Durham was subject to one-third, and the corporation of Newcastle to the remainder. Parliament enabled the bishop to raise, by life annuities chargeable upon the see, a sum sufficient for rebuilding his proportion. The surveyors for the bishop and corporation disagreeing, the bridge is not rebuilt upon a regular plan; which was so contrary to his lordship's wishes, that he offered to advance to the corporation the amount of his one-third, that they might undertake the management of the whole, and finish it uniformly; which proposal was not accepted. In the progress of this business, he not only consented that his expence should be enlarged, but likewise that his income should be diminished; for he agreed to the widening of the new bridge, by which the expences of rebuilding were increased; and then, to alleviate the losses of his tenants who had houses on the old bridge, he gave them full leases for building upon the new, without taking any fine: but as building upon the new bridge would impair the beauty of it, and be an inconvenience to the public, he gave up his own interests in the sites of the houses, on condition that his tenants should have an equivalent on another spot, upon agreeing not to build upon the new bridge; and he then procured it to be enacted by parliament, that no houses should, in future, be built upon the new bridge, though the renewal of the leases of the buildings that otherwise might have been erected thereon, would have produced him a considerable income. The important rights of property, which had been long in dispute between the see and the respectable family of Clavering, were brought by his means to an amicable conclusion; and the rights of boundary, which his predecessors had long been litigating, were fully ascertained: and when, by authority of parliament, he granted a lease of the estates in question, for three lives, he gave the fine he

received for the lease to his lessee of the mines, in consideration of the expences which were formerly incurred by him in defending the right. It may truly be considered as no small proof of his moderation, that notwithstanding for nearly seventeen years he held the bishopric of Durham, in which the rights of property are so various and extensive, the persons with whom he had to transact business so numerous, and in their expectations, perhaps, not always reasonable, he had during that whole period but one law-suit: and though there are in these times certainly no improper prejudices in favour of the claims of the church, that law-suit was, by a jury of the county, determined in his favour. It was instituted to prevent the *onus* of repairing the road between Auckland park and the river Wear from being fixed upon his successors, to whose interests he was always properly attentive. He adjusted the quota of the land tax of the estates in London belonging to the see, procuring to himself and his successors an abatement of 13-20ths of what had been before unduly paid; and he greatly increased the rents of the episcopal demesnes at Stockton. His additions and improvements at the episcopal palaces, offices, and grounds, did equal credit to his taste and liberality. Exclusively of such as he made in the castle and offices at Durham, by fitting up the great breakfast-room, now used as a drawing-room, and by enlarging and repairing the stables and their dependencies; at Auckland-castle, where he chiefly resided, his improvements were equally well judged, and much more various and expensive. At the north-east entrance of Auckland demesne, which, in the approach from Durham, opens the extensive and magnificent scene of the park and castle, he built a porter's lodge and a gateway, and ornamented these with large plantations: and the new apartments at the south of the castle, which were begun by his predecessors, he completed, and made into a magnificent suite of rooms. The great room he fitted up, and new furnished the chapel. The steward's house, as well as the offices and stables, he enlarged, repaired, and altered into regular buildings; and he lowered the walls of the court and bowling-green, to the great beauty of the scenery from the house. With the monies arising from the sale of the rents and fines in Howdenshire, he bought the Park closes, the Haver closes, and other grounds adjoining to the park, with some houses and tenements in Auckland; he considerably

extended the park wall, intending to continue it round the whole: the kitchen garden he greatly enlarged, and secured it by a stone pier from the river Gaunless: he built another stone pier and wall, to cover part of the park from the ravages of the river Wear; he embanked against the Gaunless in its whole course through the park, and formed in it many beautiful falls. He ornamented the park and demesne lands with various plantations, draining and improving the whole with much judgment, and especially the park farm, which he inclosed. All the grounds he kept in the very neatest order, employing the oldest and most indigent persons in the neighbourhood. In Belbourne wood, he cut several walks and ridings, and totally rebuilt the lodge-house and farm, which presents a beautiful object to the castle. Notwithstanding all these expences, he was liberal and indulgent to his tenants, remitting many fines, and taking no more than one year's rent for a renewal of seven years, or one life; attempts, however, were sometimes made to abuse his lenity and indulgence*.

He discharged all the duties of his high and arduous station with a steadiness that was very remarkable: he not only knew what was right, but acted conformably to that knowledge: though he set a proper value upon the opinions of mankind, no man was less under the influence of vain popularity; and when upon reflection he had thoroughly satisfied his own mind, regardless of the world and the world's law, he would never suffer the prejudices of others to supersede and cancel the higher obligations of what he conceived to be his duty. This firmness of disposition, advantageous in so many points of view, fitted him peculiarly for the administration of the great and various powers with which he was entrusted.

It is not always that men distinguished in public appear to advantage in their private characters. We shall consider the life of our prelate in both these views, and each will throw a lustre upon the other. In the following sketch we mean to delineate such select traits only as are not common to all other men, but were more peculiar in him.

* A gentleman applied to his lordship to exchange a life, which he stated to be a very good one, and said, that the reason which induced him to make this request, was merely that he had a quarrel with the man, and wished to have nothing to do even with his name; whereas the fact was, that the quarrel, if ever it had taken place, was certainly made up; and the man, whose life in the lease was desired to be exchanged, was dying, and was attended by a physician, at the expence of the lessee.

His person was tall and well formed, it had both elegance and strength; his countenance was ingenuous, animated, and engaging. By nature he was endowed with strong and lively parts, a good temper, and an active disposition. Descended from noble ancestors, and initiated from his birth in the most honourable connections, his manners and sentiments were cast from an early age in the happiest mould, and gave all the advantages of that ease and propriety of behaviour, which were so very observable even in the most indifferent actions of his life. In his address there was a peculiar mixture of dignity and affability, by which he had the remarkable art both of encouraging those who were diffident, and checking those who were presumptuous. The vivacity of his spirits and conversation, and the peculiar propriety of his manners, made him universally admired and caressed. His memory was accurate and extensive. In describing the characters, and in relating the anecdotes and transactions with which he had been acquainted, he took particular delight; and this, when his health permitted, he did with much spirit, and often with the utmost pleasantry and humour; but scrupulously taking care that the desire of ornamenting any narrative should never in the smallest degree induce him to depart from the truth of it. With so rare and happy a talent for description, with a mind stored with much information, and a memory very retentive, he was one of the most instructive and entertaining of companions; his conversation was enriched with pertinent and useful observations, and enlivened by genuine wit and humorous anecdote. He had a very peculiar art of extricating himself with much immediate address from those little embarrassments which perplex and confound many, and which often occur in society from the awkwardness of others, or from a concurrence of singular and unexpected circumstances. When pressed by improper questions*, instead of being offended with

* The following are two instances, among the many that might be alluded to: to a gentleman who indulged rather an unnecessary curiosity in inquiring of him what he *inherited* from his father? what was his wife's fortune? and what was the value of his living at Ross? he answered to the first question, "not so much as he expected;" to the second, "not so much as was reported;" and to the third, "more than he made of it." A gentleman requiring of him the renewal of a lease upon terms far short of its real value, and the bishop refusing, the gentleman assigned as a reason why the proposal ought to be accepted, that his lordship was in such a declining state of health, as to render his life very precarious, implying that it was very improbable he should live long; upon this the bishop very

them himself, or giving offence by his replies, he had a talent of returning very ready and very dextrous answers. In every sort of emergency, as well in personal danger as in difficulties of an inferior nature, he shewed an uncommon presence of mind. He possessed a great reach of understanding, and was singularly gifted with a quick and ready judgment, deciding rightly upon the instant when it was necessary. No man was better qualified, or at the same time more averse to give his opinion; which, upon many occasions, he found a difficulty in avoiding, its value being so well known, that it was often solicited by his friends; and, when he was prevailed upon, he delivered it rather with the humility of one who asked, than with the authority of one who gave advice. In forming his friendships, he was as cautious as he was steady and uniform in adhering to them. He was extremely partial to the friendships of his youth, and made a particular point of being useful to those with whom he had been thus early connected. In all the domestic relations of life he was exemplary, as a husband, a master, and a parent. Instead of holding over his children an authority founded upon interest, during his life he put them into possession of a great part of such fortunes as they would have inherited from him upon his death, willing to have their obedience proceed not merely from a sense of duty, but from gratitude, and from pure disinterested affection. Though he was ever disinclined to write for the public, yet his merit as a scholar was, however, well known, and properly estimated, by such of his private friends as were themselves distinguished by their erudition, particularly by archbishop Secker, Benson bishop of Gloucester, Butler bishop of Durham, the late lord Lyttelton, the late lord Egremont, the late Mr. George Grenville, Mr. William Gerard Hamilton, Mr. Ansty, Mr. Richard Owen Cambridge, Mr. Garrick, Mr. Stillingfleet, Mr. J. Nourse, author of several pieces of poetry in Dodsley's collection, Dr. Croxall, sir William Draper, &c. &c. His only publications were three sermons; one preached before the lords, the 11th of February, 1757, being a general fast; another before the lords, the 30th of January, 1761; and a third before the society for the propagation of the gospel, on the 18th of February, 1763.

readily remarked, "since that was the case, the gentleman must be convinced that his own interest was but a secondary consideration to him, and his principal object must be to do no injury to his successors."

In the early part of his life he was fond of those manly exercises which give strength and vigour both to the body and mind, without suffering them to interrupt his studies; a practice, which thus regulated, instead of being injurious, is serviceable to learning, and which men eminent for their judgment have lamented was not more cultivated and improved. His usual relaxations were such as exercised the understanding; chess was his favourite amusement, and he played well at that game. The Greek and Latin tongues were familiar to him. He spoke the French and Italian languages; and wrote and spoke his own with purity and precision. Of books he had a competent knowledge, and collected a good library. In every thing he had a pure taste. In history, anecdotes, and memoirs, in the belles-lettres, in the arts and sciences, and in whatever else may be supposed to fall within the circle of polite education, he was by no means uninstructed.

His health had been declining for many years, and though he was neither so old nor so infirm as to look upon death as a release, he lived as if he hourly expected it. He died at his house in Grosvenor-square, London, on the 18th of January, 1787, and by his own express desire was privately interred in St. James's church, under the communion-table, near his father. By his wife, lady Sophia, he had a daughter (the lady of sir Abraham Hume, bart.) and two sons, John-William, who on the death of Francis, third duke of Bridgwater, succeeded to the earldom, and is now seventh earl of Bridgewater; and the hon. and rev. Francis Egerton, prebendary of Durham, and rector of Whitchurch, in Shropshire, to whom the last and present articles are much indebted for his work entitled "A compilation of various authentic evidences and historical authorities, tending to illustrate the life and character of Thomas Egerton, lord Ellesmere, viscount Brackley, lord chancellor of England, &c. and the nature of the times in which he was lord keeper and lord chancellor; also a sketch of the lives of John Egerton, bishop of Durham, and of Francis Egerton, third duke of Bridgewater," fol.[1]

EGERTON (FRANCIS), third duke of Bridgewater, was born in 1736, and was the fifth son of Scroop, the first duke of Bridgewater, by lady Rachel Russel: by the death of his brothers, he succeeded, on the demise of his brother

[1] Hutchinson's Hist. of Durham, vol. III.—Brydges's edit. of Collins's Peerage.

John, second duke, in 1748, to the title and estates. Of those illustrious characters that have done honour to the British peerage, the duke of Bridgewater deserves to be placed in the first rank. That time and fortune which too many others have devoted to purposes, if not injurious to society, at least useless, his grace spent in pursuits that entitle him to be called the benefactor of his country.

It is understood that his grace before he came of age, digested the plans which he afterwards prosecuted with such success, and proceeded to put them in execution as soon as he obtained possession of his paternal inheritance. Among other estates, the duke had one at Worsley, in Lancashire, rich in coal-mines, but, owing to the expence of land-carriage, of inconsiderable value: desirous, therefore, of working those mines to greater advantage, he projected a canal from his estate at Worsley, to the rich and flourishing town of Manchester. With this view he applied to the ingenious Mr. Brindley, who had previously manifested unusual talents; and that artist, after surveying the ground, pronounced the execution of the work to be practicable. As, however, we have detailed the early history of this undertaking in our article of BRINDLEY, (vol. VII.) it may suffice to refer to it; and briefly notice in this place that the duke caused a bill to be introduced into Parliament in 1758-9, which met with uncommon opposition in its progress, though it ultimately passed both houses; and further powers, as well for the purpose of effecting the original design, as for extending the line of navigation, being afterwards found necessary, application was again made to parliament, and they were much more readily obtained than the former. This canal begins at Worsley-Mill, about seven miles from Manchester, where his grace cut a bason capacious enough to hold all his boats and a body of water to serve as a reservoir for his navigation. The canal enters a hill by a subterraneous passage of nearly a mile in length, that admits flat-bottom boats, which are towed along by hand-rails to the coal-works: this passage afterwards divides into two; is in some places cut through the solid rock, in others arched with brick; and is provided with several air-funnels, cut to the top of the hill. At the entrance, the arch is about six feet wide, and in some parts of sufficient breadth to admit of boats passing each other. Five or six of those boats, which carry seven tons each, are drawn by one

horse to Manchester. In other places, the canal is carried over public roads by means of arches; and where the road is too high, it is gradually lowered, and rises on the opposite side. But one of the most arduous works accomplished on this canal is the aqueduct over the river Irwell, where the canal runs forty feet over the river, and where the barges are seen passing on the former, and the vessels on the latter in full sail under them. This aqueduct begins three miles from Worsley, and is carried for more than two hundred yards over a valley. When the works approached the river, several artists pronounced their completion impracticable; and one went so far as to call it "building a castle in the air." Had the duke attended to these opinions, without doubt delivered by men of skill and penetration, he would have relinquished his purpose; but his own sagacity, and his confidence in the assurances of Mr. Brindley, determined him to persevere; and the aqueduct over the river Irwell will for ages remain as a monument of the public spirit of his grace the late duke of Bridgewater, and of the rare abilities of the artist; while it may also read a salutary lecture on the imbecility of human judgment and human foresight.

In order to the prosecution, as well as to the completion, of the whole undertaking, it must be obvious to every one at all acquainted with the construction of canals, even now, when their principles are so well understood, that, under all the unforeseen difficulties and discouraging circumstances of the case, it was only such a man as Mr. Brindley, blessed, as he was, with a peculiarly fertile genius, and honoured with the confidence, and supported by the wealth, of his illustrious patron, who could have successfully persevered in it. Assailed by clashing interests, by inveterate prejudices, by adverse opinions, and by the most discouraging predictions, he must have possessed a very superior mind not to have yielded to them. Indeed, no obstacle, however unexpected or considerable, seems to have been capable of impeding him in the execution of his plan; and the ingenuity and contrivance displayed throughout were wonderful.

This first work having been completed in 1760, was opened in the presence of the duke, many of his friends, and a vast concourse of people, with great ceremony, rejoicings, and exultation; and his grace had the felicity to see the extraordinary man whom he had patronized suc-

ceed even beyond his expectations. But the duke's designs were not confined to this canal: accordingly, after another application to parliament, in 1762 he obtained powers (though not without great opposition) to extend the works from Longford bridge to the river Mersey; and the success of this undertaking furnishes an additional proof of his grace's judgment. The entire length from Worsley to Manchester is twenty-nine miles: there is not any fall on the whole line, except at Runcorn, into the river Mersey, where there are locks which convey the boats down ninety-four feet into the river in a very short space of time. The whole was accomplished in about five years. The duke was also a liberal promoter of that great work the Grand Trunk Navigation, which extends from his own works at Preston Brook to the river Trent, near Derby; and he was ever ready to assist, with his parliamentary influence, the furthering of any well-digested plan.

As a senator, the late duke of Bridgewater did not take an active part; and was not constant in his attendance on his parliamentary functions. In 1762, however, his name is to be found in the division, on a motion to withdraw the British troops from Germany; and on the loss of that motion, he joined in a protest. When the repeal of the American stamp act was in agitation, his grace was a strong opposer of that measure; and in 1784, when powerful interest was made use of to prevent Mr. Fox's India-bill from passing into a law, the duke was active therein. In general his politics were guided by that of his noble brother-in-law the marquis of Stafford.

His grace died at his house in Cleveland-row, in the morning of March 8, 1803, after a cold which brought on the complaints accompanying the influenza. He was never married; and his celibacy is asserted to have been occasioned (though we do not vouch for the fact) by a circumstance which is said to have occurred in early life. We understand it to be in substance as follows: the duke being on a visit at a friend's, who was on the eve of marriage, the lady to whom he was betrothed took a fancy to his grace; and, forgetting her own dignity and her sacred engagement to another, made an easy sacrifice of her virtue to him. This occurrence is said to have wrought so strongly on his grace's mind, as to have indelibly impressed on it an idea of general infidelity in the sex, and to have determined him against ever entering the pale of matri-

mony. If this statement be true, it affords a striking instance of what is not very uncommon among men; namely, of a great and enlightened mind being led, by a peculiar incident, into a general conclusion; and, in this case, a conclusion which, for the honour of the fair part of our species, we trust and believe, is equally unfounded in nature and experience, and no less libellous than unwarranted. By his active spirit, and his unshaken perseverance, he amassed immense wealth. But the public grew rich with him; and his labours were not more profitable to himself than they were to his country. His return to the income-tax was 110,000*l.* a-year; the greater part acquired by his own exertions, and derived from circumstances of the highest benefit to the nation. To the loyalty loan he subscribed 100,000*l.* all in ready money, at one time. By his will he left most of his houses, his plate, his pictures, valued at 150,000*l.* and his estate lately purchased at Woolmers, in Hertfordshire, to earl Gower, together with his canal property in Lancashire, which brings in from 50 to 80,000*l.* per annum. All this property is entailed on earl Gower's second son, lord Francis Levison Gower: the first son will inherit the marquis of Stafford's estates. To general Egerton, now earl of Bridgewater, he bequeathed the estate of Ashridge, in Hertfordshire, and other estates in Bucks, Salop, and Yorkshire, to the amount of 30,000*l.* per annum. About 600,000*l.* in the funds he left chiefly to general Egerton, and partly among the countess of Carlisle, lady Anne Vernon, and lady Louisa Macdonald, the chief baron's lady; all of whom were his relations. [1]

EGGELING (JOHN HENRY), a very eminent antiquary, and particularly conversant in Greek, Roman, and German antiquities, was born at Bremen May 23, 1639, of a distinguished family. He studied at various seminaries, principally those of Helmstadt and Leipsic, and travelled into Swisserland, Italy, Spain, and France. On his return to his native country in 1676, he was received into the college called the college of ancients, and was deputed by the members of it to go to the imperial court, in order to explain some differences which had arisen between the magistrates and burgesses of Bremen. In this he ac-

[1] Sir E. Brydges's edit. of Collins's Peerage.—The Life of Brindley, in our vol. VII.

quitted himself so much to their satisfaction, that when he returned, in 1679, he was appointed secretary to the republic, an office which he held with great reputation until his death, Feb. 15, 1713. His antiquarian pursuits produced, 1. "De numismatibus quibusdam abstrusis Neronis, cum Car. Patino per epistolas disquisitio," Bremen, 1681, 4to. 2. "Mysteria Cereris et Bacchi, in vasculo ex uno onyche," ibid. 1682, 4to, reprinted by Gronovius in vol. VII. of his Greek Thesaurus. 3. "Discussio calumniarum Fellerianarum," 1687, 4to, which Feller had provoked by his "Epicrisis," and by his "Vindiciæ adversus Eggelingium," published at Leipsic, 1685. 4. "De orbe stagneo Antinoi, epistola," 1691, 4to. 5. "De Miscellaneis Germaniæ antiquitatibus exercitationes quinque," 1694—1700.[1]

EGGLESFIELD, EAGLESFIELD, or EGLESFELD (ROBERT), the founder of Queen's college, Oxford, rector of Burgh or Brough in Westmoreland, and confessor to Philippa, Edward III.'s queen, deserves a more ample notice than at this distance of time can be procured; nor have we any particulars to add to the account given in another place. His descent appears to have been honourable, and more than once the county of Cumberland was represented in parliament by a member of the house. They had considerable estates in different parts of that county; and we find that either the founder of the college, or one of the family of the same name, received of Edward III. in exchange for the manor of Laleham in Middlesex, the manor of Ravenwick or Renwick, in Cumberland, which had been forfeited to the king's father Edward II. on the attainder of Andrew de Harcla, earl of Carlisle, in 1323. This manor is now the property of the college.

It is probable that Robert de Egglesfield was born at Egglesfeld, a hamlet in the parish of Brigham, in the county of Cumberland, where the family was certainly possessed of property in the time of Henry III. In the reign of Edward III. they came into the possession of Alneburgh hall, or Netherhall, in the parish of Cross Canonby in the same county, which from that time was their principal residence. Here they lived in high estimation, until, in the reign of Philip and Mary, Elizabeth, eldest sister and coheiress of Richard Egglesfield, esq. was married to John

[1] Moreri.—Saxii Onomast.

Senhouse, of Sealscale hall, esq. This marriage brought the property into the family of Senhouse, in which it has ever since continued.

Robert Egglesfield appears to have been highly esteemed by his royal master and mistress, Edward III. and queen Philippa, and to have shared in their intimacy and confidence. In 1332, the king bestowed on him the rectory of Burgh, in the person of Adam de Egglesfield, his proxy, and probably relation; and he was ordained priest at Carlisle in the Lent following. This church was appropriated to the college by pope Clement VI. in 1344. Egglesfield employed his whole interest at court in promoting religion and learning, giving all he had to the public, and that in his life-time, when he could best secure those advantages which he was anxious to bestow on posterity.

He died in the month of June 1349, and was most probably buried in the old chapel belonging to Queen's college. His principal motive for founding this college (the history of which may be seen in our authority), was to supply education to the northern district, in which the frequent and barbarous contests of the borderers had created, to use his words, "literaturæ insolitam raritatem." After his death, queen Philippa became the patroness of the college, her royal consort gave several advowsons for its support, and was followed by a long series of benefactors, by whose munificence this noble establishment, with its splendid buildings, was advanced to the prosperous state in which we now find it, and has produced some of the brightest ornaments of the university, the state, and the church. [1]

EGINHARD, who flourished in the ninth century, was the celebrated secretary and supposed son-in-law of Charlemagne. He is said to have been carried through the snow on the shoulders of his affectionate and ingenious mistress Imma, to prevent his being tracked from her apartments by the emperor her father: a story which the elegant pen of Addison has copied and embellished from an old German chronicle, and inserted in the third volume of the Spectator. This happy lover (supposing the story to be true) seems to have possessed a heart not unworthy of so enchanting a mistress, and to have returned her affection with the most faithful attachment; for there is a

[1] Chalmers's Hist. of Oxford.—Hutchinson's Cumberland.

letter of Eginhard's still extant, lamenting the death of his wife, which is written in the tenderest strain of connubial affliction; it does not, however, express that this lady was the affectionate princess, and indeed some late critics have proved that Imma was not the daughter of Charlemagne. Eginhard, however, appears to have been a native of Germany, and educated by the munificence of his imperial master, of which he has left the most grateful testimony in his preface to the life of that monarch. After the loss of his lamented wife, he is supposed to have passed the remainder of his days in religious retirement, and to have died soon after the year 840. His life of Charlemagne, written in a style superior to that of his age, his annals from 741 to 889, and his letters, are all inserted in the second volume of Duchesne's "Scriptores Francorum." But there is an improved edition of this valuable historian, with the annotations of Hermann Schmincke, in 4to, 1711, and another yet more improved by professor Bredow, in 1806.[1]

EGLANTINE, FABRE. See FABRE.

EGMONT (JUSTUS VAN), a painter, was born at Leyden in 1602. Who was his master is not known. He travelled early in life, and his longest stay was in France, where he was painter to Lewis XIII. and Lewis XIV. and one of the twelve elders of the then establishment of the royal academy of painting and sculpture of Paris, Jan. 20, 1648. He assisted Vouet in many of his historical works, and himself painted history in various dimensions. He was a person of consideration in his time, and especially at court. It is not known what induced him to leave France; but it is certain that he returned to Antwerp, where he died, January 8, 1674, and his wife on June 19, 1685. They were both buried in the church of St. James.[2]

EGMONT (LAMORAL Count), one of the principal lords of the Low Countries, was born in 1522 of an illustrious family in Holland, and served with great distinction in the armies of the emperor Charles V. whom he followed into Africa in 1544. Being appointed general of horse under Philip II. he signalized himself at the battle of St. Quentin in 1557, and that of Gravelines in 1558. But, after the departure of Philip for Spain, unwilling, as he said himself, to fight for the re-establishment of the penal laws, and the

[1] Moreri.—Gen. Dict. [2] Descamps, vol. II.—Pilkington.

inquisition, he took a part in the troubles which broke out in the Low Countries. He nevertheless made it his endeavour to dispose the governess of those provinces, and the nobles combined against her, to terms of peace and moderation. He even took an oath to that princess to support the Romish religion, to punish sacrilege, and to extirpate heresy; but his connections with the prince of Orange and the chief nobles of that party, brought him into suspicion with the court of Spain. The duke of Alva having been sent by Philip II. into the Low Countries to suppress the rebels, ordered his head to be struck off at Brussels, the 5th of June 1568, as well as that of Philip de Montmorency, comte de Horn. The count Egmont was then in his 46th year; and submitted to death with resignation, professing himself of the communion of the church of Rome. The ambassador of France wrote to his court, that "he had seen that head fall, which had twice made France to tremble." The same day that the count Egmont was executed, his wife, Sabina of Bavaria, came to Brussels, for the purpose of consoling the countess of Aremberg on the death of her husband; and as she was discharging this office of affection and charity, the afflicting tidings were announced to her of the condemnation of the count her husband. The count of Egmont had written to Philip II. protesting to him, "that he had never attempted any thing against the catholic religion, nor contrary to the duty of a good subject;" but this justification was deemed insufficient. Besides, it was thought necessary to make an example; and Philip II. observed on occasion of the deaths of the counts Egmont and Horn, that he struck off their heads, because "the heads of salmons were of greater account than many thousands of frogs." The posterity of count Egmont became extinct in the person of Procopius Francis, count Egmont, general of the horse, and of the dragoons of the king of Spain, and brigadier in the service of the king of France, who died without children at Fraga in Arragon, in 1707, at the age of 38. Maximilian d' Egmont, count of Buren, a general in the army of Charles V. of the same family, but of a different branch, displayed his courage and conduct in the wars against Francis I.; but besieged Terouane in vain, and died of a quinsey at Brussels in 1548. The president De Thou says, that he was great both in war and in peace, and praises his fidelity and magnificence. His physician,

Andrew Vesalius, having, as it is pretended, foretold him the time of his death, he made a great feast for his friends, and distributed rich presents among them. When the entertainment was over, he put himself to bed, and died precisely at the time foretold him by Vesalius.[1]

EGNAZIO, or EGNATIUS (BATISTA), a learned Italian, was born at Venice of poor parents about 1473, and was a disciple of Politian, and educated along with Leo X. He then opened a private school, and taught the belles lettres when he was only eighteen years of age. This excited the jealousy of Sabellico, a public professor of the same city; but they became reconciled at last, when Sabellico, finding himself near his end, sent for Egnazio, besought his forgiveness, and entrusted to his care a work in manuscript, which Egnazio published, and pronounced the funeral oration over the ashes of Sabellico. Egnazio had now conferred upon him the right of citizenship, and was afterwards presented with ecclesiastical preferment. In 1515 he was sent with others to Milan, to compliment king Francis I. to whose honour Egnazio composed a panegyric, for which he was rewarded with a gold medal. In 1520 he was elected public professor of eloquence at Venice, in opposition to many competitors; and so high was his reputation in this department of literature, that he had frequently five hundred auditors to hear him daily, and even when towards the decline of life he was desirous of resigning his employment, and to be declared *Emeritus*, they refused a demand which might be so prejudicial to his school, and persuaded him to continue. He at length, however, was permitted to retire, and out of respect to him, all his emoluments were continued, and his property declared free of all taxation. He died July 4, 1553, and bequeathed his property and library to three illustrious families of Venice. His principal works are a treatise "De Romanis principibus vel Cæsaribus," containing the lives of the Roman emperors from Julius Cæsar to Palæologus, and from Charlemagne to Maximilian, Cologn, 1519, and reprinted in various editions of Suetonius, with notes on that author by Egnazio; some orations and epistles, a panegyric on Francis I. king of France, in heroic verse, printed at Venice in 1540, and "De exemplis virorum illustrium," a work compiled in the manner of

[1] Dict. Hist.—Moreri.

Valerius Maximus, which he did not quite finish, but which was published after his death, at Venice in 1554, 4to.[1]

EHRET (GEORGE DIONYSIUS), an ingenious botanical painter, the son of the prince of Baden Durlach's gardener, was born in 1710, and very early shewed a taste for drawing, and painting the flowers of the garden. Although he received no instructions, yet such was his proficiency, that, whilst a very young man, he had painted 500 plants with a skill and accuracy that was almost unexampled, under the disadvantages of so total a want of instruction as this young artist had experienced. His merit, however, remained long unknown, or at least ineffectually noticed, until it was discovered by a gentleman of curiosity and judgment, who visited the garden of which his father was the superintendant. Fortunately for young Ehret, this stranger was a physician and a friend of the celebrated Dr. Trew, of Norimberg, to whom he justly supposed these paintings would be acceptable. Ehret by this means was introduced to Trew, who immediately purchased the whole 500 paintings, and generously gave him double the price at which the young artist had modestly valued them.

The liberality of Trew, by which Ehret gained 4000 florins, inspired him with confidence in his own abilities, and such a share of ambition as inclined him to quit his home, and seek at once to raise his fortune, and to gratify the desire he had to see the world. It appears, however, that he was too much elated with his success, and having soon dissipated his money, found himself at Basil with a very few florins in his pocket. Necessity now obliged him to exert himself, and he was so successful, that although he exhibited numerous specimens of his art, and put a high price upon them, the demand was beyond what his industry could supply. Having, however, by this means recruited his finances, he journeyed into France, and resided some time at Montpelier, where he taught his art to a lady of fortune, who rewarded him generously, and, on his wish to remove, paid his expences to Lyons and Paris. At the latter city he became known to Jussieu, and was for some time employed to paint the plants of the royal garden, under that eminent professor's inspection. After a certain time, he came to London, but not succeeding to his mind, soon returned to the continent, and in 1736 he

[1] Moreri.—Tiraboschi.—Clement Bibl. Curieuse.—Gen. Dict.

was employed in the garden of Mr. Clifford, where Linnæus found him, and gave him some instructions in the principles of the sexual system. His fine taste and botanical accuracy appear to have been first publicly displayed in the figures of the "Hortus Cliffortianus," which appeared in 1737.

About 1740, he returned to England, where he spent the remainder of his days. His principal patrons, for whom he painted many hundred plants, were Taylor White, esq. Dr. Mead, sir Hans Sloane, Dr. Fothergill, and Ralph Willet, esq. of Merly. Many of these paintings were executed on vellum; and engravings were made from his paintings for various works, particularly Dr. Trew's "Plantæ Selectæ," and Brown's "History of Jamaica." The latter, however, having been taken from prepared and dried specimens, cannot be numbered among his capital performances. His ingenuity and knowledge of nature raised him to a degree of reputation among the literati, and obtained him the distinction of being chosen a fellow of the royal society in 1757. Besides the profits accruing from the numerous exhibitions of his pencil, he applied for many years with great assiduity to the business of teaching his art; and if his ingenuity did not meet with a reward equal to his merit, yet his labours in the end proved sufficiently lucrative to afford him a moderate independence; though to the last he ceased not to employ his pencil. He died in Sept. 1770. Mr. Ehret married the sister of Mr. Philip Miller, of Chelsea, by whom he left one son.[1]

EISENMENGER (JOHN ANDREW), of the Palatinate, an able writer against the Jews, was born at Manheim, in 1654, was educated at Heidelberg, and afterwards, at the expence of the elector palatine, travelled in Holland and England. At Amsterdam he applied himself to the study of the Arabic, and copied the Alcoran with his own hand from three manuscripts. In 1693 when the palatinate was invaded, he retired to Francfort, with the electoral regency, and was made keeper of the archives. He was next advanced to the office of registrar of the electoral chancery at Heidelberg, and afterwards appointed professor of the oriental languages. He had also an invitation to succeed Leusden at Utrecht, but declined it, and died at

[1] Pulteney's Hist. and Biographical Sketches of Botany.

Heidelberg, Dec. 20, 1704. Having very much studied the Talmudical writings, he was desirous to convince the Jews of their folly in preferring the oral to the written law, the traditions of men to the precepts of God, and the Talmud to the Holy Scriptures. With this view he took great pains to collect all the fables, allegories, and contradictions in the Talmud and other rabbinical works, and published this collection in 2 vols. 4to, at Francfort, under the title of "Judaism discovered," but the Jews had interest enough at the court of Vienna to interdict the sale of it. At length the king of Prussia ordered it to be reprinted at Konigsberg in 1711, at his sole expence, and with great liberality gave a part of the impression to the heirs of Eisenmenger, to recompense them for their loss. In 1743, an abridgement of this work was published in English by the rev. John Peter Stehelin, London, 2 vols. 8vo, under the title "The Traditions of the Jews, or the Doctrines and Expositions contained in the Talmud, and other Rabbinnical writings," &c. This is a work of great curiosity, and the first in which the English public was made acquainted with the traditions of the Jews.[1]

EISENSCHMIDT (JOHN GASPAR), M. D. was born at Strasbourg Sept. 25, 1656. In a journey he made to Paris he formed an intimacy with several of the learned, and particularly with Du Verney and Tournefort. He was admitted of the academy of sciences on the re-establishment of that society, and died in 1712, at the age of fifty-six, at Strasbourg, where he settled on returning from his travels. He published, 1. "A treatise on the figure of the earth, entitled; Elliptico-Sphéroide," 1691, 4to. 2. "A treatise on the weights and measures of various nations, and on the value of the coins of the ancients," 1708, 8vo.[2]

ELEANOR of Guienne, queen of France and England, was married in 1137, at the age of fifteen, to Louis VII. king of France, by whom she had two daughters, but, when she had accompanied him to Palestine, her intrigues with the prince of Antioch, and with a young handsome Turk named Saladin, led to a divorce in 1152. In the following year she married Henry duke of Normandy, who succeeded to the throne of England, in 1154, under the title of Henry II. and by his wife's influence became a for-

[1] Moreri.—Saxii Onomast.—Works of the Learned for 1743.
[2] Moreri.—Saxii Onomast.

midable rival to the French king. Eleanor at length became jealous of Henry with the fair Rosamond; and this produced the rebellion of her sons against the king, whose unnatural conduct has been imputed wholly to her instigation. She was at length seized, and imprisoned, just as she was attempting to escape to France. In confinement she remained several years, but on the accession of Richard I. in 1189, she was set at liberty, and was when he went upon his crusade, made regent of the kingdom. The zeal which she manifested for this prince led her to considerable exertions on his behalf: she went to Navarre, to procure him, for a wife, Berengaria, daughter of the king of the country; and when Richard on his return from Palestine, was imprisoned in Germany, she proceeded thither with a ransom, accompanied by the chief justiciary, in 1194. After his death she supported the succession of John her son, in prejudice of her grandson Arthur. She died in 1202; though, according to some writers, she took the veil this year, at the abbey of Fontevrault, and there finished her busy and chequered life in 1204.[1]

ELEUTHERIUS, bishop of Rome, was a native of Nicopolis, and flourished in the second century. He was first a deacon of the church, and about the year 177 was elected bishop of Rome. Soon after his elevation, letters were addressed to him by the martyrs of Lyons, then shut up in prison, on the subject of the peculiar tenets of Montanus and his followers; the object of which was to recommend healing and temperate measures in the treatment of that sect. During the episcopate of Eleutherius, the church is said to have enjoyed much peace, notwithstanding the parties which rose up, and which zealously contended for the truth. Among these were persons headed by Florinus and Blastus, both presbyters, who maintained that God was the author of evil as well as good, for which they were degraded and excommunicated. Eleutherius died in the year 192, and deserves credit for some liberal additions which he made to the pontifical code; of these, one enacted that a man should not abstain from any sort of meat that was commonly eaten; and the other, that sentence should not be pronounced against any one accused of crimes, unless he were present to make his defence. According to Bede, but the circumstance appears doubtful,

[1] Hist. of England.—Moreri.

it was at this period that an embassy was sent by Lucius, king of Britain, to Rome, to request the pope to send over proper persons to explain to him and his people the nature of the Christian faith.[1]

ELIAS (LEVITA), a rabbi of the sixteenth century, by birth a German, passed the greater part of his life at Rome and at Venice, where he taught the Hebrew tongue to many of the learned of these two cities, and even to some cardinals. Of all the critics that have arisen among the modern Jews, he has the reputation of being the most enlightened, and had the candour to reject as ridiculous fables, the greater part of their traditions. To him the learned are obliged for, 1. "Lexicon Chaldaicum," Isnæ, 1541, fol. 2. "Traditio Doctrinæ," in Hebrew, Venice, 1538, 4to, with the version of Munster; Bâle, 1539, 8vo. 3. "Collectio locorum in quibus Chaldæus paraphrastes interjecit nomen Messiæ Christi; Lat. versa a Genebrardo,' Paris, 1572, 8vo. 4. Several Hebrew Grammars, 8vo, necessary for such as would penetrate into the difficulties of that language. 5. "Nomenclatura Hebraïca," Isnæ, 1542, 4to. The same in Hebrew and Latin, by Drusius; Franeker, 1681, 8vo. He rejected, among other ancient prejudices, the very high origin of the Hebrew points, which have been carried as far back as the time of Ezra, and referred them with more probability to the sixth century. Father Simon says of him, "Solus Elias Levita inter Judæos desijt nugari;" and adds, that he was so much hated by the other Jews for teaching the Christians the Hebrew tongue, as to be obliged to prove formally that a Jew might do this with a good conscience.[2]

ELIAS (MATTHEW), an eminent painter, was born in the village of Peene, near Cassel, in 1658, of parents extremely poor, and seemed destined to rise in the world by slow degrees. His mother, who was a widow, lived in the country on what she earned by washing linen; her whole wealth consisted in a cow, which her little boy used to lead to pick up its pasture by the side of the ditches. One day Corbéen, a famous painter of landscapes and history, going to put up some pictures which he had made for Cassel, as he went along the road, took notice of this lad, who had made a fortification of mud, and little clay

[1] Moreri.—Lardner's Works.—Bower's Hist. of the Popes.
[2] Moreri.—Saxii Onomast.

figures that were attacking it. Corbéen was immediately struck with the regularity and taste that was evident in the work. He stopped his chaise, and put several questions to the lad, whose answers increased his astonishment. His figure and countenance added to the impression; and the painter asked him whether he would go and live with him, and he would endeavour to put him in a way of getting his bread; the boy said he would willingly accept of his offer, if his mother would but agree to it. Elias failed not to be at the same place on the day appointed, accompanied by his mother; he ran before the chaise, and Corbéen told the woman to bring her son to him at Dunkirk, where he lived. The boy was received, and the master put him to school, where he was taught the languages, and he himself taught him to draw and to paint. The scholar surpassed his fellow-students: he acquired the esteem of the public, and gained the favour of his master to such a degree, that he sent him to Paris at the age of twenty; whence Elias transmitted his works to his master and benefactor. With great gentleness of character, he possessed the good quality of being always grateful; he thus repaid his master for his kindness to him, as Corbéen frequently confessed. Elias, after having been some while at Paris, married. He made a journey to Dunkirk for the purpose of visiting his master, and it was while there that he painted a picture for the altar of St. Barbara's chapel, in which he represented the martyrdom of that saint; a fine composition. On his return to Paris, he was appointed professor at St. Luke, and successively obtained several other posts. He was much employed, and composed several subjects taken from the life of St. John Baptist de la Barriere, author of the reform of the Feuillants. All these subjects were painted on glass, by Simpi and Michu, and are in the windows of the cloister. Elias, now become a widower, took a journey to Flanders, in hopes of dispelling his grief. Being arrived at Dunkirk, the brotherhood of St. Sebastian engaged him to paint their principal brethren in one piece; he executed this great picture, with a number of figures as large as life, and some in smaller dimensions. The company of taylors having built a chapel in the principal church, Elias was employed to paint the picture for the altar, in which he represented the baptism of Christ; in the fore-ground is St. Lewis at prayers, for obtaining the cure of the sick. Being now on the point of returning to Paris, he was so

earnestly solicited to remain in his native country, that at length he yielded to the entreaties of his numerous friends. He now executed a grand picture for the high altar of the Carmelites; it was a votive piece of the city to the Virgin Mary. This picture is a fine composition, and of a style of colouring more true and warm than was usual with him; the artist, as is often the practice, has introduced his own portrait. Elias was complimented on this alteration in his colouring; by which he was encouraged to redouble his care. He executed for the parish church of Dunkirk an altar-piece of the chapel of St. Croix; a Transfiguration for the altar of the parish church of Bailleul, and in that of the Jesuits at Cassel, a miracle of St. Francis Xavier, &c. The abbot of Bergues, St. Winox, employed our artist a long time in ornamenting the refectory of his house. Among his great works he made some portraits in a capital manner. In his greatest successes, Elias never made any change in his conduct, but always continued to lead the same regular life; he was seen no where but at church and in his work-room, into which he rarely admitted visitors. He was much esteemed for the mildness of his disposition. Detesting those malicious reports which are but too common among rival artists, he minded only his business. Not desirous of having pupils, he rather dissuaded young men from cultivating an art that was attended with so much trouble, than encouraged them to enter upon it; those that knew him best, always spoke of this artist as a model of good conduct. He continued working to the end of his days, which happened at Dunkirk the 22d of April 1741, in the eighty-second year of his age. He had but one son, who died at Paris, doctor of the Sorbonne. Neither had he more than one pupil, Carlier, who was living at Paris in 1760.

Elias, on his first coming to Paris, was very defective in colouring. A picture of his is still to be seen of his early time in the church of Notre-dame de Paris, on the left hand, on entering by the grand portico, in one of the low ailes. He afterwards acquired a good colouring: his draperies are likewise more ample, and approach nearer to nature: his drawing is sufficiently correct; he composed well, but with a labour truly astonishing; he was long in producing a sketch, and it was in order to conceal this labour, that he could not endure to have any body near him when at work. Some of his portraits are well exe-

cuted, and great likenesses; excepting his women, whom he dressed without selection and without taste. His performances done ten years before his death, are formal: the women, in his historical pieces, are ill dressed about the head, and ill draperied. This blemish is seen in the two pictures in the church of the Carmelites at Dunkirk; one, St. Lewis setting out for the Holy Land, the other is the sacrifice of Elijah. The best of his other pictures are at Dunkirk, in the church of the capuchins, the guardian angel conducting a child in the path of virtue; and, on the two sides of the altar, one a benediction of the bread, and the other the distribution. The altar-picture of the poor Clares, representing the angel appearing to Joseph in a dream. At Menin, St. Felix resuscitating a dead child; a picture at the monastery of the capuchins. At Ypres, in the church of the Carmelites, four large pictures representing, one the manna; another Moses striking the rock; the distribution of bread; and the resurrection of Lazarus. In the refectory of the abbey of Bergues, St. Winox, Christ fastened to the cross, Magdalen at the feet; on one side the brazen serpent worshipped by the Israelites; on the other side the manna; St. Benedict and Totila; St. Winox distributing bread to the hungry; the sacrifice of Abraham. In the quarter of the abbey, several portraits, and two whole lengths of a foot square: one of the abbot Vander Haege, and the other of Ryckewaert.[1]

ELICH (LEWIS PHILIP), in Latin Elichius, lived at the beginning of the seventeenth century, and probably was born at Marpurg. He there maintained a public dispute on diabolical magic, in which he implicitly believed, and would have printed a book on the same subject, if the magistrates had not taken care to prevent it; who, on searching his house, found several books on which he had written immoral and impious notes. The books were confiscated, and he was cited before the judges; to whom he promised upon oath and in writing, that he would renounce such frivolous studies for the future; yet he published his book at Francfort in 1607, under the title of "De dæmonomagia, de dæmonis cacurgia, et lamiarum energia," with a very angry preface against the academical senate of Marpurg. In this work he arrogantly contends against those who doubt of the truth of what is related of witches,

[1] Descamps, vol. III.—Pilkington.

and of their being really conveyed through the air to their meetings. He particularly attacks Tobias Tandler, professor of medicine at Wirtemberg, who had published an oration "De fascino et incantatione," in 1606. This Tandler reprinted in 1607, with some other tracts of the same nature, and added a short reply to the calumnies of Elichius, "Repulsio calumniarum Elichii," from which Bayle took the materials of this article. Elichius, being informed that he was to be called to account for his book, made his escape, and turned Roman catholic. He is said by Bayle to have published at Francfort, in 1609, another book, entitled "Innocentius; sive de miseria hominis, libri tres, in ignominiam et confusionem superborum editi." But Moreri thinks he was only the editor, and that it is the same which is attributed to Innocent III. and of which there is a Paris edition of 1645, entitled "D. Innocentiæ papæ, de contemptu mundi, sive de miseria humanæ conditionis, libri tres."[1]

ELICHMAN (JOHN), a physician of Leyden, and a very able linguist, was a native of Silesia. We have no account of his early years. At Leyden, in 1638, he married the daughter of a burgomaster, and died the following year, 1639. He was remarkable for understanding sixteen languages, and was so well skilled in the Persian, that, in the judgment of Salmasius, Europe had never produced a man who had equal knowledge of that language. He was of opinion, that the German and the Persian languages were derived from the same original; and he gave several reasons for it. He wrote a letter in Arabic, "De usu linguæ Arabicæ in medicina," which was printed at Jena in 1636. His dissertation "De termino vitæ secundum mentem orientalium" appeared in 1639, and would have been more extensive and correct, if he had not died while he was writing it. His Latin translation of the Picture of Cebes was printed at Leyden in 1640, together with the Arabic version, and the Greek, under the care of Salmasius, who prefixed a very ample preface.[2]

ELIEZER, a Jewish rabbi in high repute among them, wrote a book called the "Chapters of Eliezer," which is partly historical, and partly allegorical. The Jews, who consider it as one of their most ancient books, would refer the time of this author to the first century; but father

[1] Gen. Dict.—Moreri. [2] Moreri.—Gen. Dict.—Saxii Onomast.

Morin has very ably proved that he lived in the seventh, and that he was an impostor who assumed the ancient name of Eliezer to give currency to his work, which is a collection of fables from the Talmud, &c. Vorstius translated this work into Latin, and published it in 1644, 4to, with notes, &c.; and although he allows that it contains much fabulous matter, yet thinks it may be useful in explaining some parts of the history and traditions of the Jews.[1]

ELIOT. See ELYOT.

ELIOTT (GEORGE AUGUSTUS), the gallant defender of Gibraltar, was the son of sir Gilbert Eliott of Stobbs in Roxburghshire. The ancient and honourable family of Eliott of Stobbs, as well as the collateral branch of Eliott of Minto in the same county, and of Eliott of port Eliott, in Cornwall, are originally from Normandy. Their ancestor M. Aliott came over with William the conqueror, and held a distinguished rank in his army. There is a traditionary anecdote in the family relating to an honourable distinction in their coat, which, as it corresponds with history, bears the probability of truth. When William set foot on the English land, he slipped and fell on the earth. On springing up again, he exclaimed, that it was a happy omen; he had taken seisin of the country whereof he was to become lord. Upon this, Aliott drew his sword, and swore by the honour of a soldier, that he would maintain, at the hazard of his blood, the right of his lord to the sovereignty of the land of which he had thus taken possession. On the event of conquest, king William added to the arms of Aliott, which were a baton Or, on a field Azure, an arm and sword as a crest, with the motto, "Per saxa, per ignes, fortiter & recte."

Sir Gilbert Eliott, of Stobbs, had nine sons, of whom our general was the youngest; and two daughters. His eldest brother, sir John Eliott, left the title and estate to his son sir Francis Eliott, nephew to the general. The general was born about the year 1718, and received the first rudiments of his education under a private tutor retained at the family seat. At an early age he was sent to the university of Leyden, where he made a rapid progress in classical learning, and spoke with elegance and fluency the German and French languages. Being designed for a

[1] Moreri.

military life, he was sent from thence to the celebrated military school at La Fere in Picardy. This school was rendered the most famous in Europe by the great Vauban, under whom it was conducted. It was afterwards committed to the management and care of the comte d'Houroville. Here it was that the foundation was laid of that knowledge of tactics in all its branches, and particularly in the arts of engineering and fortification, which afterwards so greatly distinguished this officer. He completed his military course on the continent by a tour for the purpose of seeing in practice what he had been studying in theory. Prussia was the model for discipline, and he continued for some time as a volunteer in this service. Such were the steps taken by the young men of fashion in that day to accomplish themselves for the service of their country. Many of his contemporaries were then similarly engaged, nobly abandoning the enjoyments of ease and luxury at home, for the opportunity of seeing actual service.

Mr. Eliott returned in his seventeenth year to his native country of Scotland, and was in the same year, 1735, introduced by his father, sir Gilbert, to lieutenant-colonel Peers of the 23d regiment of foot, or royal Welsh fuzileers, then lying in Edinburgh. Sir Gilbert presented him as a youth anxious to bear arms for his king and country. He was accordingly entered as a volunteer in that regiment, and continued for a twelvemonth or more. At this time he gave a promise of his future military talents, and shewed that he was at least a soldier in heart. From the 23d he went into the engineer corps at Woolwich, and made great progress in that study, until his uncle, colonel Eliott, introduced him as adjutant of the 2d troop of horse-grenadiers. In this situation he conducted himself with the most exemplary attention, and laid the foundation of that discipline which has rendered those two troops the finest corps of heavy cavalry in Europe. With these troops he went upon service to Germany, in the war before last, and was with them in a variety of actions, particularly at the battle of Dettingen, where he was wounded. In this regiment he first bought the rank of captain and major, and afterwards purchased the lieutenant-colonelcy from colonel Brewerton, who succeeded to his uncle. On arriving at this rank he resigned his commission as an engineer, which he had enjoyed along with his other rank,

and in which service he had been actively employed very much to the advantage of his country. He had received the instructions of the famous engineer Bellidor, and made himself completely master of the science of gunnery. Had he not so disinterestedly resigned his rank in the engineer department, he would now by regular progression have been at the head of that corps. Soon after this he was appointed aid-de-camp to king George II. and was already distinguished for his military skill and discipline. In 1759 he quitted the second troop of horse grenadier guards, being selected to raise, form, and discipline the first regiment of light horse, called after him Eliott's. As soon as they were raised and formed, he was appointed to the command of the cavalry, in the expedition on the coasts of France, with the rank of brigadier-general—and after this he passed into Germany, where he was employed on the staff, and greatly distinguished himself in a variety of movements, while his regiment displayed a strictness of discipline, an activity, and enterprise, which gained them signal honour; and indeed they have been the pattern regiment, both in regard to discipline and appointment, to the many light dragoon troops that have been since raised in our service. From Germany he was recalled for the purpose of being employed as second in command in the memorable expedition against the Havannah. The circumstances of that conquest are well known. It seems as if our brave veteran had always in his eye the gallant Lewis de Velasco, who maintained his station to the last extremity, and, when his garrison were flying from his side, or falling at his feet, disdained to retire or call for quarter, but fell gloriously exercising his sword upon his conquerors. A circumstance which occurred immediately after the reduction shews, that in the very heat and outrages of war the general was not unmindful of the rights of humanity. He was particularly eminent among the conquerors of the Havannah, for his disinterested procedure, and for checking the horrors of indiscriminate plunder. To him, therefore, appeals were most frequently made. A Frenchman, who had suffered greatly by the depredations of the soldiery, made application to him, and begged, in bad English, that he would interfere to have his property restored. The petitioner's wife, who was present, a woman of great spirit, was angry at the husband for the intercession, and said, "Comment pouvez vous demander de grace à un

homme qui vient vous dépouiller? N'en esperez pas." The husband persisting in his application, his wife grew more loud in the censure, and said, "Vous n'êtes pas François!" The general, who was busy writing at the time, turned to the woman, and said smiling, "Madame, ne vous échauffez pas; ce que votre mari demande lui sera accordé!"—"Oh, faut-il pour surcroit de malheur," exclaimed the woman, "que le barbare parle le François!" The general was so very much pleased with the woman's spirit, that he not only procured them their property again, but also took pains to accommodate them in every respect; and such was through life the manly characteristic of the general: if he would not suffer his troops to extend, for the sake of plunder, the ravages of war, he never impoverished them by unjust exactions. He would never consent that his quarter-master's place should be sold, "not only," says he, "because I think it the reward of an honest veteran soldier; but also because I could not so directly exercise my authority in his dismission should he behave ill."

On the peace, his gallant regiment was reviewed by his majesty in Hyde-park—when they presented to the king the standards which they had taken from the enemy. The king, gratified with their high character, asked general Eliott what mark of his favour he could bestow on his regiment equal to their merits. He answered, that his regiment would be proud if his majesty should think that by their services they were entitled to the distinction of royals. It was accordingly made a royal regiment, with this flattering title, The 15th, or king's royal regiment of light dragoons. At the same time the king expressed a desire to confer a mark of his favour on the brave general; but he declared, that the honour and satisfaction of his majesty's approbation of his services were his best reward.

During the peace he was not idle. His great talents in the various branches of the military art gave him ample employment; and in the year 1775 he was appointed to succeed general A'Court as commander in chief of the forces in Ireland. But he did not continue long on this station; finding that interferences were made by petty authority derogatory of his own, he resisted the practice with becoming spirit; and not choosing to disturb the government of the sister kingdom, on a matter personal to himself, he solicited to be recalled, and accordingly was

so, when he was appointed to the command of Gibraltar, in a fortunate hour for the safety of that important fortress. The system of his life, as well as his education, peculiarly qualified him for this trust. He was perhaps the most abstemious man of the age. His food was vegetables, and his drink water. He neither indulged himself in animal food nor wine. He never slept more than four hours at a time; so that he was up later and earlier than most other men. He had so inured himself to habits of hardness, that the things which are difficult and painful to other men, were to him his daily practice, and rendered pleasant by use. It could not be easy to starve such a man into a surrender, nor to surprise him. His wants were easily supplied, and his watchfulness was beyond precedent. The example of the commander in chief in a besieged garrison has a most persuasive efficacy in forming the manners of the soldiery. Like him his brave followers came to regulate their lives by the most strict rules of discipline before there arose a necessity for so doing; and severe exercise, with short diet, became habitual to them by their own choice. The military system of discipline which he introduced, and the preparations which he made for his defence, were contrived with so much judgment, and executed with so much address, that he was able, with a handful of men, to preserve his post against an attack, the constancy of which, even without the vigour, was sufficient to exhaust any common set of men. Collected within himself, he in no instance destroyed, by premature attacks, the labours which would cost the enemy time, patience, and expence to complete; he deliberately observed their approaches, and seized on the proper moment, with the keenest perspection, in which to make his attack with success. He never spent his ammunition in useless parade, or in unimportant attacks. He never relaxed from his discipline by the appearance of security, nor hazarded the lives of his garrison by wild experiments. By a cool and temperate demeanour, he maintained his station for three years of constant investment, in which all the powers of Spain were employed. All the eyes of Europe were on his garrison, and his conduct justly raised him to a most elevated place in the military annals of the present day.

On his return to England, the gratitude of the British senate was as forward as the public voice in giving him that distinguished mark his merit deserved, to which his majesty

was pleased to add that of knight of the bath and an elevation to the peerage, by the title of lord Heathfield, baron Gibraltar, on June 14, 1787, and permitting his lordship to take also the arms of the fortress he had so bravely defended, to perpetuate to futurity his noble conduct. He married Anne, daughter of sir Francis Drake, of Devonshire, who died in 1769, leaving his lordship a son, Francis Augustus Eliott, the present peer. He closed a life of military renown at the most critical season for his memory. He had acquired the brightest honours of a soldier, the love and reverence of his country; and he fell in an excursion beyond his strength, from an anxiety to close his life on the rock where he had acquired his fame. He died in the seventy-third year of his age, July 6, 1790, at his chateau at Aix-la-Chapelle, of a second stroke of the palsy, after having enjoyed for some weeks before a tolerable share of good health, and an unusual flow of spirits. Two days before his death, he dined with a friend with whom he was soon after to have travelled to Leghorn in his way to Gibraltar. His remains were brought to Dover from Ostend, in the Race-horse packet, whence they were conveyed to Heathfield in Sussex, and there deposited, in a vault built for that purpose, over which a handsome monument is erected.[1]

ELIOT (JOHN), known by the title of the Apostle of the North American Indians, from having been the first that preached the gospel among them, was a native of England, and born about the year 1604. He was educated at Cambridge, and engaged himself as an assistant to a school, which, Neal says, he was not permitted to continue, on account of his puritanical notions; but for this we have no other authority. It appears, however, that he was a nonconformist in matters of church-government, and that in 1631, in order to enjoy his own opinions uncontrouled, he embarked for America, and succeeded a Mr. Wilson as pastor of an independent church at Boston. He afterwards removed to Roxburg, in New England, where Mr. Eliot passed with some of his countrymen and friends the greater part of his life in the active discharge of those duties which belong to the pastoral office. In 1646, he began his scheme of preaching to the native Indians, and for this purpose learned their language; and, besides preaching

[1] Preceding edition of this Dict.—Drinkwater's Hist. of the Siege of Gibraltar. —Sir E. Brydges's edition of Collins's Peerage.

among them with considerable success, and at much hazard, he translated the Bible into the Indian language: this was printed at Cambridge, in New England, in 1664, and a short time before Mr. Eliot's death, it was reprinted with corrections by Mr. Cotton, his fellow-labourer in the Indian mission. By the exertions and influence of this excellent man, many of the wandering Indian tribes were collected into regular societies, and formed into congregations, which were instructed by him, and by others who joined him, in the manner best adapted to their capacities. At Roxburg he established a free grammar school, which was eminently beneficial to the interests of learning in the New England states: and among the Indians he formed schools in which many were trained to useful knowledge, and some of whom became qualified for a liberal education, which they afterwards received at college. The measures adopted by Mr. Eliot were aided by large contributions from England, with which estates were purchased and placed in the hands of trustees, who were afterwards incorporated under the title of "The society for the propagation of the Gospel in foreign parts." This venerable apostle continued his labours till he arrived at his eighty-fourth year. He died in the latter end of 1689, having attained to the great age of eighty-six.

He was undoubtedly one of the most useful persons of his age in the infant state of America; and such was his charity that he distributed all he received from his own congregation among the Indians. He wrote several pamphlets, giving accounts of the "Progress of the Gospel among the Indians in New England," 4to, which were regularly sent over to the corporation in London, and printed by them. He published also an "Indian Grammar," Camb. 1666, 4to.; and "The Logick Primer for the use of the Indians," 1672, 16mo. We are also told that he was the author of a tract or volume called "The Christian Republic," which is said to have been published in England about 1660, but that the governor and council of Massachusetts, conceiving that it militated against the established governments, and especially against the monarchy of the mother country, insisted upon its being suppressed, and that the author should retract his sentiments. This he is said to have done, by allowing that a government by king, lords, and commons, has nothing in it hostile to Christianity. Other works are ascribed to

him, which we do not find mentioned by any of his biographers.[1]

ELIZABETH, queen of England, one of the most celebrated sovereigns of this or of any country, was the daughter of Henry VIII. by his queen Anne Boleyn, and born in the year 1533. She was educated in the principles of the protestant religion, and was distinguished for her attainments in classical literature. By the last will of her father, she was nominated third in order of succession, but by the influence of the duke of Northumberland, she was by an act of Edward VI. excluded from the crown, to which nevertheless she attained on the death of her sister Mary. During, however, the reign of that sister, she was treated with the utmost indignity and severity, committed to the Tower, and threatened with still greater calamities. Her confinement in this fortress was short, for even the judges of Mary could find no plea against her, and she was sent from thence to Woodstock, where, though kept in safe custody, she was treated with much respect. Her sufferings and her principles endeared her to the nation, and she became so extremely popular that it was, in a short time, deemed impolitic to put any restraint upon her. When set at liberty she chose study and retirement, and was very submissive to the will of her sister. Attempts were made to draw her into some declarations respecting her religion, which might be laid hold of; but in every instance she acted with so much prudence and caution as to give her enemies no advantage of that kind, and seemed to comply with the external forms of the established religion, though it was well known, she was attached to that of the reformation.

Elizabeth was at Hatfield, when she heard of her sister's death, Nov. 17, 1558, and hastening up to London, was received by the multitude with universal acclamations. Even the catholics, it is said, were not sorry at an event which promised greater security to the civil liberties of the nation. On her entrance into the Tower, then a royal palace, she could not refrain from remarking on the difference of her present and her former visit when a prisoner. Not to alarm the partizans of the catholic religion too much, before her power should be completely established,

[1] Life of Eliot, by Cotton Mather, 12mo, and in Mather's Eccles. Hist. of New England.—Neal's Hist. of New England.—Supplemental vol. or vol. XIX. of the Dict. Hist.

she retained eleven of her sister's counsellors, but in order to balance their authority, she added eight who were known to be attached to the protestant interest, namely the marquis of Northampton, the earl of Bedford, sir Thomas Parry, sir Edward Rogers, sir Ambrose Cave, sir Francis Knolles, sir Nicholas Bacon, whom she created lord keeper, and sir William Cecil, secretary of state. With these counsellors, particularly Cecil, she frequently deliberated concerning the means of restoring the protestant religion, and by his advice, her first measure was to recall all the exiles who had fled from her sister's tyranny, and give liberty to all prisoners who were confined on account of religion. She next published a proclamation by which she forbade all preaching without a special licence. She also suspended the laws so far as to have a great part of the service read in English, and forbade the host to be any more elevated in her presence. A parliament soon after, in 1559, sanctioned these acts of the prerogative; and in one session the form of religion was established as it has ever since remained; and to show what a deep root the principles of the reformation had taken, even in her bloody sister's reign, it is upon record, that out of 9400 beneficed clergymen, which was the number of those in the kingdom, only fourteen bishops, twelve archdeacons, fifteen heads of colleges, and about eighty of the parochial clergy, a number not exceeding 121, chose to quit their preferments rather than give up their religion.

The first important political measure was the negociation for peace between France, Spain, and England, which terminated in the final abandoning of Calais, which on the queen's part was rather prudent than pleasing; but, although peace seemed thus restored, a ground of quarrel soon appeared of a most serious nature. As Elizabeth had been declared illegitimate by Henry VIII., Francis, king of France, who had espoused Mary queen of Scots, began to assume the title of king of England, in right of his wife; and the latter seemed so far from declining this empty appellation, that she assumed the arms of that kingdom. It was natural, therefore, that Elizabeth should conclude that the king of France intended, on the first opportunity, to dispute her legitimacy, and her title to the crown. She therefore conceived a violent jealousy against the queen of Scots, which ended at length in the death of the latter by Elizabeth's orders, a measure which has been generally

accounted a great stain on her government, while some have excused it as a painful act of necessity. It is not, however, our object in this sketch to invade the province of history; and as no event has been assigned a larger portion of history, any abridgment of the actions of, and proceedings against the unfortunate queen of Scots, would be more apt to raise curiosity than to gratify it. Besides, the history of Mary will hereafter form a separate article.

Elizabeth had scarcely been proclaimed queen, when Philip, king of Spain, the widower of Mary, who still hoped, by means of Elizabeth, to obtain over England that dominion of which he had failed in espousing Mary, immediately dispatched orders from the Low Countries to the duke of Feria, his ambassador at London, to make her proposals of marriage, and he offered to procure from Rome a dispensation for that purpose. This, however, she rejected, although in a polite manner. Philip appears to have secretly resented the rejection, and some years after, the coolness between the two sovereigns became more visible, and some petty hostilities aided to bring their mutual dislike to a crisis. The Spaniards, on their part, had sent into Ireland a body of 700 of their nation, with some Italians, who built there a fort, but were soon after cut off to a man by the duke of Ormond. On the other hand, the English, under the conduct of sir Francis Drake, attacked the Spaniards in their settlements in South America. Amidst such hostilities, the queen began to look out for an alliance that might support her against so dangerous an adversary. The duke of Anjou, a powerful prince, had long made pretensions to the queen; and though he was younger by twenty-five years, he took the resolution to prefer his suit in person, and paid her a private visit at Greenwich. It appears that though his figure was not very advantageous, his address was so pleasing, that the queen ordered her minister to fix the terms of the contract; and a day was appointed for the solemnization of their nuptials; but as the time approached, Elizabeth became more and more irresolute, and at length declared against changing her condition. Capricious as this conduct may have appeared, it is certain that her principal courtiers were hostile to a match which threatened to endanger the kingdom and the established religion.

Deprived thus of a foreign ally, Elizabeth looked for resources in the loyalty of her people; but among them

she had enemies, and several conspiracies were formed against her life, for which some persons, particularly Francis Throgmorton and William Parry, were condemned and executed. Such attempts, incited by the popish party, served to increase the severity of the laws against persons of that communion. Popish priests were banished the kingdom; those who harboured or relieved them were declared guilty of felony, and many were executed in consequence of these laws. Babington's conspiracy was perhaps yet more formidable, but being discovered, the conspirators were executed, and the fate of Mary, queen of Scots, was precipitated by the share, or supposed share, she had in it. The conduct of Elizabeth, after Mary's execution, forms a part of her character too important to be omitted. When informed of that event, she affected the utmost surprize and indignation. Her countenance changed, her speech faultered, she stood some time fixed, like a statue, in mute astonishment, and afterwards burst into loud lamentations. She put herself in deep mourning, was seen perpetually bathed in tears, and surrounded only by her female attendants. If any of her ministers approached her, she chased them from her, with the most violent expressions of rage and resentment. They had, all of them, she said, been guilty of an unpardonable crime, in putting to death her dear sister and kinswoman, contrary to her fixed purpose, with which they were sufficiently acquainted. In order to appease the king of Scots, to whom she soon wrote a letter of apology, she committed Davison to prison, and commanded him to be tried in the star-chamber for sending off the warrant for Mary's execution. (See DAVISON.) James, of Scotland, notwithstanding Elizabeth's apology, discovered the highest resentment at the death of his mother, and refused to admit into his presence sir Robert Cary, whom the queen had sent as her ambassador. He likewise recalled his ambassadors from England, while the states of Scotland, being assembled, professed that they were ready to spend their lives and fortunes in revenge of his mother's death, and in defence of his title to the crown of England: but Elizabeth, by frequent messengers and persuasions, aided, perhaps, by James's peaceable disposition, prevailed on him to return to his amicable correspondence with the court of England.

It was time, indeed, for Elizabeth now to turn her attention towards Spain. Hearing that Philip was secretly

preparing a great navy to attack her, she sent sir Francis Drake with a fleet to intercept his supplies, to pillage his coast, and destroy his shipping. Drake sailed with four capital ships of the queen's, and twenty-six great and small, with which the London merchants, in hopes of sharing the plunder, had supplied him. Having learned that a Spanish fleet, richly laden, was lying at Cadiz, he boldly made an attack, forced six gallies to take shelter under the forts, burned about an hundred vessels laden with ammunition and naval stores; and destroyed a great ship belonging to the marquis of Santa Croce. Thence he set sail for Cape Vincent, and took by assault the castle situated on that promontory, with three other fortresses. After insulting Lisbon, he took a rich carrack. and by this short expedition, the English seamen learned to despise the unwieldy ships of the enemy; the intended hostilities against England were retarded for a twelvemonth, and the queen had leisure to take more secure measures against that formidable invasion.

Philip, however, proceeded with unremitting diligence, and every part of his dominions resounded with the noise of armaments. The marquis of Santa Croce, a sea-officer of great reputation and experience, was destined to command the fleet. In all the ports of Sicily, Naples, Spain, and Portugal, artizans were employed in building vessels of uncommon size and force; naval stores were bought at a great expence; armies were levied, and quartered along the maritime parts of Spain; and every thing threatened the most formidable naval enterprize that Europe ever beheld. The duke of Parma was to conduct the land-forces, twenty-thousand of whom were on board the fleet, and thirty-four thousand more were assembled in the Netherlands, ready to be transported into England. The most renowned nobility, and princes of Italy and Spain were ambitious of sharing in the honour of this great enterprize, and the Spaniards, ostentatious of their power, already denominated their navy the INVINCIBLE ARMADA.

When the news reached England that this mighty fleet was preparing to sail, terror and consternation universally seized the inhabitants. A fleet of not above thirty ships of war, and those very small in comparison, was all that they had to oppose it by sea. All the commercial towns of England, however, were required to furnish ships for reinforcing this small navy. The citizens of London, instead of

fifteen vessels, which they were commanded to equip, voluntarily fitted out double the number. The gentry and nobility equipped forty-three ships at their own charge. Lord Howard of Effingham was admiral, and under him served Drake, Hawkins, and Frobisher, all celebrated for courage and capacity. The principal fleet was stationed at Plymouth. A smaller squadron, consisting of forty vessels, English and Flemish, was commanded by lord Seymour, second son of the protector Somerset, and lay off Dunkirk, in order to intercept the duke of Parma. The land forces of England, though more numerous than the enemy, were greatly inferior in discipline and experience. An army of 20,000 men was disposed in different bodies along the south coast; and a body of 22,000 foot and 1000 horse was stationed at Tilbury, in order to defend the capital. The principal army consisted of 34,000 foot and 2000 horse, and was commanded by lord Hunsdon. These forces were reserved for guarding the queen's person; and were appointed to march whithersoever the enemy should appear. The fate of England, if all the Spanish armies should be able to land, seemed to depend on the issue of a single battle; from which no favourable expectation could be formed, considering the force of 50,000 veteran Spaniards, commanded by experienced officers, under the duke of Parma, the greatest general of the age.

In the midst of all this danger the queen appeared undismayed, issued her orders with tranquillity, animated her people to a steady resistance; and the more to excite the martial spirit of the nation, appeared on horseback at Tilbury, exhorting the soldiers to their duty, and promising to share with them the same dangers and the same fate. On this occasion the words of her address are said to have been these: "My loving people, we have been persuaded by some that are careful of our safety, to take heed how we commit ourselves to armed multitudes, for fear of treachery; but assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear; I have always so behaved myself, that, under God, I have placed my chief strength and safeguard in the loyal hearts and good-will of my subjects. And therefore I am come amongst you at this time; not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down, for my God, and for my kingdom, and for my people, my honour and my

blood, even in the dust. I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England too; and think foul scorn that Parma, or Spain, or any prince of Europe, should dare to invade the borders of my realms. To which, rather than any dishonour should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of every one of your virtues in the field. I know already, by your forwardness, that you have deserved rewards and crowns; and we do assure you, on the word of a prince, they shall be duly paid you. In the mean time, my lieutenant-general shall be in my stead, than whom, never prince commanded a more noble and worthy subject; not doubting by your obedience to my general, by your concord in the camp, and your valour in the field, we shall shortly have a famous victory over these enemies of my God, of my kingdom, and of my people." On hearing this, an attachment to her person became a kind of enthusiasm among the soldiery; and they asked one another, whether it were possible that Englishmen could abandon the glorious cause, could display less fortitude than appeared in the female sex, or could ever by any dangers be induced to relinquish the defence of their heroic princess?

The Spanish Armada was ready in the beginning of May, 1588, but its sailing was retarded by the death of the marquis de Santa Croce, the admiral, and that also of the vice-admiral, the duke of Paliano. The command of the expedition was, therefore, given to the duke of Medina Sidonia, a man entirely unexperienced in sea affairs. This promotion in some measure served to frustrate the design, which was also rendered less successful by some other accidents. Upon leaving the port of Lisbon, the armada next day met with a violent tempest, which sunk some of the smallest of their shipping, and obliged the fleet to put back into the harbour. After some time spent in refitting, they put again to sea, where they took a fisherman, who informed them that the English fleet, hearing of the dispersion of the armada in a storm, had retired into Plymouth, and that most of the seamen were discharged. From this false intelligence, the Spanish admiral, instead of sailing directly to the coast of Flanders, to receive the troops stationed there, as he had been instructed, resolved

to steer for Plymouth, and destroy the shipping in that port, a resolution which proved the safety of England.

The Lizard was the first land made by the armada, about sun-set; and as the Spaniards took it for the Ramhead, near Plymouth, they bore out to sea with an intention of returning next day, and attacking the English navy. They were descried by Fleming, a Scotch pirate, who was roving in these seas, and who immediately set sail to inform the English admiral of their approach, another event which contributed extremely to the safety of the fleet. Effingham, the English admiral, had just time to get out of port, when he saw the Spanish armada coming full sail towards him, disposed in the form of a crescent, and stretching the distance of seven miles from the extremity of one division to that of the other. The writers of that age, says Hume, whose narrative we have partly followed, raise their style by a pompous description of this spectacle; the most magnificent that had ever appeared upon the ocean, infusing equal terror and admiration into the minds of all beholders. The lofty masts, the swelling sails, and the towering prows of the Spanish galleons, seem impossible to be justly painted, but by assuming the colours of poetry; and an eloquent historian of Italy, Bentivoglio, in imitation of Camden, has asserted, that the armada, though the ships bore every sail, yet advanced with a slow motion, as if the ocean groaned with supporting, and the winds were tired with impelling, so enormous a weight. The truth, however, is, that the largest of the Spanish vessels would scarcely pass for third-rates in the present navy of England; and they were so ill-framed, or so ill-governed, that they were quite unwieldy, and could not sail upon a wind, nor tack on occasion, nor be managed in stormy weather by the seamen. Neither the mechanics of ship-building, nor the experience of mariners, had attained so great perfection as could serve for the security and government of such bulky vessels; and the English, who had already had experience how unserviceable they commonly were, beheld without dismay their tremendous appearance.

Effingham gave orders not to come to close fight with the Spaniards, where the size of the ships, he suspected, and the number of the soldiers, would be a disadvantage to the English; but to cannonade them at a dis-

tance, and to wait the opportunity which winds, currents, or various accidents must afford him, of intercepting some scattered vessels of the enemy. Nor was it long before the event answered expectation. A great ship of Biscay, on board of which was a considerable part of the Spanish money, took fire by accident; and while all hands were employed in extinguishing the flames, she fell behind the rest of the armada; the great galleon of Andalusia was detained by the springing of her mast; and both these vessels were taken, after some resistance, by sir Francis Drake. As the armada advanced up the channel, the English hung upon its rear, and still infested it with skirmishes. Each trial abated the confidence of the Spaniards, and added courage to the English; and the latter soon found, that even in close fight the size of the Spanish ships was no advantage to them. Their bulk exposed them the more to the fire of the enemy; while their cannon, placed too high, shot over the heads of the English. The alarm having now reached the coast of England, the nobility and gentry hastened out with their vessels from every harbour, and reinforced the admiral. The earls of Oxford, Northumberland, and Cumberland, sir Thomas Cecil, sir Robert Cecil, sir Walter Raleigh, sir Thomas Vavasor, sir Thomas Gerrard, sir Thomas Blount, with many others, distinguished themselves by this generous and disinterested service of their country. The English fleet, after the conjunction of those ships, amounted to an hundred and forty four sail.

The armada had now reached Calais, and cast anchor before that place; in expectation that the duke of Parma, who had gotten intelligence of their approach, would put to sea and join his forces to them. The English admiral practised here a successful stratagem upon the Spaniards. He took eight of his smaller ships, and filling them with all combustible materials, sent them one after another into the midst of the enemy. The Spaniards fancied that they were fireships of the same contrivance with a famous vessel which had lately done so much execution in the Scheld near Antwerp; and they immediately cut their cables, and took to flight with the greatest disorder and precipitation. The English fell upon them next morning while in confusion; and besides doing great damage to other ships, they took or destroyed about twelve of the enemy. By this time it was become apparent, that the intention for which

these preparations were made by the Spaniards, was entirely frustrated. The vessels provided by the duke of Parma were made for transporting soldiers, not for fighting; and that general, when urged to leave the harbour, positively refused to expose his flourishing army to such apparent hazard; while the English were not only able to keep the sea, but seemed even to triumph over their enemy. The Spanish admiral found, in many rencounters, that while he lost so considerable a part of his own navy, he had destroyed only one small vessel of the English; and he foresaw that by continuing so unequal a combat, he must draw inevitable destruction on all the remainder. He prepared therefore to return homewards; but as the wind was contrary to his passage through the channel, he resolved to sail northwards, and making the tour of the island, reach the Spanish harbours by the ocean. The English fleet followed him during some time; and had not their ammunition fallen short, by the negligence of the offices in supplying them, they had obliged the whole armada to surrender at discretion. The duke of Medina had once taken that resolution; but was diverted from it by the advice of his confessor. This conclusion of the enterprize would have been more glorious to the English; but the event proved almost equally fatal to the Spaniards. A violent tempest overtook the armada after it passed the Orkneys; the ships had already lost their anchors, and were obliged to keep to sea; the mariners, unaccustomed to such hardships, and not able to govern such unwieldy vessels, yielded to the fury of the storm, and allowed their ships to drive either on the western isles of Scotland, or on the coast of Ireland, where they were miserably wrecked. Not a half of the navy returned to Spain; and the seamen as well as soldiers who remained, were so overcome with hardships and fatigue, and so dispirited by their discomfiture, that they filled all Spain with accounts of the desperate valour of the English, and of the tempestuous violence of that ocean which surrounds them.—Such was the miserable and dishonourable conduct of an enterprize which had been preparing for three years, which had exhausted the revenue and force of Spain, and which had long filled all Europe with anxiety or expectation, and which was intended to have destroyed the civil liberties, as well as the reformed religion, in England.

Soon after this, which was one of the most important events in the history of Elizabeth, or any other sovereign of England, Elizabeth became the ally of Henry IV. in order to vindicate his title, and establish him firmly on the throne of France, and for some years the English auxiliaries served in France, while several naval expeditions, undertaken by individuals, or by the queen, raised the reputation of England to an extraordinary height. At this period Robert Devereux earl of Essex, the queen's favourite, highly distinguished himself; but the events of his unfortunate life have been already given. (See DEVEREUX.)

In 1601, Elizabeth held a conference with the marquis de Rosni, who is better known in history as the celebrated Sully, for the purpose of establishing, in concurrence with England, a new system of European power, with a view of controlling the vast influence of the house of Austria, and producing a lasting peace. The queen coincided with his projects, and the French minister departed in admiration of the solidity and enlargement of her political views. The queen, having suppressed an insurrection in Ireland, and obliged all the Spanish troops sent to its assistance to quit the island, she turned her thoughts towards relieving the burdens of her subjects; she abolished a number of monopolies, and became extremely popular. But the execution of her favourite, the earl of Essex, gave a fatal blow to her happiness. When she learnt from the countess of Nottingham, that he had solicited her pardon, which had been concealed from her, she at first became furious with rage, and when the violence of anger subsided, she fell into the deepest and most incurable melancholy, rejecting all consolation, and refusing food and sustenance of every kind. She remained for days sullen and immoveable, "feeding," says the historian, "her thoughts on her afflictions, and declaring life and existence an insufferable burden to her." Few words she uttered, and they were all expressive of some inward grief, which she cared not to reveal: but sighs and groans were the chief vent which she gave to her despondency, and which, though they discovered her sorrows, were never able to ease or assuage them. Ten days and nights she lay upon the carpet, leaning on cushions which her maids brought her, and her physicians could not persuade her to allow herself to be put to bed, much less to make trial of any remedies which they pre-

scribed to her. Her anxious mind at last had so long preyed on her frail body, that her end was visibly approaching; and the council being assembled, sent the keeper, admiral, and secretary, to know her will with regard to her successor. She answered with a faint voice, that, as she had held a regal sceptre, she desired no other than a royal successor. Cecil requesting her to explain herself more particularly, she subjoined, that she would have a king to succeed her, and who should that be, but her nearest kinsman, the king of Scots? Being then advised by the archbishop of Canterbury to fix her thoughts upon God, she replied, that she did so, nor did her mind in the least wander from him. Her voice soon after left her; her senses failed; she fell into a lethargic slumber, which continued some hours, and she expired gently, without farther struggle or convulsion, in the 70th year of her age, and forty-fifth of her reign.

So dark a cloud, says Hume, overcast the evening of that day which had shone out with a mighty lustre in the eyes of all Europe. There are few great personages in history who have been more exposed to the calumnies of enemies, and the adulation of friends, than queen Elizabeth, and yet there is scarcely any whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character, were able to overcome all prejudices; and obliging her detractors to abate much of their invectives, and her admirers somewhat of their panegyrics, have at last, in spite of political factions, and, what is more, of religious animosities, produced an uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance, and address, are allowed to merit the highest praises, and appear not to have been surpassed by any person that ever filled a throne: a conduct less rigorous, less imperious, more sincere, more indulgent to her people, would have been requisite to have formed a perfect character. By the force of her mind, she controlled all her more active and stronger qualities, and prevented them from running into excess. Her heroism was exempt from temerity, her frugality from avarice, her friendship from partiality, her active temper from turbulency and a vain ambition; she guarded not herself with equal care or equal success from lesser infirmities; the rivalship of beauty, the

desire of admiration, the jealousy of love, and the sallies of anger.

Under the wise conduct of Elizabeth the Protestant religion was firmly established, factions restrained, government strengthened, the power of Spain nobly opposed, and withstood, oppressed neighbours supported, a navy created, commerce rendered flourishing, and the national glory aggrandized. No sovereign was ever more jealous of power and prerogative; yet she was truly ambitious of obtaining the general affections of her subjects. She made, during her long reign, frequent progresses, and paid many domestic visits, which were partly the result of policy, partly of economy. She wished to be thought a friend to literature, but never displayed the liberality of a patroness. Her manners and language were but little suited to the delicacy of the female character.

When we contemplate her as a woman, adds Hume, we are apt to be struck with the highest admiration of her great qualities and extensive capacity, but we are apt also to require some more softness of disposition, some greater lenity of temper, some of those amiable weaknesses by which her sex is distinguished. But the true method of estimating her merit, is to lay aside all these considerations, and consider her merely as a rational being, placed in authority, and entrusted with the government of mankind. We may find it difficult to reconcile our fancy to her as a wife or mistress, but her qualities as a sovereign, though with some considerable exceptions, are the object of undisputed applause and approbation.

Bolingbroke's character of queen Elizabeth coincides in part with the preceding. In his "Idea of a Patriot King," he says, "our Elizabeth was queen in a limited monarchy, and reigned over a people at all times more easily led than driven; and at that time capable of being attached to their prince and their country by a more generous principle than any of those which prevail in our days, by *affection*. There was a strong prerogative then in being, and the crown was in possession of greater legal power. Popularity was, however, then, as it is now, and as it must be always in mixed government, the sole true foundation of that sufficient authority and influence which other constitutions give the prince gratis, and independently of the people, but which a king of this nation must acquire. The wise queen saw it; and she saw too, how much popularity de-

pends on those appearances that depend on the decorum, the decency, the grace, and the propriety of behaviour, of which we are speaking. A warm concern for the interest and honour of the nation, a tenderness for the people, and a confidence in their affections, were appearances that ran through her whole public conduct, and gave life and colour to it. She did great things: and she knew how to set them off according to their full value, by her manner of doing them. In her private behaviour she shewed great affability, she descended even to familiarity; but her familiarity was such, as could not be imputed to her weakness, and was therefore most justly ascribed to her goodness. Though a woman, she hid all that was womanish about her: and, if a few equivocal marks of coquetry appeared on some occasions, they passed like flashes of lightning, vanished as soon as they were discerned, and imprinted no blot on her character. She had private friendships, she had favourites; but she never suffered her friends to forget she was their queen; and when her favourites did, she made them feel that she was so."

Although modern wits have amused themselves with the flatteries too frequently offered to this great queen, on account of her literary productions, and although some of these productions enumerated by lord Orford, and his able continuator Mr. Park, are rather valuable as curiosities, than as acquisitions to the literary history of her age, yet it cannot be refused that she was truly and substantially learned, having studied the best ancient as well as modern authors. The confinement and persecutions of her youth afforded scope for the acquisition of eminent intellectual attainments. That she was well skilled in the Greek, was manifest from her writing a comment on Plato, and translating into Latin a Dialogue of Xenophon, two orations of Isocrates, and a play of Euripides. Into English she translated Plutarch "de Curiositate." Her versions from Latin authors were, Boethius's Consolation of Philosophy, Sallust's Jugurthine War, and part of Horace's Art of Poetry. With her general learning, Elizabeth united an uncommon readiness in speaking the Latin language, which she displayed in three orations; one delivered in the university of Cambridge, and two in Oxford. An extraordinary instance of her ability in this way, was exhibited in a rapid piece of eloquence with which she interrupted an insolent ambassador from Poland. "Having

ended her oration, she, 'lion-like, rising," says the historian, "daunted the malapert orator no less with her stately port and majestic departure, than with the tartness of her princely chekes (reproofs); and, turning to the train of her attendants, said, 'God's death! my Lords! I have been forced this day scoure up my old Latin, that hath long laid rusting'." By her contemporaries, Elizabeth has been highly extolled for her poetry, but to this modern taste will demurr, yet she had a capacity for Latin versification. • Referring to lord Orford, &c. for a catalogue of her translations from the French, her prayers and meditations, her speeches in parliament, and her letters, which last are dispersed in vast numbers through a variety of collections, we may remark that education and principle led her to favour the reformation; nor could she hesitate on the subject, but acted with caution, not to alarm the adherents to popery by too explicit a declaration of her sentiments, and yet taking care to afford early indications of her favourable views to the cause, some of them displayed in a manner pleasing and ingenious. At the time of her coronation, when she was solemnly conducted through London, a boy, who personated Truth, was let down from one of the triumphal arches, and presented her with a copy of the Bible, which she received in the most gracious manner, placing it in her bosom, and declaring, that amidst all the costly testimonies which the citizens had that day afforded of their attachment, this present was by far most precious and acceptable.[1]

ELIZABETH of Austria, daughter of the emperor Maximilian II. and wife of Charles IX. king of France, was married at Mezieres, Nov. 26, 1570. She was one of the most beautiful persons of her time, and her virtue is said to have surpassed her beauty. The deplorable and fatal night of St. Bartholomew afflicted her extremely; on hearing the news of what had past, when she rose in the morning, bathed in tears, she threw herself at the foot of her crucifix to ask mercy of God on the perpetrators of so atrocious a deed, which she detested with horror. Elizabeth had but very little share in what passed in France under the tumultuous reign of Charles IX. She attended to

[1] Hist. of England.—Ballard's Memoirs.—Lord Orford's Royal and Noble Authors, by Park.—Nichols's Progresses.—Wood's Annals.—Andrew's Continuation of Henry's History.—Strype's Annals and Memorials. In all these are many anecdotes of the personal character of Elizabeth.

nothing but her domestic concerns, and conducted her family by the principles of prudence and honour for which she was highly remarkable. Sensible to the irregularities of her husband, whom she loved and honoured extremely, she never let him perceive those jealous disquietudes which often augment and seldom remedy the evil. She was mild and patient; Charles was lively and impetuous; the ardour of the king was moderated by the serenity of Elizabeth: accordingly she never lost his affection and his esteem, and he recommended her, when dying, to Henry IV. then king of Navarre, with the utmost tenderness: "Take care of my daughter and my wife," said he; "my brother, take care of them; I recommend them to the generosity of your heart." During his illness, Elizabeth spent all the time when she was not attending upon him, in prayers for his recovery. When she went to see him, she did not place herself by his bedside, as she had a right to do; but kept at a little distance, and by her modest silence, by her tender and respectful looks, she seemed to cover him in her heart with the love she bore him; "then," adds Brantôme, "she was seen to shed tears so tender and so secret, that a common spectator would have known nothing of it; and wiping her watery eyes, excited the liveliest emotions of pity in all that were present: for," continues he, "I was a witness to it." She stifled her grief; she dared not let her tenderness appear, fearing lest the king should perceive it. The prince could not avoid saying, when speaking of her, that he might boast of having an amiable wife, the most discreet and the most virtuous woman, not in all France, not in all Europe, but in the whole world. He was nevertheless as reserved with her as the queen mother, who, apprehending that she might have some power over the king, doubtless employed her influence in preventing that prince from reposing in her confidence, which would have disconcerted her schemes. While she was at the court of France, she honoured with a tender affection Margaret queen of Navarre, her sister-in-law, though of a conduct so totally opposite to hers; and, after her return to Germany, Elizabeth always kept up an epistolary correspondence with her. She even sent her, as a pledge of her friendship, two books of her own composing: the one, on the word of God; the other, on the most considerable events that had happened in France in her time. This virtuous princess, after the death of

the king her husband, retired to Vienna, where she died in 1592, aged only thirty-eight, in a convent of her own foundation.[1]

ELIZABETH (PETROVNA), daughter of Peter the great, by the revolution of 1741, renewed in her person the line of that monarch on the throne of Russia. Elizabeth was born in 1709, and when arrived at years of maturity, was extremely admired for her great personal attractions. Her beauty, as well as her exalted rank and large dowry, occasioned her several offers, none of which, however, took effect; and she died in celibacy. During the life of her father Peter I. a negotiation had commenced for her marriage with Lewis XV. but although not seriously adopted by the court of France, it was never relinquished until the daughter of Stanislaus, titular king of Poland, was publicly affianced to the young monarch. By the will of Catharine, Elizabeth was betrothed to Charles Augustus, bishop of Lubec, duke of Sleswick and Holstein, and brother to the king of Sweden; but he died before the completion of the ceremony. In the reign of Peter II. she was demanded by Charles margrave of Anspach; in 1741, by the Persian tyrant Kouli Kan; and at the time of the revolution, the regent Ann endeavoured to force her to espouse prince Louis of Brunswick, for whom she entertained a settled aversion. From the period of her accession she renounced all thoughts of the connubial state, and adopted her nephew Peter. Her dislike to marriage, however, certainly did not proceed from any rooted aversion to the other sex; for she would freely and frequently own to her confidants, that she was never happy but when she was in love; if we may dignify by that name a capricious passion ever changing its object. The same characteristic warmth of temper hurried her no less to the extremes of devotion: she was scrupulously exact in her annual confessions at Easter of the wanderings of her heart; in expressing the utmost contrition for her frequent transgressions; and in punctually adhering both in public and private to the minutest ceremonies and ordinances of the church. With respect to her disposition and turn of mind, she is generally styled the humane Elizabeth, as she made a vow upon her accession to inflict no capital punishments during her reign; and is reported to have shed tears upon the news of every

[1] Dict. Hist.

victory gained by her troops, from the reflection that it could not have been obtained without great bloodshed. But although no criminal was formally executed in public, yet the state prisons were filled with wretched sufferers, many of whom, unheard of and unknown, perished in damp and unwholesome dungeons: the state inquisition, or secret committee appointed to judge persons suspected of high treason, had constant occupation during her reign; many upon the slightest surmises were tortured in secret: many underwent the knoot, and expired under the infliction. But the transaction which reflects the deepest disgrace upon her reign, was the public punishment of two ladies of fashion; the countesses Bestuchef and Lapookin: each received fifty strokes of the knoot in the open square of Petersburg: their tongues were cut out; and they were banished into Siberia. One of these ladies, Madame Lapookin, esteemed the handsomest woman in Russia, was accused of carrying on a secret correspondence with the French ambassador; but her real crime was, her having commented too freely on the amours of the empress. Even the bare recital of such an affecting scene, as that of a woman of great beauty and high rank publicly exposed and scourged by the common executioner, must excite the strongest emotions of horror; and forbid us to venerate the memory of a princess, who, with such little regard to her own sex, could issue those barbarous commands. But let us at the same time lament the inconsistency of human nature; and, in considering the character of Elizabeth, let us not deny that her heart, perhaps naturally benevolent, was eventually corrupted by power, and steeled with suspicion; and that although mercy might predominate whenever it did not interfere with her passions and prejudices; yet she by no means deserves the appellation of humane, the most noble attribute of a sovereign when it interposes to temper and mitigate the severity of justice. Elizabeth died in 1761, in the twenty-first year of her reign, and in the fifty-third year of her age; she expired in December (the 25th), the same month in which she was born, and in which she acceded to the throne. It is asserted on unquestionable authority, that it was impossible to obtain this tzarina's consent for the execution of a felon who had even committed the most horrid species of premeditated murder, and that the master of the police used secretly to order the executioner to knoot to death those delinquents who were

found guilty of the most atrocious crimes. It is a pity that she did not reserve her humanity, which in this instance was cruelty to her people, for more respectable objects. By way of conclusion to the present article, it will not be unapt to add the following anecdote, especially as it must at the same time give pleasure to the reader. Although the sovereign of this empire is absolute in the most unlimited sense of the word; yet the prejudice of the Russians in regard to the necessity of torture (and a wise legislator will always respect popular prejudices, be they ever so absurd and unreasonable) was so deeply rooted by immemorial usage, that it required great circumspection in the present tzarina not to raise discontents by an immediate abolition of that inhuman practice. Accordingly, the cautious manner in which it was gradually suppressed, discovered no less judgment than benevolence. In 1762, Catherine II. soon after her accession, took away the power of inflicting torture from the vayvodes, or inferior justices, by whom it had been shamefully abused. In 1767, a secret order was issued to the judges in the several provinces, that whenever they should think torture requisite to force a criminal to confession, they should draw up the general articles of the charge, and lay the case before the governor of the province for his consideration: and all the governors had received previous directions to determine the case according to the principles laid down in the third question of the tenth chapter of her majesty's instructions for a code of laws; wherein torture is proved to be no less useless than cruel. This, therefore, was a tacit abolition of torture, which has been since formally and publicly annulled. The prohibition of this horrid species of judicature, throughout the vast dominions of the Russian empire, forms a memorable æra in the annals of humanity. [1]

ELLER (JOHN THEODORE, DE BROCKHUSEN), a physician of Prussia, was born at Pletzaw, in the principality of Anhalt-Bernburgh, in 1689. He received the first rudiments of education at home under a private tutor, and was then sent to the university of Quedlinburgh, and thence to Jena, in 1709. His father intended him for the law; but a passion which he expressed for mathematical and physical researches, soon altered that design, and determined young Eller to follow the profession of physic,

[1] Coxe's Travels in Russia.—Univ. History.

As Jena afforded no opportunity for the study of anatomy, he was removed to Halle, and soon after to Leyden, to finish his education under the celebrated Albinus, and the learned Sengerd and Boerhaave. Thence he passed to Amsterdam for the advantage of hearing the lectures of Rau, and examining the preparations of Ruysch, and he followed Rau to Leyden, on the latter being appointed to succeed professor Bidloe. Having quitted Leyden, he spent some time in the mines of Saxony and Hartz, where he completed his chemical studies, and made astonishing progress in metallurgy and other parts of natural knowledge. On his visiting Paris, he attended several new courses in chemistry, under Lemery and Homberg, while he was pursuing his anatomical studies under the direction of Pecquet, du Verney, Winslow, and acquiring physiological and practical knowledge by the assistance of Astruc, Helvetius, Jussieu, &c. Though every branch of medical knowledge, and particularly surgery, was successfully practised in Paris, the reputation of Cheselden's operation for the stone, and the ambition of being known to the immortal Newton, drew Mr. Eller to England, where he arrived in company with the earl of Peterborough, and remained five months. Leaving London in 1721, he returned to his own country, and was immediately honoured with the place of first physician to his sovereign the prince of Anhalt-Bernburgh; but he afterwards removed to Magdeburgh, where he soon attracted the notice of the king of Prussia, Frederick I. by whom he was made physician in ordinary, counsellor of the court, professor of the royal college of physic and surgery at Berlin, physician to the army, and perpetual dean of the superior college of medicine; employments equally honourable and lucrative. On the accession of Frederick II. he was farther promoted, and in 1755 was created a privy counsellor, the greatest honour to which he could possibly arrive, in his career as a scholar; and the same year he was appointed director of the academy called "Curieux de la nature," where, according to the custom of the society, he was introduced by the name of Euphorbio. These employments and dignities he retained to his death in 1759. After his death was published a work by him, entitled "Observationes de cognoscendis et curandis morbis, præsertim acutis, 1762, 8vo, which was translated into French by Le Roy, 1774, 12mo. This work is chiefly founded on

the results of his long practice. He wrote also various papers in the Transactions of the Academy of Berlin, for the years 1748, 1749, and 1752, which with other pieces by him were collected and published, in German, under the title of "Physical, chemical, and medical treatises," Berlin, 1764, 2 vols. 8vo.[1]

ELLIGER (OTTOMAR), an artist, was the son of an able physician, and was born at Gottemburg the 18th of September 1633, according to Houbraken, and in 1632 by Weyermann's account. Ottomar's father centred all his views in making his son a scholar, and he therefore put him to study the languages under the most famous professors. It was soon perceived that he relaxed in his progress in every other of his lessons, in proportion as his taste for painting was unfolded: and that in the very classes and school-hours he was secretly practising with the crayon. Chastisements were even found ineffectual to his correction, notwithstanding the obstinacy of his mother in not altering her purpose. A lucky accident delivered our young man from this disagreeable situation. One day a poor person desired to speak in private with the physician: the beggar displayed to him his extreme distress in several languages. The wife of the physician, who was present at this conversation, said to her husband, "Since I see that there are men of learning in indigence as well as painters, I think it altogether indifferent to which profession my son applies; let him satisfy his own inclination." Elliger was then placed at Antwerp in the school of Daniel Segers, the Jesuit; where he learnt to paint flowers and fruit, and at length equalled his master. He was called to the court of Berlin, where he was highly honoured for his talents, and the elector Frederic William appointed him his principal painter. This prince found great amusement in conversing with Elliger, and his smart replies on all occasions pleased him so much, that he made frequent visits to his lodgings. This agreeable life, in which he found much profit as well as pleasure, continued till his death, the year of which is not known. Elliger's works, which are as much sought after as those of his master, are principally in Germany, where they are preserved with the utmost care.[2]

[1] L'Eloge Historique de M. Eller, Berlin, 1760.—Dict. Hist.—Haller Bibl. Bot. [2] Deschamps, vol. II.—Pilkington.

ELLIGER (OTTOMAR), the son of the preceding, was born at Hamburgh, Feb. 16, 1666. He learned of his father the first elements of painting; from whom he went to Amsterdam, and studied under Michael Van Musscher. Struck with the beauty of the works of Lairesse, he was fortunate enough to gain admission to his school in 1686. None could be more assiduous than this disciple in following the lessons of his master, whether in copying his works and those of others, or in painting from nature. The genius of the young painter was encouraged by Lairesse: one year of his instructions qualified him for composing freely, without following any other model than nature, and without having in view the manner of any one; his own is grand and noble, and his back grounds are of a fine architecture: among them are to be found the most valuable remains of the Ægyptians, the Greeks, and the Romans. If the scene of his composition was to be laid in one of these countries, he likewise introduced bas-reliefs relative to the time: he was a man of genius, and had a mind well stored with literature, and his pictures are therefore interesting both to painters and scholars. At Amsterdam he painted several cielings and large subjects for ornaments to the public halls and grand apartments. The elector of Mentz took so much pleasure in contemplating his works, that he ordered of him two very large pictures, one representing the Death of Alexander, the other the nuptials of Thetis and Peleus; which are both highly celebrated. The elector was so satisfied with them, that he amply paid the artist, and made him a rich present besides: he also appointed him his principal painter, but which title Elliger refused, as well as the pension that was attached to it, preferring his liberty, as he said, to an honourable bondage; and soon after retired to his own country. Typography was embellished with the ingenious compositions of his hand; but this took up so much of his time, that he had but little for applying to grand works; he made pictures in small sizes, not unworthy of being placed in the first cabinets. This good artist may justly boast also of the "Banquet of the Gods," a large picture, sufficient of itself to immortalize his name. But this man, so amiable, and so much esteemed, soon fell into intemperance and contempt, and his works no longer resembled those of his former years, scarcely any of them rising above mediocrity. He died Nov. 24, 1732, in the sixty-

sixth year of his age. In the cabinet of M. Half-Wassenaer, at the Hague, was lately his very fine picture representing Alexander dying.[1]

ELLIS (CLEMENT), an English divine, whose writings, in the opinion of a recent biographer, deserve to be more extensively known than, it is apprehended, they now are, or ever have been, was the son of Mr. Ellis, steward to Dr. Barnaby Potter, bishop of Carlisle, and was born in 1630, near Penrith in Cumberland. He became a servitor of Queen's college, Oxford, under the tuition of Mr. Thomas Tully, in 1649, and was afterwards a tabarder; and when master of arts, became a fellow of the college. He received several donations towards his subsistence at Oxford from unknown hands, with anonymous letters informing him that those sums were in consideration of his father's sufferings, and to encourage his progress in his studies; and he received several such presents and letters, both before and after his being in orders, without his knowing whence they came; but after the restoration, he had some reason to believe he owed them to Dr. Jeremy Taylor, and Dr. Hammond, being part of those collections of money put into their hands by charitable and well-disposed persons for the support and encouragement of such as had been plundered or oppressed by the republican government. Mr. Ellis, when he had taken orders, was patronized by William, marquis, and afterwards duke of Newcastle, who presented him to the rectory of Kirkby in Nottinghamshire, of which he was a most laborious, useful, and exemplary minister. In 1693 he was appointed, by archbishop Sharp, a prebendary in the collegiate church of Southwell, merely in reward of his merits and usefulness. He died in 1700, aged about seventy. His writings in practical theology are distinguished for eminent and fervent piety, soundness of doctrine, and a vigorous, unaffected, and manly style. The principal are, 1. "The Gentile Sinner, or England's brave gentleman characterised, in a letter to a friend," 1660, 12mo, a work which was written in a fortnight, in the early part of the author's life, and has considerable merit both in design and execution. It has gone through many editions. 2. A "Catechism," 1674, reprinted in 1738, 8vo, by the Rev. John Veneer, rector of St. Andrews, Chichester, with a life of

[1] Deschamps, vol. IV.—Pilkington.

the author, and other additions, by Veneer. 3. "The vanity of Scoffing, in a letter to a witty gentleman," 1674, 4to. 4. "Christianity in short, or the short way to be a good Christian," 1682, 12mo, oftener reprinted than any of his works. He published some other pious, and some controversial tracts of less importance, enumerated by Wood, several single sermons, and two pieces of poetry, one on the death of George Pitt, esq. Oxford, 1658, 4to, the other on the Restoration, London, 1660, fol.[1]

ELLIS (JOHN), F. R. S. an eminent naturalist, is thought to have been born in London, about 1710, but of his early life and occupations no certain information has been obtained, except that he was engaged in mercantile pursuits. He imbibed a taste for natural history, probably when young, made collections of natural curiosities, and by attentive observation and depth of thought soon rose superior to the merit of a mere collector. It is to him we owe the discovery of the animal nature of corals and corallines, which is justly said to form an epocha in natural science. The first collection he made of these new-discovered animals, after being presented to, and examined by the royal society, was deposited in the British museum, where it still remains. His mind was originally turned to the subject by a collection of corallines sent him from Anglesey, which he arranged upon paper so as to form a kind of natural landscape. But although the opinion he formed of their being animals was confirmed by some members of the royal society, as soon as he had explained his reasons, he determined to make farther observations, and enlarge his knowledge of corallines on the spot. For this purpose he went, in August 1752, to the isle of Sheppy, accompanied by Mr. Brooking, a painter, and the observations which he made still further confirmed him in his opinions. In 1754, he prevailed on Ehret, the celebrated botanist and artist, to accompany him to Brighthelmstone, where they made drawings, and formed a collection of zoophites. In 1755, he published the result of all his investigations, under the title of an "Essay towards a Natural History of Corallines," 4to, one of the most accurate books ever published, whether we consider the plates, the descriptions, or the observations which demonstrate the animal nature of the

[1] Ath. Ox. vol. II.—Veneer's Life.—Wordsworth's Biography, vol. V.—Granger's Letters, p. 133.

zoophites. His opinions on this subject were opposed by Job Baster, a Dutch physician and naturalist, who published various dissertations in the Philosophical Transactions in order to prove that corallines were of a vegetable nature. But his arguments were victoriously refuted by Ellis, whose opinions on the subject were almost immediately assented to by naturalists in general, and have been further confirmed by every subsequent examination of the subject.

In botany Ellis distinguished himself by an account of two new genera, the Halesia and Gardenia, both American shrubs, the former named after his learned friend the Rev. Dr. Hales, the latter named after Dr. Garden, long resident in Carolina. He published also a pamphlet on the Venus's Fly-trap; and was the author of a fourth new genus, Gordonia, named after Mr. Gordon of Mile-end, which was described in the 60th vol. of the Philosophical Transactions, along with a new species of Illicium, or Starry Anise, from West Florida. In the 57th vol. of the Trans. Mr. Ellis describes some Confervæ, hitherto unknown. One of his most favourite botanical objects was to ascertain the true Varnish-tree of Japan, which he contends, in opposition to Miller (See Philos. Trans. vols. XLIX. and L.), to be distinct from the American Toxicodendron, and the point seems not yet well determined. Our author published separately an historical account of Coffee, with remarks on its culture and use, and a plate of the shrub; also a description of the Mangostan and Bread-fruit, with four plates. These are quarto pamphlets, and the latter contains many useful "directions to voyagers, for bringing over these and other vegetable productions." This last subject frequently engaged Mr. Ellis's attention, and makes a separate quarto pamphlet, published in 1770. In the 51st and 58th volumes of the Phil. Trans. are papers of his on the preservation of seeds. Nor were these all the scientific pursuits of his indefatigable mind. He wrote also in the Trans. various other papers on Corals, Sea Pens, and other animals of the same tribe, as well as on the Cochineal insect; on the Coluber cerastes, or horned viper of Egypt; on that singular animal, found by his friend Garden in Carolina, the Siren lacertina of Linnæus, now esteemed a Muræna; on the structure of the windpipes in several birds and in the land tortoise; and even on the method of making sal ammoniac in Egypt. It appears, moreover,

by many specimens of his collecting, that he was an assiduous observer of the internal structure or anatomy of vegetables. In Nov. 1768, sir Godfrey Copley's medal was delivered to him by sir John Pringle, then president; and it being usual to single out some one or two papers in particular for such a compliment, one "on the animal nature of the genus of Zoophytes called Corallina," in a letter to Linnæus, and another "on the Actinia Sociata," in a letter to the earl of Hillsborough, both printed in the 57th vol. of the Transactions, were selected for this purpose.

Mr. Ellis appears to have been at one time, as we have already noticed, in trade, and not very successful. In 1764, however, the lord chancellor Northington procured him the office of agent for West Florida, and afterwards that of St. Dominica, places which he says made him "happy and easy," and did not require him to leave London. In 1754 he was elected a fellow of the royal society. After a series of declining health, he died Oct. 15, 1776, leaving a daughter, Martha, who was afterwards married to Alexander Watt, esq. of Northaw in Herts, and died in child-bed in 1795. In 1786, a posthumous work of Mr. Ellis was published by this daughter at the request of sir Joseph Banks, entitled "Natural History of many curious and uncommon Zoophites," forming the best systematic account of the zoophites which has yet appeared. Mr. Ellis appears from his correspondence, in the possession of Dr. Smith, to have been a man of great modesty, pious affections, and grateful sensibility.[1]

ELLIS (JOHN), a miscellaneous writer of some reputation in the last age, and well known to the scholars of that period, was the son of Mr. James Ellis, and was born in the parish of St. Clement Danes, March 22, 1698. His father was a man of an eccentric character, roving, and unsettled. At one time he was clerk to his uncle and guardian, serjeant Denn, recorder of Canterbury, and kept his chambers in Gray's-inn, on a starving allowance, as Mr. Ellis used to declare, for board-wages. Leaving his penurious relation, who spent what his father left him in a litigious process, he obtained a place in the post-office at Deal in Kent, from whence he was advanced to be searcher of the customs in the Downs, with a boat; but being imposed upon, as he thought, in some way by his patron, he

[1] Rees's Cyclopædia.—Thomson's Hist. of the Royal Society.

quitted his employment and came to London. He was represented by his son as particularly skilful in the use of the sword, to which qualification he was indebted, through the means of a nobleman, for one of his places. He was also much famed for his agility, and could at one time jump the wall of Greenwich park, with the assistance of a staff. At the trial of Dr. Sacheverel he was employed to take down the evidence for the doctor's use. His wife, Susannah Philpot, our author's mother, was so strict a dissenter, that when Dr. Sacheverel presented her husband with his print, framed and glazed, she dashed it on the ground, and broke it to pieces, calling him at the same time a priest of Baal; and at a late period of our author's life, it was remembered by him, that she caused him to undergo the discipline of the school, for only presuming to look at a top on a Sunday which had been given to him the day preceding. The qualifications which Mr. Ellis's father possessed, it will be perceived, were not those which lead to riches; and indeed so narrow were his circumstances, that he was unable to give his son the advantages of a liberal education. He was first sent to a wretched day-school in Dogwell-court, White Fryars, with a brother and two sisters; and afterwards was removed to another, not much superior, in Wine-office-court, Fleet-street, where he learned the rudiments of grammar, more by his own application than by any assistance of his master. He used, however, to acknowledge the courtesy of the usher, who behaved well to him. While at this school he translated "Marston Moore; sive, de obsidione prælioque Eboracensi carmen. Lib. 6. 1650, 4to. Written by Payne Fisher;" which, as it has not been found among his papers, we suppose was afterwards destroyed. At what period, or in what capacity he was originally placed with Mr. John Taverner, an eminent scrivener* in Threadneedle-street, we have not learned; but in whatever manner the connexion began, he in due time became clerk or apprentice to him; and during his residence had an opportunity of improving himself in the Latin tongue, which he availed himself of with the utmost diligence. The son of his mas-

* This Mr. Taverner was cousin to Mr. William Taverner, proctor in Doctors' Commons, who died Oct. 20, 1772. Lord Orford, in his Anecdotes of Painting, says, "he painted landscapes for his amusement, but would have made a considerable figure amongst the renowned professors of the art." The earl of Harcourt and Mr. Fr. Fauquier have each two pictures by him, that may be mistaken for, and are not unworthy of, Gaspar Poussin.

ter, then at Merchant Taylors' school, was assisted by his father in his daily school-exercises; which being conducted in the presence of the clerk, it was soon found that the advantage derived from the instructions, though missed by the person for whom it was intended, was not wholly lost. Mr. Ellis eagerly attended, and young Taverner being of an indolent disposition, frequently asked his assistance privately; which at length being discovered by the elder Taverner, was probably the means of his first introduction to the world, though it cannot be said much to his advantage, as old Taverner had the address to retain him in the capacity of his clerk during his life-time, and at his death incumbered him with his son as a partner, by whose imprudence Mr. Ellis was a considerable sufferer both in his peace of mind and his purse, and became involved in difficulties which hung over him a considerable number of years. His literary acquisitions soon, as it might be expected, introduced him to the acquaintance of those who had similar pursuits. In 1721, the rev. Mr. Fayting, afterwards of Merchant Taylors' school, rector of St. Martin Outwich, and prebendary of Lincoln, being then about to go to Cambridge, solicited and obtained his correspondence, part of which was carried on in verse. With this gentleman, who died 22d Feb. 1789, in his eighty-sixth year, Mr. Ellis lived on terms of the most unreserved friendship, and on his death received a legacy of 100*l.* bequeathed to him by his will. At a period rather later, he became also known to the late Dr. King of Oxford. Young Taverner, who probably was not at first intended for a scrivener, was elected from Merchant Taylors' school to St. John's college, Oxford, and by his means Mr. Ellis was made acquainted with the tory orator. By Dr. King he was introduced to his pupil lord Orrery; and Mr. Ellis at one time spent fourteen days in their company at college, so much to the satisfaction of all parties, that neither the nobleman nor his tutor ever afterwards came to London without visiting, and inviting Mr. Ellis to visit them. In the years 1742 and 1743, Dr. King published "Templum Libertatis," in two books, which Mr. Ellis translated into verse with the entire approbation of the original author. This translation still remains in MS. Of his poetical friends, however, the late Moses Mendez, esq. appears to have been the most intimate with him. Several marks of that gentleman's friendship are to be found scattered

through his printed works; and about 1749 he addressed a beautiful epistle to him from Ham, never yet published. In 1744 Mr. Mendez went to Ireland, and on July 5 sent a poetical account of his journey to Mr. Ellis. This epistle was afterwards printed in 1767, in a collection of poems, and in the same miscellany Mr. Ellis's answer appeared. Soon after Mr. Mendez addressed a poetical epistle to his friend, Mr. S. Tucker, at Dulwich, printed in the same collection.

Mr. Ellis, though there is good reason to believe that he never discontinued writing verses for more than seventy years, was not one of those poets who are led by their attention to the muses to neglect their private affairs. As a scrivener he was employed by a number of families, to whom he afforded great satisfaction in conducting his business; and his friends and acquaintance were such as did credit to him as a citizen, and honour as a man. Dr. Johnson once said to Mr. Boswell, "It is wonderful, sir, what is to be found in London. The most literary conversation that I ever enjoyed was at the table of Jack Ellis, a money-scrivener behind the Royal Exchange, with whom I at one period used to dine generally once a week." But though Mr. Ellis for so long a course of years never discontinued writing, he was by no means eager after the fame derived from publishing. The greater part of his performances still remain in manuscript. He was, however, not insensible to the praises of his friends, and, being blessed with a very retentive memory, would with little solicitation repeat poems of considerable length with great accuracy. He has been heard to recite with much energy and vivacity, poems of not less than a hundred lines, after the age of eighty-eight years. The work which he appears to have taken the most pains with, is a translation of Ovid's Epistles, which he left ready for the press. Dr. Johnson frequently recommended the publication of this performance; and Dr. King, who read it with some attention, commended it in very warm terms, and declared, as the translator used to mention with a laudable degree of exultation, "that he differed from other translators so much as to warrant him to say, what he read was not Ellis, but Ovid himself."

In 1720 Mr. Ellis wrote a poem entitled "The South Sea Dream," in Hudibrastic verse. In 1739 he translated a whimsical performance from the Latin, which he received

from Cambridge, entitled "The Surprise, or the gentleman turned apothecary." This was a tale written originally in French prose, and afterwards translated into Latin. Mr. Ellis's versification of it was printed in 12mo, and is to be found in some of the libraries of the curious. Of the translation of Dr. King's "Templum Libertatis," in 1742, we have already spoken. In 1758 he was prevailed upon to permit the publication of his travesty of Maphæus *.

In 1750, Mr. Ellis was elected into the common-council for the ward of Broad-street, and continued from that time to be regularly re-chosen on St. Thomas's day, to that immediately preceding his death. For many years he had been appointed deputy of the ward, and it was at his own request that he was not re-chosen just before his death. He had also the honour of being chosen four times master of the scriveners' company; which body had so great a respect for him, that they caused his picture to be painted, from which a print was made at their expence by Mr. Pether in the year 1781.

Mr. Ellis always enjoyed a good state of health, to which his temperance, exercise, and cheerfulness, without doubt contributed. He had, however, a defect in his eye-sight, which was attended with so remarkable a circumstance, that we deem it not improper to relate it below in his own words, from a letter sent to his friend Dr. Johnson, whose sight

* Which appeared in that year with the following title:

"The canto added by Maphæus
To Virgil's twelve books of Æneas,
From the original bombastic,
Done into English Hudibrastic,
With notes beneath, and Latin text,
In every other page annexed."

Maphæus was born at Lodi, in the Milanese, in 1407, and was secretary of the briefs to pope Martin V. and afterwards datary. He was likewise endowed with a canonry of St. Peter's, with which he was so well contented, that he refused a rich bishopric. Popes Eugenius IV. and Nicholas V. out of regard for his learning, and affection to his person, continued him in his office of datary. He died at Rome in 1459. In the collection called "Mendez's Poems," is a translation by that author.

In the same year he contributed three small pieces to Mr. Dodsley's Collection of Poems, which were printed with his name in the sixth volume of that work; and one of them, "The Cheat's Apology," was afterwards set to music, we believe by Mr. Hook, and sung with great applause at Vauxhall, by Mr. Vernon. "Tartana; or the Plaiddie," built upon a jacobite poem. When we have added to these a number of verses composed at various times for Messrs. Boydell, Bowles, and other venders of prints, we have enumerated the whole of his printed works. His manuscripts, which he bequeathed to one of his executors, are numerous: besides the translation of Ovid's Epistles, there are some parts of the Metamorphoses, a versification of Æsop, and Cato, and many small original compositions.

being also defective, he was very curious to have a particular account of it*.

After the age of eighty, he frequently walked thirty or more miles in a day; but at the age of eighty-five he met with an accident which threatened at first very serious consequences. A friend going to see him home in an evening, took hold of his arm to lead him, in doing which he was unfortunately pushed so as to strike his leg against the corner of the Bank-buildings. By this unlucky accident the skin from the knee to the ankle was entirely stripped off, and the surgeons apprehended the wound would prove mortal. Contrary, however, to all expectation, it granulated, and healed as in a young man, and no further consequence ensued than that his walks of thirty miles a day were reduced to about twenty.

The last year of his life was that which his friends look back to with concern. Having entrusted a sum of money to an artful person who was declared a bankrupt, he became alarmed, and apprehensive that he should be left to want in his old age. With a degree of delicacy which be-

* "To my much esteemed Friend, Dr. S. Johnson.

Worthy Sir,

In my late conversation with you at your house, on my congratulating you on your recovery of health, as I chanced to mention a remarkable alteration I had found of my eye-sight for the better, by a removal of it from my right eye to my left, (for they were always unequal in faculty from my cradle, when injured by the small-pox,) you was pleased to express a curiosity to know when and how I received this extraordinary event; then, thanks in the first place to the Almighty goodness! I shall give you the best account of it I can, viz.

In or about the beginning of September, 1778, Mr. Sewell, bookseller in Cornhill, and I, at his request, went by water in a hoy to Margate, in Kent, where we took lodging for the few days we intended to stay; and, after a night's rest, in the morning took a walk over the marsh or common to Ramsgate, where, after viewing the pier, lighthouse, and nunnery, as they call it, we went to dinner in the town of Ramsgate, where we staid till night, when by moonlight we set out on return to Margate, Mr. Sewell being my guide; but he stopping a few minutes to speak with a farmer whom we met, I went on alone; when to my surprise, though I plainly saw the foot-path, I could not well keep it, but was apt to deviate to the right hand; whereupon turning and viewing the moon behind me, I discerned it sharply with my left eye, and only a dim glimpse of its light with my right, which I had ever before with the help of spectacles used to draw pictures in miniature, writing, &c. My companion overtaking me, I was constrained to make use of his arm to keep me in the path to our lodgings at Margate, where that night and the next day the spires and other objects appeared out of place, till after much care, and steadily looking at objects before my departure homeward, I looked on my face in a glass, and saw my left eye fixed straight, and my right eye dimly and almost dark waving off. And thus with my left eye restored, and as it were a new eye, I write this, and do all my writing business, and subscribe myself in the 86th year of my age, the 10th day of May, 1784, dear Sir,

your most devoted friend,
and humble servant,
JOHN ELLIS."

longs only to those who think above the vulgar, it is feared that he suffered these doubts to prey upon his mind, without disclosing the state of it to any of those whose assistance he had every reason to rely on. At length an accident brought his situation to the notice of one of his friends, and measures were taken to make him easy in his circumstances for the remainder of his life, by means which would certainly have been effectual. From this time he resigned the conduct of himself to his friends, and resumed his accustomed cheerfulness. He received visits, and conversed with the same gaiety he had been used to in his best days; and from the vigour of his constitution, afforded hopes that he would pass a few years with comfort. These expectations were not realized: nature at length gave way. On the 17th of December, 1791, he had a fit, from which he recovered, and was well enough on the 20th to remove to lodgings which had been taken for him. For a few days he seemed to be well, and at ease both in mind and body, but shortly after appeared to have caught a cold, and gradually grew worse. On the 30th he was cold, his lips black, and his countenance much altered. To a friend who called on him he said he had lost his feeling; and being told it was probable it would return, he replied "That I don't know." His friend then said, "As it has always been your maxim, sir, to look on the brightest side, we may draw this conclusion, that if you have no feeling, you feel no pain;" to which he answered with great earnestness, "'Tis very true." The next day, about 12 o'clock, sitting in his chair, he without any struggle leaned his head back, and expired. On the 5th day of January he was buried in the parish church of St. Bartholomew, Exchange, according to the directions of his will, and was attended by the majority of the common-council, who voluntarily acted as pall-bearers, to pay respect to his memory. A mural tablet, with an inscription to his memory, has since been erected.

Mr. Ellis in his person was below the middle size, with hard features, which at the first appearance were rather forbidding, but on a nearer acquaintance he was hardly ever known to fail of conciliating the regard of those whom he desired to please. He lived a bachelor, as he used often to declare, from a disappointment early in life; but he was particularly attentive to the fair-sex, whose favour he seemed earnest to acquire; and in general was successful

to obtain. Temperate, regular, and cheerful, he was always a pleasing companion, and joined in the conversation of his friends with ease, freedom, and politeness. He abounded in anecdote, and told a story with great success. He was charitable to the poor and unfortunate, and benevolent in an extraordinary manner, to some of his relations who wanted his assistance. He early acquired a disgust to the cant and hypocrisy which he thought he had discovered in the sectaries among whom he was bred; and, from disliking the obnoxious parts of his early religious practice, he carried his aversion much further than some of his friends would be willing to defend, and became an infidel; his opinions, however, he seldom obtruded, or ostentatiously brought forward for the purpose of controversy. His aversion to sectaries he seems to have retained to the end of his life *. As a man of business he was careful and attentive, and from his accuracy afforded no opportunity for controversies among his clients on the score of errors or mistakes.

The preceding account of Mr. Ellis was written by Mr. Isaac Reed, for the European Magazine. The executor to whom Mr. Ellis left his MSS. was the late Mr. Sewell, bookseller in Cornhill, and proprietor of that Magazine, who gave many of these MSS. to Mr. Reed, with whose curious library they were sold in 1807. Among these was a volume of Fables, the Translation of Dr. King's "Templum Libertatis," the "Squire of Dames," and "The Gospel of the Infancy, or the Apocryphal Book of the Infancy of our Saviour, translated from the Latin version of Henry Sike, from the Arabic MS." On this last, Mr. Reed wrote the following note: "Ellis was a determined unbeliever in the Scriptures, which, I suppose, was his inducement to this translation." Mr. Ellis, however, must have taken some pains to conceal his sentiments from Dr. Johnson, who appears to have been once intimate with

* The following anecdote he used frequently to tell his friends. Dr. Wright, pastor of the meeting at Black Friars, took a lease of the ground, and rebuilt the meeting-house there. A communicant, aunt to Mr. Ellis, putting forth her hand to partake of the sacrament, the pastor interposed, saying, "Thou hast no part in this matter: Jesus knows his own flock." This harsh usage, which arose from a gossiping story that the lady had made a present to the parson of the parish, had such an effect upon her, that she became desponding, and afterwards went mad. Mr. Ellis procured her reception into Bedlam, and became security for her, where she died. On this occasion he wrote a satirical poem, entitled "Black Fryars Meeting," which is printed in Mist's Journal, and which irritated some of the congregation to break the printer's windows.

him, and who resented no insult to company with more indignation than the intrusion of infidel sentiments, accompanied, as they generally are, with the pert ignorance that is ever disgusting to a scholar.[1]

ELLWOOD (THOMAS), a writer of some reputation among the Quakers, was born at Crowell, near Thame, in Oxfordshire, in 1639, where he received such education as his father, a man in poor circumstances, could afford. In his twenty-first year, the preaching of one Edward Burroughs induced him to join the society of the friends, and soon after he became a writer and a preacher among them. His principal work was entitled "Sacred History, or the historical part of the Holy Scriptures of the Old and New Testament," 2 vols. fol. He appears to have sometimes suffered imprisonment in the reign of Charles II. in common with other dissenters; but his confinement on these occasions was neither long nor severe. The only incident in his life worth noticing is his introduction to Milton, to whom he acted for some time as reader, and to whom he is said to have suggested the "Paradise Regained," by asking him, "Thou hast said much here of Paradise *lost*; but what hast thou to say of Paradise *found?*" Ellwood died March 1, 1713. He was a man of considerable abilities, and by dint of study and attention made up for the deficiencies of his early education. His life, written by himself, is rather tedious, but affords many interesting particulars of the history of the sect.[2]

ELLYS (ANTHONY), a learned prelate of the church of England, was born in 1693. Who his parents were, and what was the place of his birth, we are not informed, nor have any reason to suppose him related to the subject of the following article. After having gone through a proper course of grammatical education, he was entered of Clare-hall, in the university of Cambridge, where he took his bachelor's degree in 1712, and that of master of arts in 1716. It is highly probable that he likewise became a fellow of his college. Some time after, having taken holy orders, he was in 1724 promoted to the vicarage of St. Olave, Jewry, and to the rectory of St. Martin, Iremonger lane, which is united to the former. In 1725, he was presented, by the lord chancellor Macclesfield, whose chap-

[1] Life in Europ. Mag. 1792.

[2] Life as above, Lond. 1714, 8vo.—Johnson's, Symmons's, &c. Lives of Milton.

lain he is said to have been, to a prebendal stall in the cathedral church of Gloucester. On the 25th of April, 1728, when king George the Second paid a visit to the university of Cambridge, Mr. Ellys was created doctor of divinity, being one of those who were named in the chancellor's list upon that occasion. In 1736, when the protestant dissenters were engaged in endeavouring to obtain a repeal of the corporation and test acts, Dr. Ellys appeared in opposition to that measure, and published a work, entitled "A Plea for the Sacramental Test, as a just security to the Church established, and very conducive to the welfare of the State," 4to, an elaborate performance, written with great ability and learning. In 1749, Dr. Ellys published a sermon, which he preached before the house of commons on the thirtieth of January. This discourse, the text of which was Mat. xxii. 21, was printed, as then was customary, at the request of the house. Our author's next publication was early in 1752, being "Remarks on an Essay concerning Miracles, published by David Hume, esq. among his Philosophical Essays," 4to. In this small piece, which was written in a sensible and genteel manner, Dr. Ellys considered what Mr. Hume had advanced, relating to miracles, in a somewhat different light from what had been done by Dr. Rutherforth and Mr. Adams; but the tract being anonymous, and coming after what Mr. Adams had so admirably written on the same subject, it did not, perhaps, excite that attention which it deserved. In October, 1752, Dr. Ellys was promoted to the see of St. David's, in the room of the honourable Dr. Richard Trevor, translated to the bishopric of Durham, and was consecrated February 28, 1753. It had for many years been understood, that our author was engaged in preparing, and had frequently declared his intention of publishing, a work, the design of which should be to illustrate, confirm, and vindicate, the principles of religious liberty, and the reformation from popery, founded upon them. This design recommended him to the notice of the excellent persons at that time in administration, and particularly to archbishop Herring; and it was the reputation of being employed in the accomplishment of it, that occasioned Dr. Ellys's advancement to the high station which he held in the church. Why our prelate never completed his design during his life-time, and why he received no farther marks of favour from the great personages who first

countenanced him, is not known. Dr. Ellys, after his promotion to the bishopric of St. David's, continued to hold his prebend of Gloucester, and his city living in commendam; and besides his other preferments, he was vicar of Great Marlow, Bucks. In 1754, he published the sermon which he had preached before the house of lords on the thirteenth of January. The text was 1 Pet. ii. 16. In 1758, he was called to a similar service, before the same house, on the twenty-ninth of May, being the anniversary of king Charles the Second's restoration. The last discourse published by him was in 1759, having been delivered, from John xv. 8. before the society for propagating the gospel in foreign parts. On the seventeenth of January, 1761, our prelate died at Gloucester, and was buried in the South aile of the cathedral there, where a neat pyramidal monument is erected to his memory, with an epitaph on a tablet of white marble, supported by a cherub.

The few publications of our author, which appeared in his life-time, were a sufficient evidence of his general learning and abilities; but the great proof of his talents was not displayed till after his death. In 1763, was published, in quarto, the first part of "Tracts on the Liberty, spiritual and temporal, of Protestants in England. Addressed to J. N. esq. at Aix-la-Chapelle." The second part was given to the world in 1765, under the title of "Tracts on the Liberty, spiritual and temporal, of Subjects in England." These two parts together form one great and elaborate work, which had been the principal object of the bishop's life. The greatest part of the papers which were left by him, as we are informed by the editors, had been transcribed and fitted for the press; but the diffidence that often attends men of the most extensive understanding, prevented him from coming to a resolution of publishing them, though often solicited by his friends who had seen them, and by others of his acquaintance, who were so fully satisfied of his rare abilities, and knowledge of our civil and ecclesiastical constitution, as to believe no man of his time had better considered that subject, or was more capable of shewing it in a good light. The first volume, besides the plea for the sacramental test, consists of seven tracts, the titles of which are as follow: "I. Of the right of private judgment in all matters of religion. II. Of the liberty of publicly worshipping God. III. On the liberty,

as to matters ecclesiastical, when a religion is publicly established. IV. On the liberty recovered to the people of England, by suppressing the authority formerly exercised over this realm by the Bishop of Rome. V. An answer to the objections to the ill use which, it is alleged, has been made of the liberty we have gained, by having broken with the see of Rome. VI. The nature of Supremacy, in matters ecclesiastical, vested in the crown. VII. The claim of some English Protestants to greater liberty than they now enjoy." Though Dr. Ellys, in these tracts, vindicates the establishment of the church from the objections of the protestant dissenters, his principal concern is with the Church of Rome, the tenets of which he very particularly examines and confutes. The subject was deemed highly important at the time in which he wrote. There was then an apprehension of danger from popery; and this sentiment he has expressed in his introduction to J. N. esq. "The increase," says he, "of the Romish interest in Europe has been so great for these last hundred years, and is so likely to go farther, that it certainly is very necessary that the people of this nation should be acquainted at least with the chief arguments against that religion. Of these, therefore, you will here find some account; not a large one indeed, because none but things of the greatest moment have been selected; yet such a one as will, I hope, clearly shew that our ancestors were indispensably obliged to leave the communion of the church of Rome, and that we are as strictly bound to continue that separation as long as the terms of her communion remain what they are." His biographer adds, that, should the controversy between the Roman catholics and the church of England be revived, excellent materials for conducting it may be found in bishop Ellys's performance. Besides, there can be no period in which a protestant should be a stranger to the grounds of his profession, and in which it will not be extremely proper that literary men in general, and divines in particular, should have a good acquaintance with the subject.

The second part of our prelate's work comprehends six tracts, under the following titles: "I. Of the Liberty of the Subjects in Judicial proceedings, as to matters both criminal and civil. II. Of the right and manner of imposing Taxes; and of the other privileges of the Parliament. III. Of the means whereby the free Constitution

of other nations have been impaired, while that of England has been preserved and improved. IV. Of the Antiquities of the Commons in Parliament. V. Of the Royal Prerogative, and the hereditary right to the Crown of Britain. VI. Of the dangers that may be incident to the present Establishment, and the prospect there is of its continuance." The second, third, fifth, and sixth, of these tracts are divided into sections, containing various important and learned discussions. The specific character of bishop Ellys's work is, that it is a copious defence of moderate whiggism, joined with a zealous attachment to our ecclesiastical establishment; and that it contains a large fund of historical, constitutional, and legal knowledge. The editors of the tracts say of him that "he was not only eminent for his fine parts, extensive knowledge, and sound judgment, jewels truly valuable in themselves, but they were set in him to the highest advantage, by a heart so overflowing with benevolence and candour as never even to conceive terms of acrimony or reproach towards the opinions or persons of those who differed from him. This Christian temper of his is discoverable in all the parts of these tracts that are taken up in controversy; for he always thought a person, though on the right side of the question, with principles of persecution, to be a worse man than he that was on the wrong. These dispositions engaged him in defence of toleration, and all those indulgences that he thought ought to be allowed to tender consciences. But when that liberty was once granted (as it was by law to our dissenters), he saw no necessity it should be attended with civil power, which might endanger the ecclesiastical establishment; and if he has shewed, beyond all doubt, the right of private judgment in matters of religion, and a liberty of publicly worshipping God in consequence of that judgment, he has also as undeniably proved the necessity of a test, as a just security to the established church, and a proper guard to the welfare of the state: for he was persuaded, that human laws cannot bind conscience, but they may exclude those from civil power who profess a private conscience repugnant to the public conscience of the state: all which he has managed with such gentle, charitable, and Christian liberty, as meant only to answer the arguments, not inflame the resentment of the opponents."[1]

[1] Biog. Brit.

ELLYS, or as sometimes improperly spelt ELLIS (SIR RICHARD, BART.), a gentleman of extensive learning, particularly in biblical criticism and antiquities, descended from an ancient family originally of Wales, but who afterwards obtained possessions in Lincolnshire, was the son of sir William Ellys of Wyham, in that county, by Isabella, grand-daughter of the celebrated Hampden. Of his early history we have little information. His father had been a member of Lincoln college, Oxford, where he proceeded M. A. and his son might probably have been sent to the same university, and left it without taking a degree. From his extensive acquaintance with the literati of Holland, it is not improbable, as the practice was then common, that he studied at some of the Dutch universities. We are told that he served in two parliaments for Grantham, and in three for Boston in Lincolnshire; but, according to Beatson's Register, he sat only for Boston in the fifth, sixth, and seventh parliament of Great Britain, namely, from 1715 to 1734; but his father sir William sat for three parliaments for Grantham. Although sir Richard communicated some particulars of his family to Collins, when publishing his "Baronetage," the latter has either omitted, or was not furnished with the dates that might have assisted us in ascertaining these facts with certainty. Sir Richard married, first, a daughter and coheiress of sir Thomas Hussey, bart. and, secondly, a daughter and coheiress of Thomas Gould, esq. who survived him, and afterwards married sir Francis Dashwood, bart. (who died lord le Despencer in 1781), and died Jan. 19, 1769. Sir Richard had no issue by either of his wives, and the title of course became extinct on his death, which happened February 21, 1741-2, when he was deeply lamented, not only as a man of great learning and piety, but on account of his many and extensive charities. He entailed his estates, after the death of lady Ellys, on the Hobarts and Trevors, and his seat at Nocton in Lincolnshire is now the chief seat of the earl of Buckinghamshire. Sir Richard had two sisters married to Edward Cheek and Richard Hampden, esqs.*

Besides his literary friends at home, sir Richard appears to have corresponded with, and to have been highly re-

* Sir Richard was chosen a member of the Spalding Society on March 12, 1729. From the same authority we learn that Edward Walpole, a minor poet, inscribed to sir Richard an imitation of the sixth satire of the first book of Horace. Nichols's Bowyer.

spected by many eminent scholars on the continent. He was a munificent patron of men of learning, and frequently contributed to the publication of their works, at a time when the risks of publication were more terrible than in our days. It was not unfrequent, therefore, to honour him by dedications. The Wetsteins dedicated to him the best edition of Suicer's "Thesaurus Ecclesiast." to which he had contributed the use of a manuscript of Suicer's in his own possession, and Ab. Gronovius dedicated to him his edition of Ælian (Leyden, 1731). Horsley's "Britannia Romana" was also dedicated to him. He was the steady friend and patron of Michael Maittaire, who, in his "Senilia," addresses many verses to him, from some of which we learn that sir Richard had travelled much abroad, that his pursuits were literary, and that he collected a curious and valuable library *. The only work by which his merits as a scholar and critic can now be ascertained, was published at Rotterdam, in 1728, 8vo, under the title "Fortuita Sacra, quibus subjicitur Commentarius de Cymbalis." The epithet *fortuita* is used as denoting that the explanation of the several passages in the New Testament, of which the volume partly consists, *casually* offered themselves. The whole indeed was written in the course of his private studies, and without any view to publication, until some friends, conceiving that they would form an acceptable present to the literary world, prevailed on him to allow a selection to be made, which was probably done by the anonymous editor of the volume; and they are written in Latin with a view to appear on the continent, where biblical criticism, although not perhaps at that time more an object of curiosity than at home, required to be conveyed in a language common to the learned. Subjoined to these critical essays on various difficult texts, which the author illustrates from the Misnah and other books of Jewish traditions, is a curious dissertation on the cymbals of the ancients, which not being noticed by Dr. Burney in his History of Music, has probably escaped the researches of that able writer. In all these sir Richard Ellys shows a vast compass of ancient learning, and a coolness of judgment in criticism, which very considerably advanced his fame abroad. We know but of one answer to any of his

* Among the transactions of the Spalding Society we find the following minute: "June 24, (1742), account of sir Richard Ellys's library, and some curiosities lately come in there."—Nichols's Bowyer.

positions, entitled "A Dissertation on 1 Cor. xv. 29; or an Inquiry into the Apostle's meaning there, of being 'baptized for the dead,' occasioned by the honourable and learned author of the Fortuita Sacra his interpretation thereof." This Inquiry is conveyed in a letter to the author of the Republic of Letters, vol. V. (1730).

The dissenters claim sir Richard Ellys as belonging to their communion, and as having been a kind friend and patron to many of their clergy. We have already noticed, that he corresponded with, and was a liberal friend to Mr. Thomas Boston, (See BOSTON), whose "Tractatus Stigmatologicus" was dedicated to him, when published under the care of the learned David Mill, professor of oriental languages at Utrecht. It may now be added that he was a great admirer of Boston's "Fourfold State," and his "Covenant of Grace," in the publication of which he assisted the author; of course his sentiments were Calvinistic, but they had not always been so. He was originally of Arminian principles, and by a letter in the appendix to Boston's Life, we learn that he was induced to adopt other views from some conversations with an aged lady, at whose opinions he used to laugh. This change took place about 1730, or perhaps somewhat sooner; for in that year he appears to have been a decided Calvinist. He was first a member of Dr. Calamy's congregation, and on his death in 1732 (whose funeral Sermon is dedicated to sir Richard, by the preacher Daniel Mayo), he joined Mr. Thomas Bradbury's flock, and remained in communion with them until his death. [1]

ELMACINUS (GEORGE), author of a history of the Saracens, or rather a chronology of the Mohammedan empire, was born in Egypt, towards the middle of the thirteenth century. His history comes down from Mohammed to the year of the hegira 512, that is, to A. D. 1118: in which he sets down year by year, in a very concise manner, what concerns the Saracen empire; and intermixes some passages of the eastern Christians, keeping principally to Arabia, Syria, Egypt, and Persia. His qualities and merit must have been very conspicuous, since, though he professed Christianity, he filled a post of distinction and trust near the persons of the Mohammedan princes. Those,

[1] Collins's Baronetage.—Gent. Mag. vol. LXXXII. Part II. and LXXXIII. Part. I.—Boston's Life, Appendix.—MS information obligingly communicated by Mr. archdeacon Nares.—Nichols's Bowyer.

who consider the measures he ought to keep in that post, will not think it strange that he has spoken honourably of the caliphs, and has never made use of any injurious terms with respect to the Mohammedan religion; but some have questioned his being a Christian from his speaking honourably, as he often does, of the followers of Mohammed, and calling that impostor "Mohammed of glorious memory." Yet, as he has not only omitted to prefix to his work the formal declaration of being a mussulman, which the Mohammedan writers are wont to make, but has taken great care to insert in his Annals several things, relating to the Christians, and turning to their praise, which a mussulman would avoid as a crime, and has even given at the end of his work a short account of his family, it has been concluded that he was a Christian. He was son to Yaser al Amid, who was secretary to the council of war under the sultans of Egypt, of the family of the Jobidæ, for forty-five years together; and in 1238, when his father died, succeeded him in his place.

His history of the Saracens has been translated from Arabic into Latin by Erpenius, and printed in those two languages at Leyden, 1625, in folio. Erpenius died before the publication; and Golius took care of it, writing also a preface. Elmacinus began his work at the creation of the world; and Hottinger had in manuscript that part which reaches from thence to the flight of Mohammed. The translation of Erpenius is full of mistakes, especially as to geography and proper names; on which account, however, he deserves some excuse, if we consider the difficulty of reading the Arabic manuscripts, and that he was the first who made any tolerable progress in this kind of learning. The French translation made by Peter Vattier, and printed at Paris in 1657, is equally incorrect. The Arabic text was printed apart in 12mo, at the same time with the folio edition; and dedicated by Erpenius's widow to Andrews, bishop of Winchester.[1]

ELMENHORST (GEVERHART), a learned commentator of the seventeenth century, was a native of Hamburgh, and acquired very considerable fame as a critic. He published, with notes, 1. "Arnobii disputationes adversus Gentes," Hamburgh, 1610, fol. 2. "Gennadius de dogmatibus Ecclesiæ, ibid. 1614, 4to. 3. "Sidonii Apollinaris Opera,"

[1] Gen. Dict.—Moreri.—Saxii Onomast.

Hanover, 1617, 8vo. 4. "Cebetis tabula cum versione et notis Jo. Caselii," Leyden, 1618, 4to. 5. "Apuleii Platonici Opera omnia," Francfort, 1621, 8vo, and an edition in fol. of Minucius Felix. He died in 1621.[1]

ELMER. See AYLMER.

ELOY (NICHOLAS FRANCIS JOSEPH), a French physician and biographer, was born at Mons, Sept. 20, 1714, and was educated to the practice of physic, in which he acquired great reputation both for skill and humanity. He was a man of extensive learning, and notwithstanding the time he devoted to study, and that which was necessary in his practice, he found leisure to write several valuable works. His first, which was published in 1750, was a small treatise, entitled "Reflexions sur l'Usage du Thé." His next publication was an attempt at a history of medicine, arranged in the form of a dictionary, and entitled "Essai du Dictionnaire Historique de la Medicine ancienne et moderne," in two volumes octavo, which appeared in 1755: this work was afterwards greatly enlarged, by extending the different articles which it contained, and was published in 1778, in four volumes quarto, with the title of "Dictionnaire Historique de la Medicine ancienne et moderne;" a work in many respects more useful than Haller's Bibliotheca. Eloy likewise published, in 1755, a small volume, entitled "Cours elementaire des Accouchemens;" and, a few years previous to his death, viz. in 1780 and 1781, he committed to the press two other essays, the first of which was entitled "Memoire sur la marche, la nature, les causes, et le traitement de la Dysenterie;" and the other, "Question Medico-politique; si l'usage du café est avantageux à la santé, et s'il peut se concilier avec le bien de l'état dans les Provinces Belgiques?" As a slight reward for the patriotic zeal manifested in this tract, the estates of Hainault presented him with a superb snuff-box, with this inscription, "Ex Dono Patriæ;" the Gift of his Country. He held the honourable office of physician to prince Charles of Lorraine until his death, March 10, 1788.[2]

ELPHINSTON (JAMES), a miscellaneous writer and schoolmaster, was born at Edinburgh, Dec. 6, 1721, and was the son of the Rev. William Elphinston. He was educated at the high school of Edinburgh, and afterwards at

[1] Gen. Dict.—Moreri.—Saxii Onomast. [2] Dict. Hist.—Rees's Cyclopedia.

the university, where, or soon after he left it, and when only in his seventeenth year, he was appointed tutor to lord Blantyre, a circumstance which seems to indicate that his erudition was extraordinary, or his place nominal. When of age he accompanied Carte, the historian, on a tour through Holland and Brabant, and to Paris, where he acquired such a knowledge of the French language as to be able to speak and write it with the greatest facility. On leaving France he returned to Scotland, and became private tutor to the son of James Moray, esq. of Abercairny, in Perthshire, and an inmate in the family. How long he remained here is uncertain, but in 1750 he was at Edinburgh, and superintended an edition of Dr. Johnson's "Ramblers," by the author's permission, with a translation of the mottos, which was completed in 8 vols. 12mo, beautifully printed, but imperfect, as being without the alterations and additions introduced in the subsequent editions by Dr. Johnson. In 1751 he married, and leaving Scotland, fixed his abode near London, first at Brompton, and afterwards at Kensington, where for many years he kept a school in a large and elegant house opposite to the royal gardens, and had considerable reputation; his scholars always retaining a very grateful sense of his skill as a teacher, and his kindness as a friend.

In 1753 he made a poetical version of the younger Racine's poem of "Religion," which we are told was approved by Young. About the same time he composed an English grammar for the use of his school, which he afterwards enlarged and published in 2 vols. 12mo. This is by far the most useful of his works, and perhaps the only one likely to live. The late Mr. John Walker, a very competent judge, always spoke highly of this work. In the year 1763, Mr. Elphinston published a poem called "Education;" but his taste was ill-adapted to poetry, of which unfortunately he never could be persuaded; and this erroneous estimate of his talents led him to translate Martial, for which he issued proposals about 1778, and was at least fortunate in the number of his subscribers. Previous to this he had, for what reason we are not told, given up his school, and in 1778 removed altogether from Kensington, where, in the same year, his wife died. He then visited Scotland, and while in that city there was a design started of establishing a professorship of modern languages in the university of Edinburgh, with a view that Mr. El-

phinston should fill the chair; but although this never took place, he gave a course of lectures on the English language, both at Edinburgh and Glasgow.

After his return to London, he published his translation of Martial in 1782, in 4to, which exhibited most wonderful proofs of a total want of judgment, both in the translation and notes *. In the latter he gives some specimens of his new mode of spelling, which he explained more at large in 1786, in a work entitled "Propriety ascertained in her picture," 2 vols. 4to. In this he endeavoured to establish a system of spelling according to pronunciation, and although he stood entirely alone in his opinion of its value, he persisted in his endeavours, and followed it up by "English Orthography epitomized," and "Propriety's Pocket Dictionary." In 1794, he published in 6 vols. 12mo, a selection of his letters to his friends, with their answers, entirely spelt in his new way; the appearance of which was so unnatural, and the reading so difficult and tiresome, that by this, as well as his other works on the same subject, he must have been a considerable loser. As an author, indeed, Mr. Elphinston was peculiarly unfortunate, having scarcely published any thing in which he did not afford the critics many opportunities to exemplify his total want of taste and judgment. He died at Hammersmith at a very advanced age, Oct. 8, 1809. His personal character is thus given by his biographer: "After all, it is as a man and a Christian that he excelled; as a son, a brother, a husband, and a father to many, though he never had children of his own, as a friend, an enlightened patriot, and a loyal subject. His 'manners were simple, his rectitude undeviating.' In religion he embraced the state establishment to its full extent. His piety, though exemplary, was devoid of show; the sincerity of it was self-evident; but, though unobtrusive, it became impatient on the least attempt at profaneness; and an oath he could not endure. On such occasions he never failed boldly to correct the vice whencesoever it proceeded."[1]

* "Elphinston's Martial is just come to hand. It is truly an *unique*. The specimens formerly published did very well to laugh at; but a whole quarto of nonsense and gibberish is too much. It is strange that a man not wholly illiterate, should have lived so long in England, without learning the language." Letter from Dr. Beattie to sir William Forbes, in the Life of Beattie. These remarks may be extended to more of Elphinston's publications than we have enumerated.

[1] Nichols's Bowyer.—Boswell's Life of Johnson.—Forbes's Life of Beattie.

ELPHINSTON (WILLIAM), an eminent Scotch prelate, descended from a noble family in Germany, the counts of Helphinstein, was the son of John, or as some say, William Elphinston and Margaret Douglas, daughter of Douglas of Drumlanrig, and was born at Glasgow in 1431, or, according to another account, in 1437. He was educated in the newly-erected university of Glasgow, and in the twentieth year of his age became M. A. He then applied himself to the study of divinity, and was made rector of Kirkmichael. After continuing four years in this situation, he went to Paris, where he acquired such reputation in the study of the civil and canon law, as to attract the attention of the university; and he was advanced to the professorship of civil and canon law, first at Paris, and afterwards at Orleans, where his lectures were attended by a great concourse of students. The improvement of his own mind, however, being the particular object of his solicitude, he canvassed the most abstruse and difficult parts of his profession with the most eminent and learned doctors of the age. After nine years' intense study in France, he returned home at the earnest solicitations of his friends, particularly bishop Muirhead, who made him parson of Glasgow, and official of his diocese; and as a mark of respect he was chosen rector of that university in which he had been educated. After the death of his friend and patron, Muirhead, he was made official of Lothian, by archbishop Schevez, of St. Andrew's; and at the same time was called to parliament, and to a seat in the privy-council. As his talents were of the most acute and discerning kind, he embraced subjects remote from his religious studies, and became conspicuous as an able politician and skilful negociator. In this capacity he was employed by James III. on an embassy to France, in conjunction with Livingstone, bishop of Dunkeld, and the earl of Buchan. It is said that he managed so dextrously, that the old league and amity were renewed, and all cause of discord between the two kingdoms removed. The French monarch was so charmed with his conduct and conversation, that he loaded him with valuable presents. When he returned home, he was made archdeacon of Argyle, in 1479, and soon after bishop of Ross; and in 1484, he was translated to the see of Aberdeen. His address in negociation induced the king to send him as one of the commissioners from Scotland to treat of a truce with England,

and a marriage between his son and the lady Anne, the niece of Richard III.

When the earl of Richmond came to the crown of England as Henry VII. bishop Elphinston was sent to his court, with other ambassadors, to arrange the terms of a truce, which was accordingly settled for three years on July 3, 1486. The discontent of the nobles threatening to involve the country in a civil war, Elphinston mediated between them and the king; but, finding it impossible to reconcile their jarring interests, he went to England about the latter end of 1487, to solicit the friendly interposition of Henry, as the ally of the Scotish king; and although he did not succeed as he wished and expected, king James was so sensible of the value of his services, that he advanced him in February 1488, to the office of lord high chancellor of Scotland, which he enjoyed until the king's death, when he retired to his diocese. During the time he remained at Aberdeen, he was occupied in correcting the abuses that had prevailed in the diocese, and in composing a book of canon law. But he was not long permitted to enjoy the calm of retirement, and was again called to the parliament that assembled at Edinburgh, Oct. 6, 1488, to assist at the coronation of James IV. The earl of Bothwell, who then ruled as prime minister, suspecting that bishop Elphinston would not concur in an act of indemnity in favour of those who were concerned in the rebellion of the last reign, contrived to send him on an embassy to the court of Maximilian of Germany, with a proposal for a marriage between the king, and Margaret, the emperor's daughter; but the mission was ineffectual, as that lady had been previously promised to the prince of Spain, and was married accordingly, before Elphinston arrived at Vienna. Yet although the bishop did not succeed in this embassy, he performed a lasting service to the country in his way home, by settling a treaty of peace and amity between the states of Holland and the Scotch. In 1492, when the bishop returned, he was made lord privy-seal, and the same year appointed one of the commissioners on the part of Scotland, for the prolongation of the truce with England. But the truce was not strictly observed by the Scotch, and a new commission was found to be necessary for the more effectual settlement of all differences. Bishop Elphinston was included in this commission, and the Scotch deputies meeting with the English at Edinburgh, June 21,

they agreed to prolong the truce till the last day of April, 1501.

The distractions of the state being appeased, and tranquillity restored both at home and abroad, the bishop found leisure to attend to an object that he had long meditated, and which engrossed much of his thoughts. Religion and learning had been the chief pursuits of his life, and he wished to diffuse the happy influence of both over the north of Scotland. For this purpose he applied to the king to solicit the papal authority for the foundation of the university of Aberdeen, which was granted by a bull from pope Alexander VI. dated Feb. 10, 1494. From this time the bishop bent all his attention to the completion of his design; and having requested the king to permit the college to be founded in his royal name, letters patent under the great seal were passed accordingly; and the college called King's-college, in Old Aberdeen, was erected in 1506, in a very magnificent manner. It was endowed with great privileges, similar to those granted to the universities of Paris and Bononia. A doctor in theology was constituted principal of the college; doctors of the canon law, civil jurisprudence, and of medicine, were appointed for the cultivation of those sciences; a professor of humanity, or *literæ humaniores*, to instruct the students in grammar and languages, and a sub-principal to institute them in philosophy. The plan of endowment made provision also, for the maintenance of twenty-seven students, a chanter, organist, &c. As this college is the only one that has ever been erected in this university, it possesses within itself the whole rights and privileges of an university, and the whole corporation is denominated the "University and King's College of Aberdeen."

Besides the erection and endowment of the college, bishop Elphinston left ample funds to build and to support a bridge over the river Dee, and the sum he bequeathed for these two objects was 10,000*l*. It is mentioned to his credit, that he never held any benefice *in commendam*, as was the case with most of the prelates of that time, but, from the revenue of the see alone, made such savings as enabled him to execute these great works, which are so honourable to his memory. When not employed in the duties of his office, he devoted his leisure hours to writing the lives of the Scotish saints, which were occasionally read to the clergy of the diocese for their instruction in

religion and practical improvement in life. It is not, however, perhaps much to be regretted that these compositions no longer exist. He also wrote the history of Scotland, from the rise of the nation to his own time, which is now preserved among Fairfax's MSS in the Bodleian library.

James IV. having precipitated the country into a war with England, in opposition to Elphinston's advice, who was cautious from experience, lost his life at Flodden-field, where the better part of the Scotch nobility shared a similar fate. This circumstance so afflicted the venerable prelate's mind, that his wonted cheerfulness entirely forsook him, and his debilitated frame fast verged to the grave. The affairs of Scotland, however, being again in a distracted state, Elphinston, ever anxious to do good, made an exertion to attend parliament, that he might offer his advice; but the fatigue of the journey exhausted his wearied body, and he died Oct. 25, 1514. His corpse was brought from Edinburgh, and interred in the collegiate church at Aberdeen near the high altar. This eminent prelate has justly obtained the encomium of historians, and the reverence of his countrymen. He appears to have been eminent as a prelate and statesman, a man of learning, and an able promoter of it by his munificent endowment of the college.[1]

ELSHEIMER (ADAM), a celebrated painter, born at Francfort upon the Maine in 1574, was a taylor's son, and at first a disciple of Philip Uffenbach, a German: but an ardent desire of improvement carrying him to Rome, he soon became an excellent artist in landscapes, histories, and night-pieces. He was a person by nature inclined to melancholy, and through continued study and thoughtfulness so far settled in that unhappy temper, that, neglecting his domestic concerns, he contracted debts, and imprisonment followed; which struck such a damp upon his spirits, that though he was soon released, he did not long survive it, but died about 1610. The Italians had a great esteem for him, and lamented the loss of him exceedingly. James Ernest Thomas, of Landaw, was his disciple; and his pictures are so like Elsheimer's, that they are often taken the one for the other.

That which renders Elsheimer's pictures so interesting is, the grandeur of style in which they are executed.

[1] Thom's Hist of Aberdeen.—Mackenzie's Scotch writers, vol. II.—Life by Hector Boece in Bibl. Topogr. Britan. No. III.—Crawford's Lives.

Many of his figures partake so much of Raphael's best manner of character, of action, and disposition of the draperies, that if they were magnified, they would appear to be of that great master's own hand; and they have superadded a colour which is of a superior class; in the production of which, indeed, the smallness of their size was of considerable assistance to him; for it is by no means so easy to extend a full body of colour over a large surface, with equally pleasing variety of tone, and freedom of execution; and in it to separate and form the distinct parts as in a smaller one; and though it requires more neatness in the execution of the latter, it does not demand so free and so ready a hand to unite, to blend, and soften the various parts, and to give expression its full force, as in the former. His pictures exhibit great attention to nature; particularly his perspective is very perfect, in lines, at least; and he not unfrequently chose very difficult things to manage: such as working with a short perspective distance, and sometimes placing his figures on the top of a hill, and suddenly losing the ground, till it is recovered again in a deep valley. His landscapes have, in general, the air of real views, and are finished with wonderful attention to general form, and beautiful scenery. Their colour is not always exactly that of nature, but as seen under a peculiar illumination, like the tone which Titian has adopted in his St. Peter Martyr; giving it an air of grandeur not to be obtained, perhaps, by the brighter hues of nature.

From the extreme care and excellence with which his works are finished, they were not, of course, in his short life, very numerous; and are rarely to be met with. While he was alive, his pictures bore an excessive high price, which was amazingly enhanced after his death: and Houbraken mentions one of them, representing Pomona, which was sold for eight hundred German florins. Sandrart describes a great number of his capital performances; among which are, Tobit and the angel, now at lord Egremont's; Latona and her sons, with the Peasants turned into Frogs; the death of Procris; and his most capital picture of the flight into Egypt, which needs no description, as there is a print of it extant, engraved by Gaud, the friend and benefactor of Elsheimer. Some of his works were in the collection of the grand duke of Tuscany. The richest collection of them in this country is at the earl of Egremont's, at Petworth, in Sussex. There are ten

pictures by him, eight of which are of one size, *viz.* about four inches high, by two and a half wide, or perhaps a little more. The subjects are, a St. Peter, St. Paul, St. John Baptist, Tobit and the angel with a fish, an old woman and a girl, an old man with a boy, and a capuchin friar, with a model of a convent in his hand. The figures in all these are about three inches high, yet their characters and expressions are just and excellent; and the drawing of their figures, and the draperies, in the best style of art. Another picture represents the interior of a brothel by fire and candle light, in which there are ten or more figures gaming, and indulging in the licentiousness of such a place, all exquisitely wrought; with some expressions that have never been surpassed, although the figures are not more than two inches and a half high. The last is "Nicodemus's visit to Christ;" but it is not of so good a quality as the others.[1]

ELSHOLTZ (JOHN SIGISMOND), an eminent Prussian botanist, was born in 1623 at Francfort on the Oder, and began his studies at the college of that city under John Moller, then rector. Having an inclination for the study of medicine, he went to Wirtemberg, attended the lectures of Sperling, Schneider, Banzer, &c. and then pursued his course at Konigsberg, Holland, France, and Italy, and took his doctor's degree at Padua. On his return home, Frederick-William, elector of Brandenburgh, appointed him, in 1656, court-physician and botanist, offices which he filled with great reputation until his death, at Berlin, Feb. 19, 1688. His works are, 1. "Flora Marchica," or a catalogue of plants cultivated in the principal gardens of Brandenburgh, Berlin, 1663, 8vo, and 1665. 2. "Anthropometria, sive de mutua membrorum proportione, &c." Stadt, 1672, 8vo, probably the third edition. 3. "Distillatoria curiosa," Berlin, 1674, 4to. 4. "Clysmatica nova," ibid. 1665, 8vo. 5. "De Horti cultura," 4to. 6. "De Phosphoris," translated into English by Sherley, Lond. 1677, 12mo. Wildenow, who has named a plant the Elscholtzia, in honour of this botanist, mentions a manuscript work of his on horticulture, written in German, and preserved in the royal library of Berlin.[2]

[1] Argenville.—Descamps, vol. I.—Rees's Cyclopædia.—Pilkington and Strutt.
[2] Moreri.—Haller Bibl. Botan.

ELSNER (JAMES), a learned Prussian divine, was born in 1692, at Saalfield, in Prussia, and was educated at the university of Konigsberg, where he became private tutor to some young nobleman, and was afterwards appointed chaplain of the army. In 1719, he published a work on the delivery of the law on Mount Sinai, and shortly after the first volume of his "Sacred Observations on the New Testament." In the following year his Prussian majesty appointed him professor of theology and the oriental languages at Lingen, to which he repaired, after having first taken his degree of doctor at Utrecht. He was afterwards chosen a member of the academy of Berlin; and in 1742, he was appointed director of the class of the belles lettres in that academy; and when the society was renewed in 1744, he retained the same office, and contributed several valuable papers to their memoirs. He died of a fever, October 8, 1750. His works are very numerous, and on various topics, but chiefly in theology. He published also, "A new description of the state of the Greek Christians in Turkey," in which he received very important assistance from Athanasius Dorostamos, who came to Berlin to collect money for the Christian slaves in England.[1]

ELSTOB (WILLIAM), a divine and antiquary, descended from a very ancient family in the bishopric of Durham, was born at Newcastle upon Tyne, Jan. 1, 1673, and was the son of Mr. Ralph Elstob, a merchant of that place. Being intended for the church, he received his grammatical education, first at Newcastle, and afterwards at Eton; after which he was admitted of Catharine-hall, in Cambridge; but the air of the country not agreeing with him, he removed to Queen's college, Oxford. Here his studious turn acquired him so much reputation, that in 1696 he was chosen fellow of University college, and was appointed joint tutor with Dr. Clavering, afterwards bishop of Peterborough. At this college Mr. Elstob took the degree of master of arts, June 8, 1697. In 1701, he translated into Latin the Saxon homily of Lupus, with notes, for Dr. Hickes. About the same time he translated into English sir John Cheke's Latin version of Plutarch, "De Superstitione," which is printed at the end of Strype's Life of Cheke. The copy made use of by Mr. Elstob was a

[1] Dict. Hist.—Formey's Eloges des Academiciens,—Saxii Onomast.

manuscript in University college, out of which Obadiah Walker, when master of that college, had cut several leaves, containing Cheke's remarks against popery. In 1702, Mr. Elstob was appointed rector of the united parishes of St. Swithin and St. Mary Bothaw, London, where he continued to his death, and which appears to be the only ecclesiastical preferment he ever obtained. In 1703, he published, at Oxford, an edition of Ascham's Latin Letters. He was the author, likewise, of an "Essay on the great affinity and mutual agreement between the two professions of Law and Divinity," printed at London, with a preface, by Dr. Hickes. This book, in process of time, became so little known, that Mr. Philip Carteret Webbe insisted upon it that there was no-such work, until convinced, by an abstract or view of it, which was sent to Mr. Pegge, from a copy in the library of St. John's college, Cambridge. It is a thin octavo, and not very scarce. In 1704, Mr. Elstob published two sermons; one, a thanksgiving sermon, from Psalm ciii. 10, for the victory at Hochstet; and, the other, from 1 Timothy i. 1; 2, on the anniversary of the queen's accession. Besides the works already mentioned, our author, who was a great proficient in the Latin tongue, compiled an essay on its history and use; collected materials for an account of Newcastle; and, also, the various proper names formerly used in the north: but what is become of these manuscripts is not known. In 1709, he published, in the Saxon language, with a Latin translation, the homily on St. Gregory's day. Mr. Elstob had formed several literary designs, the execution of which was prevented by his death, in 1714, when he was only forty-one years of age. The most considerable of his designs was an edition of the Saxon laws, with great additions, and a new Latin version by Somner, together with notes of various learned men, and a prefatory history of the origin and progress of the English laws, down to the conqueror, and to Magna Charta. This great plan was completed in 1721, by Dr. David Wilkins, who, in his preface, thus speaks concerning our author: "Hoc Gulielmus Elstob, in literis Anglo-Saxonicis versatissimus, præstare instituerat. Hinc Wheloci vestigia premens, Leges quas editio ejus exhibet, cum MSS. Cantabrigiensibus, Bodleiano, Roffensi, et Cottonianis contulerat, versioneque nova adornare proposuerat, ut sic Leges, antea jam publici juris factæ, ejus opera et studio emendatiores prodiissent.

Verum morte immatura præreptus, propositum exequi non potuit." Whilst Mr. Elstob was engaged in this design, Dr. Hickes recommended him to Mr. Harley, as a man whose modesty had made him an obscure person, and which would ever make him so, unless some kind patron of good learning should bring him into light. The doctor added his testimony to Mr. Elstob's literature, his great diligence and application, and his capacity for the work he had undertaken. Mr. Harley so far attended to Dr. Hickes's recommendation as to grant to Mr. Elstob the use of the books and manuscripts in his library, which our author acknowledged in a very humble letter. A specimen of Mr. Elstob's design was actually printed at Oxford, in 1699, under the title of "Hormesta Pauli Orosii, &c. ad exemplar Junianum, &c." He intended, also, a translation with notes, of Alfred's Paraphrastic Version of Orosius; his transcript of which, with collations, was in Dr. Pegge's hands. Another transcript, by Mr. Ballard, with a large preface on the use of Anglo-Saxon literature, was left by Dr. Charles Lyttelton, bishop of Carlisle, to the library of the Society of Antiquaries. Alfred's Version of Orosius has since been given to the public, with an English translation, by the honourable Daines Barrington. In his publication, Mr. Barrington observes, that he has made use of Mr. Elstob's transcript, and that he has adopted from it the whimsical title of Hormesta. When it is considered that Mr. Elstob died in early life, it will be regretted, by the lovers of antiquarian learning, that he was prevented from acquiring that name and value in the literary world, to which he would otherwise probably have arisen.[1]

ELSTOB (ELIZABETH), sister of Mr. William Elstob, and engaged in the same learned pursuits, was born at Newcastle, Sept. 29, 1683. It is said, that she owed the rudiments of her extraordinary education to her mother; of which advantage, however, she was soon deprived; for at the age of eight years she had the misfortune of losing this intelligent parent. Her guardians, who entertained different sentiments, discouraged as much as they were able her progress in literature, as improper for her sex; but she had contracted too great a fondness for literary studies to be diverted from the prosecution of them. Du-

[1] Biog. Brit. — Nichols's Bowyer, where are many letters and additional particulars.

ring her brother's continuance at Oxford, she appears to have resided in that city, where she was esteemed and respected by Dr. Hudson and other Oxonians. Upon her brother's removal to London, she probably removed with him; and, it is certain, that she assisted him in his antiquarian undertakings. The first public proof which she gave of it was in 1709, when, upon Mr. Elstob's printing the homily on St. Gregory's day, she accompanied it with an English translation. The preface, too, was written by her, in which she answers the objections made to female learning, by producing that glory of her sex, as she calls her, Mrs. Anna Maria Schurman. Mrs. Elstob's next publication was a translation of madame Scudery's "Essay on Glory." She assisted, also, her brother in an edition of Gregory's pastoral, which was probably intended to have included both the original and Saxon version; and she had transcribed all the hymns, from an ancient manuscript in Salisbury cathedral. By the encouragement of Dr. Hickes, she undertook a Saxon Homilarium, with an English translation, notes, and various readings. To promote this design, Mr. Bowyer printed for her, in 1713, "Some testimonies of learned men, in favour of the intended edition of the Saxon Homilies, concerning the learning of the author of those homilies, and the advantages to be hoped for from an edition of them. In a letter from the publisher to a doctor in divinity." About the same time she wrote three letters to the lord treasurer, from which it appears, that he solicited and obtained for her queen Anne's bounty towards printing the homilies in question. Her majesty's decease soon deprived Mrs. Elstob of this benefit; and she was not otherwise sufficiently patronized, so as to be able to complete the work. A few only of the homilies were actually printed at Oxford, in folio. Mrs. Elstob's portrait was given in the initial letter G of "The English Saxon Homily on the Birth-day of St. George." In 1715, she published a Saxon grammar, the types for which had been cut at the expence of the lord chief justice Parker, afterwards earl of Macclesfield. Mrs. Elstob had other literary designs in view, but was prevented from the prosecution of them, by her distressed circumstances, and the want of due encouragement. After her brother's death, she was so far reduced, that she was obliged to retire to Evesham in Worcestershire, where she subsisted with difficulty by keeping a small school. In

this situation she experienced the friendship of Mr. George Ballard, and of Mrs. Capon, wife of the rev. Mr. Capon, who kept a boarding-school at Stanton, in Gloucestershire. These worthy persons exerted themselves among their acquaintance, to obtain for Mrs. Elstob some annual provision. At length she was recommended to queen Caroline, who granted her a pension of twenty guineas a year. This being discontinued on the queen's decease, Mrs. Elstob was again brought into difficulties, and, though mistress of eight languages, besides her own, was obliged to seek for employment as a preceptress of children. She may, however, be considered as having been very fortunate in the situation which she obtained in this capacity; for, in 1739, she was taken into the family of the duchess Dowager of Portland, where she continued till her death, which happened on the 30th of May 1756. She was buried at St. Margaret's, Westminster. Mr. Rowe Mores describes her as having been the *indefessa comes* of her brother's studies, and a female student of the university; and as having originally possessed a genteel fortune, which, by pursuing too much the drug called learning, she did not know how to manage. He adds, that upon visiting her in her sleeping-room at Bulstrode, he found her surrounded with books and dirtiness. She was, however, one of the most extraordinary women of her age, the first, and as far as we know, the last of her sex, who was a Saxon scholar. A more particular account of her MSS. and other productions is given in our first authority.[1]

ELSWICH (JOHN HERMAN), a Lutheran divine, styled in the Bibl. German. one of the principal ornaments of the city of Stade, descended from a noble family, originally of Guelderland, which they quitted to avoid the persecutions of the duke of Alva, and was born at Rensburgh in Holstein, in 1684. He studied at Lubeck, Rostock, Leipsic, Jena, and Wirtemberg, at which last university he took his degree of master of arts. In 1717 he received an invitation to Stade, where he became pastor of the church of St. Cosmo and Damien, and where he died in the thirty-sixth year of his age, June 10, 1721, much lamented as one who had given striking proofs of eminent talents, and whose studies, had they been prolonged, promised yet greater fruits. The authority quoted above gives the fol-

[1] Nichols's Bowyer.—Biog. Brit.

lowing list of his works, but without dates or size, &c. 1. "Dissertatio inauguralis de Jure Episcoporum in Gallia a papa ad concilium provocandi." 2. "De Melchisedeco, contra Juriæum et Halsium." 3. "De Formula concordiæ in Dania non combusta, contra Gotfr. Arnoldum." 4. "De recentiorum in Novum Fœdus Critica." 5. "Observationes philologicæ super B. H. Witteri commentationem in Genesin." 6. "Epistola Apologetica ad Witterum." 7. "Vindiciæ Diascepseos Hunnianæ, adversus D. Strimesium." 8. "De Fanaticorum Palinodia." 9. "De Inscriptione Apocalypseos Johanneæ. 10. "De Philosophumenis viris sanctis temere afflictis." 11. "De Magis." 12. "Annotationes ad Matur. Simonii libellum de literis pereuntibus." 13. "Controversiæ recentiores de Atheismo." 14. "Controversiæ recentiores de anima." 15. "Commentatio de reliquiis Papatus ecclesiæ Lutheranæ temere afflictis, &c." To these may be added a new edition of Launoy "De varia Aristotelis fortuna in academia Parisiensi." He had also for some time been employed on a history of philosophy, and other literary undertakings, which his death interrupted.[1]

ELSYNGE (HENRY), an English gentleman, clerk of the house of commons in the reign of Charles I. was born at Battersea in Surrey, in 1598; being the eldest son of Henry Elsynge, esq. who was clerk of the house of lords, and a person of great abilities. He was educated at Westminster school; and thence, in 1621, removed to Christ Church, in Oxford, where he took the degree of B. A. 1625. Then he travelled abroad, and spent at several times above seven years in foreign countries; by which he became a very accomplished person, and was greatly esteemed by men of the highest quality and best judgment. He was in particular so much valued by archbishop Laud, that his grace procured him the place of clerk of the house of commons, to which he proved of excellent use, as well as a singular ornament. For he was very dextrous in taking and expressing the sense of the house; and also so great a help to the speaker and to the house in stating the questions, and drawing up the orders free from exceptions, that it much conduced to the dispatch of business, and the service of the parliament. His discretion also and prudence were such, that, though the long parliament was

[1] Moreri.—Bibl. Germanique, vol. III.

by faction kept in continual disorder, yet his fair and temperate carriage made him commended and esteemed by all parties, how furious and opposite soever they were among themselves. And therefore for these his abilities and good conduct, more reverence was paid to his stool, than to the speaker Lenthall's chair; who, being obnoxious, timorous, and interested, was often much confused in collecting the sense of the house, and drawing the debates into a fair question; in which Elsynge was always observed to be so ready and just, that the house generally acquiesced in what he did of that nature. At length, when he saw that the greater part of the house were imprisoned and secluded, and that the remainder would bring the king to a trial for his life, he desired, the 26th Dec. 1648, to resign his place. He alleged for this his bad state of health; but most people understood his reason to be, and he acknowledged it to Whitelock and other friends, because he would have no hand in the business against the king. After which, quitting his advantageous employment, he retired to his house at Hounslow, in Middlesex, where he presently contracted many bodily infirmities, of which he died in 1654. He was a man of very great parts, and very learned, especially in the Latin, French, and Italian languages: he was, what was far above all these accomplishments, a very just and honest man; and Whitelock relates, that the great Selden was particularly fond of him, which is no small circumstance to his honour.

He was the author of, 1. "The ancient method and manner of holding Parliaments in England," 1663, reprinted often since; the best edition is that of 1768, by the learned and accurate Thomas Tyrwhitt, esq. who was some time clerk of the house of commons. Wood supposes that this work is mostly taken from a manuscript entitled "Modus tenendi Parliamentum apud Anglos, &c. Of the form and manner of holding a Parliament in England, and all things incident thereunto, digested and divided into several chapters and titles, anno 1626." Written by our author's father, who died while his son was upon his travels. 2. A tract concerning the proceedings in parliament: never published. The manuscript was some time in the possession of sir Matthew Hale, who bequeathed it by his will to Lincoln's-inn library. 3. He left also behind him some tracts and memorials, which his executors thought not perfect enough to be published. 4. Wood ascribes

moreover to him, "A declaration or remonstrance of the state of the kingdom, agreed on by the lords and commons assembled in parliament, 19th May, 1642." But this piece is not thought to have been his, on account of a degree of virulence running through it, which was not natural to him. The reader may find it in the fourth volume of Rushworth's Collections, and in Husband's collection of Remonstrances, &c. 1643, 4to.[1]

ELYOT (Sir THOMAS), a gentleman of eminent learning in the reign of king Henry VIII. and author of several works, was son of sir Richard Elyot, of the county of Suffolk, and educated in academical learning at St. Mary's hall in Oxford, where he made a considerable progress in logic and philosophy. After some time spent at the university, he travelled into foreign countries, and upon his return was introduced to the court of king Henry, who, being a great patron of learned men, conferred on him the honour of knighthood, and employed him in several embassies, particularly to Rome in 1532, about the affair of the divorce of queen Catharine, and afterwards, about 1536, to the emperor Charles V. Sir Thomas was an excellent grammarian, rhetorician, philosopher, physician, cosmographer, and historian; and no less distinguished for his candour, and the innocence and integrity of his life. He was courted and celebrated by all the learned men of his time, particularly the famous antiquary Leland, who addressed a copy of Latin verses to him in his "Encomia illustrium virorum." A similitude of manners, and sameness of studies, recommended him to the intimacy and friendship of sir Thomas More. He died in 1546, and was buried the 25th of March, in the church of Carleton, in Cambridgeshire, of which county he had been sheriff. His widow afterwards was married to sir James Dyer.

Had sir Thomas Elyot written only his book called "The Governor," it would have entitled him to the respect of posterity; as one of the best writers of his time, a man of acute observation, and of manly and liberal sentiments. The days of Henry VIII. were not very favourable to such, as the capricious will of Henry VIII. interfered so frequently with the progress of right thinking; but sir Thomas on some occasions was not afraid to avow his sentiments. In 1535, a proclamation was issued for

[1] th. Ox. vol. II.—Biog. Brit.

calling in seditious books; under which description were reckoned, and chiefly intended, such writings as favoured the bishop of Rome. Upon this occasion sir Thomas Cromwell directed letters to several persons, ordering them to send in all publications of the nature designed to be condemned. Among others, he wrote to sir Thomas Elyot, whom, though an old friend of his own, he suspected, from his having been intimate with sir Thomas More, to be attached to the Romish religion. In answer, Elyot declared his judgment of the need of a reformation of the clergy, and disclaimed all undue connection with papists. As to any of the prohibited books he might chance to have by him, and which were very few, he was ready to deliver them up. Part of the language which he uses is as follows: "Sir, As ye know, I have been ever desirous to read many books, especially concerning humanity and moral philosophy. And, therefore, of such studies I have a competent number. But, concerning the Scripture I have very few. For in Questionists I never delighted. Unsavory glosses and comments I ever abhorred. The boasters and advancers of the pompous authority of the bishop of Rome I never esteemed. But, after that, by a judgment, or estimation of things, I did anon smell out their corrupt affection, and beheld with scornful eyes the sundry abusions of their authorities, adorned with a licentious and dissolute form of living. Of the which, as well in them as in the universal state of the clergy, I have oftentimes wished a necessary reformation."

The works of sir Thomas Elyot were, 1. "The Castle of Health," Lond. 1541, 1572, 1580, 1595, &c. in 8vo. 2. "The Governor," in three books, Lond. 1531, 1544, 1547, 1557, 1580, &c. in 8vo. 3. "Of the Education of Children," Lond. in 4to. 4. "The Banquet of Sapience," Lond. in 8vo. 5. "De Rebus Memorabilibus Angliæ," for the completing of which he had perused many old English monuments. 6. "A Defence or Apology for good Women." 7. "Bibliotheca Eliotæ: Elyot's Library, or Dictionary," Lond. 1541, &c. fol. which work Cooper augmented and enriched with thirty-three thousand words and phrases, besides a fuller account of the true signification of words. Sir Thomas translated likewise, from Greek into English, "The Image of Governance, compiled of the Acts and Sentences by the Emperor Alexander Severus," Lond. 1556, 1594, &c. in 8vo. Bayle accuses him

of having pretended to translate this from a Greek MS. whereas he says he borrowed his materials from Lampridius and Herodian. Selden, however, thought that he translated a Greek MS. composed by a modern writer. It is not on Bayle's authority that we should chuse to rank such a man as sir T. Elyot among impostors. He also translated from Latin into English, 1. "St. Cyprian's Sermon of the Mortality of Man," Lond. 1534, in 8vo. 2. "The Rule of a Christian Life," written by Picus earl of Mirandola, Lond. 1534, in 8vo.

Sir Thomas Elyot's "Governor," says Strype, was designed to instruct men, especially great men, in good morals, and to reprove their vices. It consisted of several chapters, treating concerning affability, benevolence, beneficence, the diversity of flatterers, and other similar subjects. In these chapters were some sharp and quick sentences, which offended many of the young men of fashion at that time. They complained of sir Thomas's strange terms, as they called them; and said that it was no little presumption in him to meddle with persons of the higher and nobler ranks. The complaints of these gentlemen, who were always kicking at such examples as did bite them, our author compared to a galled horse, abiding no plasters. King Henry read and much liked sir Thomas Elyot's treatise; and was particularly pleased with his endeavours to improve and enrich the English language. It was observed by his majesty, that throughout the book there was no new term made by him of a Latin or French word, and that no sentence was hereby rendered dark or hard to be understood.

Sir Thomas Elyot's Castle of Health, we are told by the same author, subjected him to various strictures. When some gallants had mocked at him for writing a book of medicine, and said in derision, that he was become a physician, he gave this answer: "Truly, if they call him a physician which is studious about the weal of his country, I vouchsafe they so name me. For, during my life, I will in that affection always continue." Indeed, sir Thomas's work exposed him to the censures both of the gentry and the medical faculty. To the former, who alleged that it did not beseem a knight to write upon such a subject, he replied, "that many kings and emperors (whose names he sets down) did not only advance and honour that science with special privileges, but were also studious in it them-

selves." He added, "that it was no more shame for a person of quality to be the author of a book on the science of physic, than it was for king Henry the Eighth to publish a book on the science of grammar, which he had lately done." What offended the physicians was, that sir Thomas should meddle in their department, and particularly that he should treat of medicine in English, to make the knowledge thereof common. But he justified himself by endeavouring to shew, that his work was intended for their benefit. As for those who found fault with him for writing in English, he, on the other hand, blamed them for affecting to keep their art a secret. To such of the college as reflected upon his skill, he represented, that before he was twenty years old, one of the most learned physicians in England read to him the works of Hippocrates, Galen, Oribasius, Paulus Celius, Alexander Trallianus, Pliny, Dioscorides, and Joannicius. To these sir Thomas afterwards added the study of Avicen, Averroes, and many more. Therefore, though he had never been at Montpelier, Padua, or Salerno; yet he said, "that he had found something in physic, by which he had experienced no little profit for his own health."

On the whole, sir Thomas Elyot was both one of the most learned, and one of the wisest men of his time. Having in the earlier part of his life served his king and country in embassies and public affairs, he devoted his latter years to the writing of such discourses as he hoped would be serviceable in promoting true wisdom and virtue. From his youth he had a great desire after knowledge, and an earnest solicitude to be useful to his countrymen. The books which he most diligently perused, and which he eagerly sought after wherever they could be found, were all the ancient works, whether in Greek or Latin, that treated of moral philosophy, and the right institution of life. Strype has produced some examples of the wisdom of our knight in those weighty sentences which often came from his pen.[1]

ELYS (EDMUND), or ELISEUS, as he calls himself in his "Miscellanea," the son of a clergyman in Devonshire,

[1] Biog. Brit.—Strype's Eccl. Memorials, vol. I. p. 221, App. 153.—Ames's Typography, by Herbert, where is a fuller account of the various editions of his works.—In the Bibliographer, vol. II. and IV. are some specimens of his rarer tracts.—Ath. Ox. vol. I.—Wood calls him a poet, as does Philips; but there is nothing extant to justify that character.—See Bayle, in art. Encolpius.

was educated at Baliol-college, Oxford. In 1655, about the time when he took the degree of B. A. being then fellow of the college, he published a small volume of divine poems, and another in 1658. The same year he published "Miscellanea," in Latin and English verse, and several short essays in Latin prose. This book was reprinted in 1662. In the preface, and again in the body of the work, he speaks with great sensibility of some persons who had decried his performances, and aspersed his character on account of some levities and follies of youth. In 1659 he succeeded his father in the rectory of East Allington, in Devonshire. His conduct appears to have been irreproachable after he entered into orders. By his writings he has given sufficient testimony of his parts, industry, and learning. The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he published against Dr. Tillotson's sermons on the incarnation; and the most estimable is his volume of Letters, &c. as some of them are written to eminent persons, particularly Dr. Sherlock and Dr. Bentley. There are also letters from Dr. Henry More, Dr. Barlow, and others, to Edmund Elys. He was living, and in studious retirement, in 1693, at which time he was a non-juror.[1]

ELZEVIRS. This family of celebrated printers at Amsterdam and Leyden greatly adorned the republic of letters by many beautiful editions of the best authors of antiquity. They fell somewhat below the Stephens's in point of learning, as well as in their editions of Greek and Hebrew authors; but as to the choice of good books they seem to have equalled, and in the neatness and elegance of their small characters, greatly to have exceeded them. Their Virgil, Terence, and Greek Testament, have been reckoned their master-pieces; and are indeed so very fine, that they justly gained them the reputation of being the best printers in Europe. There were five of these Elzevirs, namely, Lewis, Bonaventure, Abraham, Lewis, and Daniel. Lewis began to be famous at Leyden in 1595, and was remarkable for being the first who observed the distinction between the v consonant and u vowel, which had been recommended by Ramus and other writers long before, but was hitherto neglected. Daniel died in 1680, or 1681; and though he left children who carried on the bu-

[1] Ath. Ox. vol. II.—Granger, vol. III.

siness, passes nevertheless for the last of his family who excelled in it. The Elzevirs have printed several catalogues of their editions; but the last, published by Daniel, is considerably enlarged, and abounds with new books. It was printed at Amsterdam, 1674, in 12mo, and divided into seven volumes.[1]

EMERSON (WILLIAM), a very eminent mathematician, was born May 14, 1701, at Hurworth, a village about three miles south of Darlington, on the borders of the county of Durham, at least it is certain he resided here from his childhood. His father, Dudly Emerson, taught a school, and was a tolerable proficient in the mathematics; and without his books and instructions perhaps his son's genius might might never have been unfolded. Besides his father's instructions, our author was assisted in the learned languages by a young clergyman, then curate of Hurworth, who was boarded at his father's house. In the early part of his life, he attempted to teach a few scholars; but whether from his concise method (for he was not happy in expressing his ideas), or the warmth of his natural temper, he made no progress in his school; he therefore soon left it off, and satisfied with a small paternal estate of about 60*l.* or 70*l.* a year, devoted himself to study, which he closely pursued in his native place through the course of a long life, being mostly very healthy, till towards the latter part of his days, when he was much afflicted with the stone: towards the close of the year 1781, being sensible of his approaching dissolution, he disposed of the whole of his mathematical library to a bookseller at York, and on May the 26th, 1782, his lingering and painful disorder put an end to his life at his native village, in the eighty-first year of his age. In his person he was rather short, but strong and well-made, with an open countenance and ruddy complexion. He was never known to ask a favour, or seek the acquaintance of a rich man, unless he possessed some eminent qualities of the mind. He was a very good classical scholar, and a tolerable physician, so far as it could be combined with mathematical principles, according to the plan of Keil and Morton. The latter he esteemed above all others as a physician—the former as the best anatomist. He was very singular in his behaviour, dress, and conversation. His manners and appearance

[1] Moreri.—Baillet Jugemens.

were that of a rude and rather boorish countryman, he was of very plain conversation, and indeed seemingly rude, commonly mixing oaths in his sentences. He had strong natural parts, and could discourse sensibly on any subject; but was always positive and impatient of any contradiction. He spent his whole life in close study and writing books; with the profits of which he redeemed his little patrimony from some original incumbrance. He had but one coat, which he always wore open before, except the lower button; no waistcoat; his shirt quite the reverse of one in common use, no opening before, but buttoned close at the collar behind; a kind of flaxen wig which had not a crooked hair in it; and probably had never been tortured with a comb from the time of its being made. This was his dress when he went into company. One hat he made to last him the best part of his lifetime, gradually lessening the flaps, bit by bit, as it lost its elasticity and hung down, till little or nothing but the crown remained. He never rode although he kept a horse, but was frequently seen to lead the horse, with a kind of wallet stuffed with the provisions he had bought at the market. He always walked up to London when he had any thing to publish, revising sheet by sheet himself; trusting no eyes but his own, which was always a favourite maxim with him. He never advanced any mathematical proposition that he had not first tried in practice, constantly making all the different parts himself on a small scale, so that his house was filled with all kinds of mechanical instruments together or disjointed. He would frequently stand up to his middle in water while fishing; a diversion he was remarkably fond of. He used to study incessantly for some time, and then for relaxation take a ramble to any pot ale-house where he could get any body to drink with and talk to. The duke of Manchester was highly pleased with his company, and used often to come to him in the fields and accompany him home, but could never persuade him to get into a carriage. When he wrote his small treatise on navigation, he and some of his scholars took a small vessel from Hurworth, and the whole crew soon got swampt; when Emerson, smiling and alluding to his treatise, said "They must not do as I do, but as I say." He was a married man; and his wife used to spin on an old-fashioned wheel, of which a very accurate drawing is given in his mechanics. He was deeply skilled in the science of music, the theory of sounds, and the various

scales both ancient and modern, but was a very poor performer. He carried that singularity which marked all his actions even into this science. He had, if we may be allowed the expression, two first strings to his violin, which, he said, made the E more melodious when they were drawn up to a perfect unison. His virginal, which is a species of instrument like the modern spinnet, he had cut and twisted into various shapes in the keys, by adding some occasional half-tones in order to regulate the present scale, and to rectify some fraction of discord that will always remain in the tuning. He never could get this regulated to his fancy, and generally concluded by saying, "It was a bad instrument, and a foolish thing to be vexed with."

The following is a list of Mr. Emerson's works: 1. "The Doctrine of Fluxions," 8vo. about 1748. 2. "The Projection of the Sphere, orthographic, stereographic, and gnomonical; both demonstrating the principles, and explaining the practice of these several sorts of projections," 1749, 8vo. 3. "The elements of Trigonometry," 1749, 8vo. 4. "The principles of Mechanics," 1754, 8vo. 5. Navigation, or the art of sailing upon the sea, 1755, 12mo. 6. "A treatise of Algebra, in two books," 1765, 8vo. 7. "The arithmetic of infinites, and the differential method, illustrated by examples. The elements of the conic sections, demonstrated in three books," 1767, 8vo. 8. "Mechanics, or the doctrine of motion," &c. 1769, 8vo. 9. "The elements of Optics, in four books," 1768, 8vo. 10. "A system of Astronomy; containing the investigation and demonstration of the elements of that science, 1769, 8vo. 11. "The laws of centripetal and centrifugal force," 1769, 8vo. 12. "The mathematical principles of Geography," 1770, 8vo. 13. "Tracts," 1770, 8vo. 14. "Cyclomathesis; or an easy introduction to the several branches of the Mathematics," 1770, 10 vols. 8vo. 15. "A short comment on sir Isaac Newton's Principia, containing notes upon some difficult places of that excellent book. To which is added, a Defence of sir Isaac against the objections that have been made to several parts of the Principia and Optics, by Leibnitz, Bernouilli, Euler, &c. and a Confutation of the objections made by Drs. Rutherford and Bedford against his Chronology," 1770, 8vo. 16. "Miscellanies: or, a miscellaneous treatise, containing several mathematical subjects," 1776, 8vo.

These are all good treatises, although the style and manner of some of them is rough and unpolished. But Emerson was not remarkable for genius, or discoveries of his own, as his works show hardly any traces of original invention.[1]

EMILIANI. See ÆMILIANI.

EMILIUS (PAULUS) or EMILI, a famous historian, was a native of Verona, and acquired so much reputation in Italy, that Stephen Poncher, bishop of Paris, advised king Lewis XII. to engage him to write in Latin a history of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compose this work; yet after about thirty years of application to this his only employment, it was not completed at his death. The tenth book, which contained the beginning of the reign of Charles VIII. was left unfinished. But the history was continued by Arnoldus Feronius, who added nine books, which include the supplement to the former reign, and end at the death of Francis I. This continuation was published at Paris in 1650; but the best edition of the whole is that entitled "Emilii Pauli, de Gestis Francorum, libri decem, cum Arnoldi Feroni libris novem." Paris, 2 vols. fol.

He is said to have been very nice and scrupulous in regard to his works, having always some correction to make; hence Erasmus imputes the same fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces; "That very learned man Paulus Emilius (says he) gave pretty much into this fault; he was never satisfied with himself; but, as often as he revised his own performances, he made such alterations, that one would not take them for the same pieces corrected, but for quite different ones; and this was his usual custom. This made him so slow, that elephants could bring forth sooner than he could produce a work; for he took above thirty years* in writing his history." Lipsius was much pleased

[1] Preceding edition of this Dictionary.—Some Account of Emerson's Life by the rev. W. Bowe, 1793, 8vo.—Hutton's Dict.

* Mr. Bayle thinks it was an error in Erasmus to assert that Emilius was thirty years about his history. "There is (says he) in the king of France's library, an edition containing the first four books of Paulus Emilius, printed at Paris, without a date; but it must have been before 1520, and in the beginning of the reign of Francis I. this copy having been presented to him before he wore the close crown. Emilius was invited into France, in order to compose this work, by Lewis XII. Now the reign of this prince began but

with this performance: "Paulus Emilius (says that author) is almost the only modern who has discovered the true and ancient way of writing history, and followed it very closely. His manner of writing is learned, nervous, and concise, inclining to points and conceits, and leaving a strong impression on the mind of a serious reader. He often intermixes maxims and sentiments not inferior to those of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has less prejudice or partiality. It is a disgrace to our age that so few are pleased with him; and that there are but few capable of relishing his beauties. Among so many perfections there are, however, a few blemishes, for his style is somewhat unconnected, and his periods too short. This is not suitable to serious subjects, especially annals, the style of which, according to Tacitus, should be grave and unaffected. He is also unequal, being sometimes too studied and correct, and thereby obscure; at other times (this however but seldom) he is loose and negligent. He affects also too much of the air of antiquity in the names of men and places, which he changes, and would reduce to the ancient form, often learnedly, sometimes vainly, and in my opinion always unbecomingly." Emilius's history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers in a confused condition, so that the editor, Daniel Xavarisio, a native of Verona, and relation of Emilius, was obliged to collate a great number of papers full of rasures, before it could be published. He has been censured by several of the French writers, particularly by M. Sorel: "It does not avail (says this author) that his oratorical pieces are imitations of those of the Greeks and Romans: all are not in their proper places; for he often makes barbarians to speak in a learned and eloquent manner. To give one remarkable circumstance: though our most authentic historians declare, that Hauier, or Hanier, the counsellor, who spoke an invective, in presence of king Lewis Hautin, against Enguerrand de Marigny, came off poorly, and said many silly things; yet Paulus Emilius, who changes even his name, calling him Annalis, makes him speak with an affected eloquence. He

in 1498; and had he sent for this author immediately after his accession to the crown, Emilius could not have employed above eighteen years at most in writing the history of France."

also makes this Enguerrand pronounce a defence, though it is said he was not allowed to speak; so that what the historian wrote on this occasion was only to exercise his pen." He has been also animadverted upon for not taking notice of the holy vial at Rheims. "I shall not (says Claude de Verdier) pass over Paulus Emilius of Verona's malicious silence, who omitted mentioning many things relating to the glory of the French nation. Nor can it be said he was ignorant of those things, upon which none were silent before himself; such as that oil which was sent from heaven for anointing our monarchs; and also the lilies. And even though he had not credited them himself, he ought to have declared the opinion of mankind." Vossius, however, commends his silence in regard to these idle tales. Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant Latin by Paulus Emilius; and in his letter about the antiquity and splendour of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were lost; so that the name of Scaliger would have been altogether buried in obscurity, had it not been for Paulus Emilius of Verona, that most eloquent writer and preserver of ancient pedigrees; who having found in Bavaria very ancient annals of our family, written, as himself tells us, in a coarse style, polished and translated them into Latin. From this book my father extracted such particulars as seemed to reflect the "greatest honour on our family." Scaliger speaks also of it in the first edition of his Commentary on Catullus, in 1586, and in the second, in 1600, but in such a manner as differs somewhat from the passage above cited. Scioppius has severely attacked Scaliger on account of these variations: he observes, that no mention being made of the place where this manuscript was pretended to be found, nor the person who possessed it, and such authors as had searched the Bavarian libraries with the utmost care, having met with no such annals; he therefore asserts, that whatever the Scaligers advanced concerning this work, was all imposture. Emilius, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.[1]

[1] Moreri.—Niceron, vol. XL.—Tiraboschi.—Gen. Dict.

EMLYN (THOMAS), a learned English divine, a great champion of Arianism, and memorable for his sufferings on that account, was descended of a substantial and reputable family, and born at Stamford, in Lincolnshire, May 27, 1663. His parents were frequenters of the established church, and particularly acquainted with Cumberland, then a minister at Stamford, afterwards bishop of Peterborough; but being inclined to the sentiments of the nonconformists, they chose to bring up their son to the ministry among them. For this purpose, after he had been at a private school four years, he was sent in 1678 to an academy in Northamptonshire, where he continued four years more. He went in 1679 to Cambridge, and was admitted of Emanuel college; but soon returned to the academy. In August 1682, he removed to Mr. Doolittle's school near London; and in December following made his first essay as a preacher at Mr. Doolittle's meeting-house, near Cripplegate. In 1683, Mr. Emlyn became chaplain to the countess of Donegal, a lady of great quality and estate in the north of Ireland, but then living in Lincoln's-inn-fields. In 1684, Mr. Emlyn went over with the countess and the rest of her family to Belfast, in Ireland, where she was soon after married to sir William Franklin, and lived in great state and splendour. Here our chaplain had a very liberal and handsome allowance, usually wore the habit of a clergyman, and was treated by sir William and the countess with every mark of civility. Sir William, who had a good estate in the west of England, offered him a considerable living there; but this offer he declined, not being satisfied with the terms of ministerial conformity, though at that time he had no scruples on the subject of the trinity; constantly attended the service of the church both parts of the day; and when in the evening he preached in the countess's hall, he had the minister of the parish, Mr. Claude Gilbert, for a hearer, with whom he lived in great intimacy, and for whom he often officiated in the parish church. Indeed, without any subscription, he had from the bishop of the diocese a licence to preach *facultatis exercendæ gratiâ*; insomuch that it was reported that he had entirely left the dissenters, and was gone over to the establishment. While Mr. Emlyn was in this station, he made a journey to Dublin, where he preached once to the congregation of which Mr. Daniel Williams and Mr. Joseph Boyse were then pastors; and so acceptable were his services to the

audience, that the people were afterwards induced to invite him thither. Towards the latter end of king James's reign, the north of Ireland was thrown into such confusion and disorder, that the family of sir William Franklin and the countess of Donegal broke up; an event which was accelerated by some domestic differences. Mr. Emlyn, therefore, returned to London, where he arrived in December 1688. Mr. (afterwards Dr.) Daniel Williams had some time before retreated to the same place, having quitted the pastoral care of the congregation at Dublin, which he could never be persuaded to resume. When this determination was known, and Mr. Emlyn had not yet left Ireland, Mr. Boyse sounded him by letter, to know whether he was disposed to become Mr. Williams's successor, and wished him to take Dublin in his way to England, but this he declined. In Mr. Emlyn's journeyings between Ireland and London, he several times accepted of invitations to preach in the parish-churches of some towns through which he passed. At Liverpool in particular, as he was standing at the door of his inn one Saturday evening, the minister of the place, concluding by his garb that he was a clergyman, requested him to give his parishioners a sermon the next day, which he accordingly did. What was very remarkable, when he passed that way again some time afterwards, the minister being dead, several of the people, who had heard him before, desired him to preach for them the next Sunday, which service he performed so much to their satisfaction, that they offered to use their interest with their patron to procure him the living; an offer with which his views of things did not permit him to comply. After Mr. Emlyn had returned to London, being out of employment, he was invited by sir Robert Rich, one of the lords of the admiralty, in May 1689, to his house near Beccles, in Suffolk, and was by him prevailed upon to officiate as minister to a dissenting congregation at Lowestoff in that county. This place he supplied for about a year and a half, but refused the invitation of becoming their pastor, having determined not to accept the pastoral care, where he was not likely to settle for life, or at least for a long continuance. Here also he cultivated a friendly correspondence with the parish-minister, frequently taking several of his people along with him to church, and accompanying the minister in collecting public charities; by which means a perfect harmony subsisted between the

members of the establishment and the dissenters. During Mr. Emlyn's residence at Lowestoff, he contracted a close and intimate acquaintance with Mr. William Manning, a nonconformist minister at Peasenhall in that neighbourhood. Being both of them of an inquisitive temper, they frequently conferred together, and jointly examined into the principal points of religion, mutually communicating to each other their respective sentiments. This correspondence, notwithstanding the great distance to which they were afterwards separated, was carried on by letters as long as Mr. Manning lived. Dr. Sherlock's "Vindication of the Trinity" having been published about this time, their thoughts were much turned to the consideration of that subject, the result of which was, that they began to differ from the received doctrine in that article. Mr. Manning embraced the Socinian opinion, and strove hard to bring Mr. Emlyn into the same way of thinking; but he could not be brought to doubt either of the pre-existence of Jesus as the *Logos*, or that by him God had created the material world. The interpretations which the Socinians gave of the scriptures appeared to our divine so forced and unnatural, that he could by no means accede to them; nor did he ever, in the succeeding part of his life, change his sentiments upon the subject. Nevertheless, upon occasion of his carrying a letter from Mr. Whiston to the prolocutor of the lower house of convocation, in 1711, he was reflected on as a Socinian preacher.

When James II. had fled from Ireland to France, and affairs were tending to a settlement in the former kingdom, the protestant congregations began to re-assemble in large numbers. Upon this occasion, Mr. Boyse again pressed Mr. Emlyn to accept the pastoral care, jointly with himself, of the dissenting society in Wood-street, Dublin. The invitation being earnestly recommended by Mr. Nathanael Taylor, an eminent minister in London, Mr. Emlyn thought proper to comply with it, after having taken a considerable time for deliberation. Accordingly, in May 1691, he removed to Dublin. Here he soon came into great reputation as a preacher. He had not only a portly presence, a strong clear voice, and a graceful delivery, but his discourses were for the most part rational and persuasive, and always accompanied with something serious and pathetic. Controversial points he scarcely ever introduced into the pulpit. Few excelled him in prayer; and he was

exemplary in the private duties which were incumbent upon him as a Christian minister. Mr. Emlyn being thus settled in Dublin, contracted an acquaintance there with Mrs. Esther Bury, who, though an usual attendant on the church-service, had been induced, by the fame of his preaching, to become his hearer. She was one of the daughters and coheiresses of Mr. David Sollom, a gentleman of good estate in the county of Meath. At this time she was the wife of Richard Cromleholme Bury, esq. who was possessed of a large estate near Limerick, and who, dying on the 23d of November, 1691, left her a widow, with a handsome jointure. In this state, though she had many admirers, Mrs. Bury continued till 1694, when she was married to Mr. Emlyn. He was now arrived to the utmost height of his desires. Being possessed of an easy fortune, he lived in affluence, was highly beloved by his people, and well respected by all who knew him. In 1697 he had some thoughts of openly declaring his sentiments in relation to the Trinity, and of breaking off from the congregation; but, on mature deliberation, he determined not to proceed abruptly in so important an affair, but embrace the first fair occasion of declaring his opinion. Towards the end of 1701 he began to experience a very afflictive change in his condition. His first calamity was of a domestic nature; for, on the 13th of October, he lost his wife, which event was succeeded, in a very few weeks, by the decease of his mother; and he had a little before been deprived of a young son. The death of his wife, in particular, inflicted a deep and tender wound upon his heart, as may be perceived in the sermon which he preached upon the occasion; and which was printed at Dublin, in 1703, under the title of "Funeral Consolations," and from its popularity, several times reprinted. In it Mr. Emlyn never once mentions his wife, but, towards the conclusion of the discourse, has covertly and delicately delineated her character.

In less than nine months after Mrs. Emlyn's decease, he began to be involved in prosecutions on account of his opinions in relation to the Trinity. The first occasion was given by Dr. Duncan Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street. This gentleman had been brought up to the study of divinity, but afterwards chose the medical profession; he had done many kind offices to Mr. Emlyn,

but, having observed that Mr. Emlyn avoided expressing the common opinion, and those arguments which are supposed to support it, he strongly suspected that his judgment was against the Supreme Deity of the Lord Jesus Christ. This suspicion he communicated to Mr. Boyse, the consequence of which was, that, in June 1702, they jointly waited upon Mr. Emlyn, acquainting him with their jealousies, and earnestly desiring to know his real sentiments in the matter. Being thus applied to, he thought himself bound to declare openly his faith in so great a point. Accordingly he freely owned himself to be convinced, that the God and father of Jesus Christ is alone the Supreme Being, and superior in excellence and authority to his son, who derives all from him. At the same time, Mr. Emlyn told the gentlemen that he did not aim to make any strife among the people of the congregation, but was willing to leave them peaceably, that, if they pleased, they might choose another minister. This, however, was not to be permitted him. Mr. Boyse, not willing to take such a weighty matter upon himself, brought it before the Dublin ministers, namely, Mr. Weld, Mr. Travers, Mr. Sinclair, Mr. Iredel, and Mr. Tate. At an interview with them, he candidly explained his sentiments, the only result of which was, that, on that very day, they agreed to cast him off, and that he should not be permitted to preach any more: and this they did without consulting his congregation, who, as yet, were entire strangers to the affair. Mr. Emlyn, however, directed the deacons and chief managers of the church to be called together, when he informed them, that a difference of opinion relative to the Trinity had rendered him offensive to some who were present, and to the ministers of Dublin; upon which account, thankfully acknowledging the kindness and respect they had shewn him for so many years, he desired his dismission. At this declaration the gentlemen assembled were greatly surprised and grieved; and Dr. Cummins himself then wished he had not begun the business. It was proposed that Mr. Emlyn should lie by for some time without preaching; but to this he would not consent without a declaration of the cause, lest he should be suspected of having been guilty of some immorality. The next proposition was, that he should retire for a while to England, provided it was approved of by the ministers. To this they agreed, accompanying their agreement with a curious

message, sent by two of their number, charging him not to preach any where, to whatever place he went. Mr. Emlyn embarked for England the next day, with great inconvenience to himself and family; and, no sooner was he gone, than a loud clamour was raised against him and his opinions. When he came to London, he found some persons who were disposed to treat him with candour and charity. This, however, when they heard of it, was so offensive to the Dublin ministers, that they endeavoured, by their letters, to render him as odious as possible. While he was in London, he published a short account of his case.

After about ten weeks' absence, though Mr. Emlyn received discouraging accounts of the rage that prevailed against him in Dublin, he thought it necessary to return to his family. Finding that both his opinions and his person lay under a great odium among many who knew little of the subject in dispute, he wrote his "Humble Inquiry into the Scripture account of Jesus Christ: or, a short argument concerning his Deity and Glory, according to the Gospel." A few days after this work was printed, our author intended to return to England; but some zealous dissenters, getting notice of his design, resolved to have him prosecuted. Two of them, one of whom was a presbyterian, and the other a baptist-church officer, were for presenting Mr. Emlyn; but, upon reflection, this method was judged to be too slow, and too uncertain in its operation. Mr. Caleb Thomas, therefore, the latter of the two dissenters, immediately obtained a special warrant from the lord chief justice (sir Richard Pyne) to seize our author and his books. Our author, with part of the impression of his work, being thus seized, was carried before the lord chief justice, who at first refused bail, but afterwards said that it might be allowed with the attorney-general's consent; which being obtained, two sufficient persons were bound in a recognizance of eight hundred pounds for Mr. Emlyn's appearance. This was in Hilary term, February 1703, at the end of which he was bound over to Easter term, when the grand jury found the bill, wherein he was indicted of blasphemy. To such a charge he chose to traverse. The indictment was altered three times before it was finally settled, which occasioned the trial to be deferred till June 14, 1703. On that day, Mr. Emlyn was informed, by an eminent gentleman of the long robe, sir

Richard Levins, afterwards lord chief justice of the common pleas, that he would not be permitted to speak freely, but that it was designed to run him down like a wolf, without law or game; and he was soon convinced that this was not a groundless assertion. The indictment was for writing and publishing a book, wherein he had blasphemously and maliciously asserted, that Jesus Christ was not equal to God the father, to whom he was subject; and this with a seditious intention. As Mr. Emlyn knew that it would be difficult to convict him of being the author of the work, he did not think himself bound to be his own accuser, and the prosecutor not being able to produce sufficient evidence of the fact, at length sent for Mr. Boyse. This gentleman, being examined as to what Mr. Emlyn had preached of the matters contained in the book, acknowledged that he had said nothing of them in the pulpit directly, but only some things that gave ground of suspicion. Mr. Boyse being farther asked, what our author had said in private conference with the ministers, answered, "that what he had declared there was judged by his brethren to be near to Arianism." Though this only proved the agreement of the book with Mr. Emlyn's sentiment, it yet had a great effect upon the minds of the jury, and tended more than any other consideration to produce a verdict against him. The queen's counsel, having thus only presumption to allege, contended, that strong presumption was as good as evidence; which doctrine was seconded by the lord chief justice, who repeated it to the jury, who brought him in guilty, without considering the contents of the book—whether blasphemy or not, confining themselves, as it would appear, to the fact of publishing: for which some of them afterwards expressed their concern. The verdict being pronounced, the passing of the sentence was deferred to June 16, being the last day of the term. In the mean time Mr. Emlyn was committed to the common jail. During this interval, Mr. Boyse shewed great concern for our author, and used all his interest to prevent the rigorous sentence for which the attorney-general (Robert Rochford, esq.) had moved, viz. the pillory. It being thought proper that Mr. Emlyn should write to the lord chief justice, he accordingly did so; but with what effect we are not told. When he appeared to have judgment given against him, it was moved by one of the queen's counsel (Mr. Brodrick) that he should retract: but to this our author could not

consent. The lord chief justice, therefore, proceeded to pass sentence on him; which was, that he should suffer a year's imprisonment, pay a thousand pounds fine to the queen, and lie in prison till paid; and that he should find security for good behaviour during life. The pillory, he was told, was the punishment due; but, on account of his being a man of letters, it was not inflicted. Then, with a paper on his breast, he was led round the four courts to be exposed. After judgment had been passed, Mr. Emlyn was committed to the sheriffs of Dublin, and was a close prisoner, for something more than a quarter of a year, in the house of the under-sheriff. On the 6th of October he was hastily hurried away to the common jail, where he lay among the prisoners in a close room filled with six beds, for about five or six weeks; and then, by an habeas corpus, he was upon his petition removed into the Marshalsea for his health. Having here greater conveniences, he wrote, in 1704, a tract, entitled "General Remarks on Mr. Boyse's Vindication of the true Deity of our blessed Saviour." In the Marshalsea our author remained till July 21, 1705, during the whole of which time his former acquaintances were estranged from him, and all offices of friendship or civility in a manner ceased; especially among persons of a superior rank. A few, indeed, of the plainer tradesmen belonging to his late congregation were more compassionate; but not one of the dissenting ministers of Dublin, Mr. Boyse excepted, paid him any visit or attention. At length, through the zealous and repeated solicitations of Mr. Boyse, the generous interference of Thomas Medlicote, esq. the humane interposition of the duke of Ormond, and the favourable report of the lord chancellor (sir Richard Cox, to whom a petition of Mr. Emlyn had been preferred), and whose report was, that such exorbitant fines were against law, the fine was reduced to seventy pounds, and it was accordingly paid into her majesty's exchequer. Twenty pounds more were paid, by way of composition, to Dr. Narcissus March, archbishop of Armagh, who, as queen's almoner, had a claim of one shilling a pound upon the whole fine. During Mr. Emlyn's confinement in the Marshalsea, he regularly preached there. He had hired a pretty large room to himself; whither, on the Sundays, some of the imprisoned debtors resorted; and from without doors there came several of the lower sort of his former people and usual hearers.

Soon after his release Mr. Emlyn returned to London, where a small congregation was found for him, consisting of a few friends, to whom he preached once every Sunday. This he did without salary or stipend; although, in consequence of his wife's jointure having devolved to her children, his fortune was reduced to a narrow income. The liberty of preaching which our author enjoyed, gave great offence to several persons, and especially to Mr. Charles Leslie, the famous nonjuror, and Mr. Francis Higgins, the rector of Balruddery, in the county of Dublin. Complaint was made upon the subject to Dr. Tenison, archbishop of Canterbury, who was not inclined to molest him. Nevertheless, in the representation of the lower house of convocation to the queen in 1711, it was asserted, that weekly sermons were preached in defence of the unitarian principles, an assertion which Mr. Emlyn thought proper to deny in a paper containing some observations upon it. After a few years, his congregation was dissolved by the death of the principal persons who had attended upon his ministry, and he retired into silent obscurity, but not into idleness; for the greater part of his life was diligently spent in endeavouring to support, by various works, the principles he had embraced, and the cause for which he had suffered. The first performance published by him, after his release from prison, was "A Letter to the Rev. Dr. Willis, dean of Lincoln; being some friendly remarks on his sermon before the honourable house of commons, Nov. 5, 1705." The intention of this letter was to shew that the punishment even of papists for religion was not warranted by the Jewish laws; and that Christians had been more cruel persecutors than Jews. In 1706 Mr. Emlyn published what his party considered as one of his most elaborate productions, "A Vindication of the worship of the Lord Jesus Christ, on Unitarian principles. In answer to what is said, on that head, by Mr. Joseph Boyse, in his Vindication of the Deity of Jesus Christ. To which is annexed, an answer to Dr. Waterland on the same head." Two publications came from our author in 1707, the first of which was entitled "The supreme Deity of God the Father demonstrated. In answer to Dr. Sherlock's arguments for the supreme Divinity of Jesus Christ, or whatever can be urged against the supremacy of the first person of the Holy Trinity." The other was "A brief Vindication of the Bishop of Gloucester's (Dr. Fowler) Dis-

courses concerning the descent of the man Christ Jesus from Heaven, from Dr. Sherlock the dean of St. Paul's charge of heresy. With a confutation of his new notion in his late book of The Scripture proofs of our Saviour's divinity." In 1708 Mr. Emlyn printed three tracts, all of them directed against Mr. Leslie. The titles of them are as follow: 1. Remarks on Mr. Charles Leslie's first Dialogue on the Socinian controversy. 2. A Vindication of the Remarks on Mr. Charles Leslie's first Dialogue on the Socinian controversy. 3. An Examination of Mr. Leslie's last Dialogue relating to the satisfaction of Jesus Christ. Together with some remarks on Dr. Stillingfleet's True reasons of Christ's Sufferings. In the year 1710 he published "The previous question to the several questions about valid and invalid Baptism, Lay-baptism, &c. considered; viz. whether there be any necessity (upon the principles of Mr. Wall's History of infant baptism) for the continual use of baptism among the posterity of baptised Christians." But this hypothesis, though supported with ingenuity and learning, has not obtained many converts. Our author did not again appear from the press till 1715, when he published "A full Inquiry into the original authority of that text, 1 John v. 7. There are three that bear record in heaven, &c.: containing an account of Dr. Mill's evidence, from antiquity, for and against its being genuine; with an examination of his judgment thereupon." This piece was addressed to Dr. William Wake, lord archbishop of Canterbury, president, to the bishops of the same province, his grace's suffragans, and to the clergy of the lower house of convocation, then assembled. The disputed text found an advocate in Mr. Martin, pastor of the French church at the Hague, who published a critical dissertation on the subject, in opposition to Mr. Emlyn's Inquiry. In 1718 our author again considered the question, in "An Answer to Mr. Martin's critical dissertation on 1 John v. 7; shewing the insufficiency of his proofs, and the errors of his suppositions, by which he attempts to establish the authority of that text from supposed manuscripts." Mr. Martin having published an examination of this answer, Mr. Emlyn printed a reply to it in 1720, which produced a third tract upon the subject by Mr. Martin, and there the controversy ended; nor, we believe, was it revived in a separate form,

until within these few years by Mr. archdeacon Travis and professor Porson.

While Mr. Emlyn was engaged in this celebrated controversy, he found leisure for other publications. In 1718 he printed a tract entitled, "Dr. Bennet's new theory of the Trinity examined; or, some considerations on the Discourse of the ever blessed Trinity in Unity; and his examination of Dr. Clarke's Scripture Doctrine of the Trinity." Dr. Bennet's explication of the Trinity was singular, and approached to Sabellianism; on which account he laid himself open to the strictures both of trinitarian and unitarian divines. Three pieces were published by Mr. Emlyn in 1719. The first was "Remarks on a book entitled The Doctrine of the blessed Trinity stated and defended, by four London ministers, Mr. Tong, Mr. Robinson, Mr. Smith, and Mr. Reynolds. With an appendix, concerning the equality of the Three Persons, and Mr. Jurieu's testimony to the primitive doctrine on this point." These were four dissenting clergymen, who had united their talents upon the subject. His next publication was, "A true narrative of the proceedings of the dissenting ministers of Dublin against Mr. Thomas Emlyn; and of his prosecution (at some of the dissenters' instigation) in the secular court, and his sufferings thereupon, for his humble Inquiry into the scripture account of the Lord Jesus Christ: annis 1702, 3, 4, 5. To which is added an appendix, containing the author's own and the Dublin ministers' account of the difference between him and them, with some remarks thereon." The last tract published by our author, in 1719, was "The reverend Mr. Trosse's Arguments answered; relating to the Lord Jesus Christ, and the Deity of the Holy Ghost. Taken from his Catechism, and Sermon on Luke xxii. 31. printed at Exon."

Although Mr. Emlyn flattered himself that his doctrine gradually gained ground both in England and Ireland, he still continued to be so obnoxious, that none of the divines among the dissenters in London dared to ask him to preach for them, excepting the ministers of the baptist congregation at Barbican, Mr. Burroughs and Mr. (afterwards Dr.) James Foster, who invited him more than once to that office. About 1726, upon the decease of Mr. James Pierce, of Exeter, several of the people wished to invite Mr. Emlyn thither; but, as soon as he was acquainted with it,

he requested them to desist, thanking them for their respectful attention to him, and excusing his acceptance of an invitation, on account of his declining years, and the feebleness of his limbs. Though our author lived in private retirement, he was honoured with the esteem and friendship of divers persons of distinguished learning and in eminent stations. He was particularly intimate with Dr. Samuel Clarke, who, though at first he was upon the reserve with Mr. Emlyn, when he came to be farther acquainted with him, expressed a high value and regard for him, generally advised with him in matters of importance, and opened his mind to him with the utmost freedom. The doctor's language to our author was, "I can say any thing to you." Mr. Whiston also, in his account of his own life, has spoken of Emlyn several times in terms of great respect. In 1731 our author wrote "Observations on Dr. Waterland's notions in relation to Polytheism, Ditheism, the Son's consubstantiality with, and inferiority to, the Father;" and in the same year he drew up some "Memoirs of the Life and Sentiments of the reverend Dr. Samuel Clarke," neither separately published, but inserted in his works. Mr. Emlyn, who was naturally of a very cheerful and lively temper, enjoyed, in all respects, a large share of health, the gout excepted; which, by degrees, impaired his health, and by its annual returns greatly disabled him in his limbs. For the last two or three years of his life he grew much feebler; and about a year before his death he received a violent shock, which it was feared would have carried him off. However, he so well recovered from it, that he weathered the next winter, though a severe one, without any farther breach upon his health. On Friday, July 17, 1743, he was suddenly taken ill in the night, but grew so far better as to be able, for some days, to converse with his friends, and to testify the great satisfaction he enjoyed in the consciousness of his integrity. His disorder returning, he departed this life on Tuesday, the 30th day of the month, in the seventy-ninth year of his age. On the 16th of August following, his funeral sermon was preached at Barbican, by Mr. Foster, who has given him an excellent character. His character is likewise displayed at large in the Memoirs of his life, in which we are told that he was one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted Christian courage.

He was buried in Bunhill-Fields, where there is an inscription to his memory. The Memoirs of his life were written by his son, Sollom Emlyn, esq. and separately published in 1746. In the same year they were prefixed to a collection of his works, in two volumes, octavo. An appendix is added, containing several short papers, drawn up by our author, on various subjects. Mr. Sollom Emlyn, who was bred to the law, and became an eminent counsellor, was employed to publish lord chief justice Hale's "History of the Pleas of the Crown," which he did in 1736, in two volumes, folio, together with a preface and large notes, many of which were contributed by Mr. William Whiston, a son of the celebrated Whiston, who also examined many of the records for the purpose of accuracy. Mr. Sollom Emlyn died in 1756, and left one son, Thomas Emlyn, esq. barrister at law, a bencher of Lincoln's Inn, and fellow of the royal society, who died in 1797.

Mr. Emlyn was one of the most eminent divines of the Arian persuasion which this country has produced, but his writings are not now so much read as they formerly were. He was what is called a high Arian; believing our blessed Saviour to be the first of derived beings, the Creator of the world, and an object of worship; but several persons who are advocates for the pre-existence of Christ, do not entirely coincide with the sentiments which Mr. Emlyn has advanced upon these subjects. [1]

EMMIUS (UBBO), a learned professor of Groningen, was born at Gretha, a village in East Friesland, Dec. 5, 1547. He was the son of Emmo Diken, a minister of that village, who had been Luther's and Melancthon's disciple; and at nine years of age was sent to study at Embden. He continued there till he was eighteen, and was then sent to Bremen, to improve under the famous John Molanus. Returning to his father, he did not go immediately to the university, but passed some time at Norden. Being turned of twenty-three, he was sent to Rostock, a flourishing university, where he heard the lectures of David Chytræus, a celebrated divine and historian; and of Henry Bruce, an able mathematician and physician. The death of his father obliged him to return to East Friesland, after he had continued above two years at Rostock; and his mother's excessive grief upon this occasion hindered his taking a

[1] Life, by his son.—Biog. Brit.

journey into France, as he had wished, and induced him to continue with her three years, after which he went to Geneva, where he staid two years. Being returned into his own country, he had the choice of two preferments, either to be a minister or the rector of a college: but, from a great degree of natural timidity, he could not venture to engage in the ministry, though it was very much his inclination. He chose therefore to be rector of a college, which was that of Norden; and was admitted into that post in 1579. He made his college flourish exceedingly; but was turned out of his employment in 1587, through the zeal of some Lutherans, because he would not subscribe the confession of Augsburg. He was chosen the year after to be rector of the college of Leer, whose reputation he raised so high, that it surpassed that of Norden; which the Lutherans could never retrieve from the declining state into which it fell after Emmius was deposed. They had banished from Groningen several persons who followed Calvin's reformation; and those of the exiles who retired to Leer, meeting with the same fate as Emmius, engaged in a particular friendship with him: so that, when the city of Groningen confederated with the United Provinces, and the magistrates resolved to restore their college, Emmius being recommended by several persons, they chose him to be the rector of that college, and gave him a full power to make or abrogate there such statutes as he should think proper.

He entered upon this employment in 1594, and exercised it near twenty years, to the uncommon advantage of the students, who were sent in great numbers to that college. At the end of that time, namely, in 1614, the magistrates of Groningen changed their college into an university, and made Emmius professor of history and of the Greek tongue. He was the first rector of that university, and one of the chief ornaments of it by his lectures, till the infirmities of old age did not suffer him to appear any longer in public. Yet he did not become useless either to the republic of letters, or to the university of Groningen; for he continued to write books, and to impart his wise counsels to the senate in all important affairs. He was a man whose learning was not his only merit: he was capable, which few men who spend their lives in a college are, of advising even princes. The governor of the provinces of

Friesland and Groningen consulted him very often, and seldom failed to follow his advice.

Emmius died at Groningen, Dec. 9, 1625, leaving a family behind him; for he had been twice married. In the last years of his life he composed the three volumes of his "Vetus Græcia illustrata," or ancient Greece illustrated: the first of which contains a geographical description of Greece; the second, the history of it; the third, the particular form of government in every state. This work was committed to the press in his life-time; but, through the delays of the printers, not published till after his death, in 1626, 3 vols. 8vo. He had published several considerable works before this; as, his "Opus Chronologicum novum," Groningen, 1619, fol. and some genealogical works, which contain the history of Rome; and an universal history, written in a very elaborate method; his "Decades rerum Frisicarum," in which we do not find him unreasonably prepossessed in favour of his native country: on the contrary, he confuted vigorously the idle tales related by the historians of Friesland, concerning the antiquities of their nation; and this love of truth raised him a great many enemies. This work was printed at Leyden, 1616, fol. an edition of great rarity. He wrote also a History of William Lewis count of Nassau, governor of Friesland; in which we meet, not only with a panegyric on that prince, but also a short history of the United Provinces, from 1577 to 1614. This was printed at Groningen, 1621, 4to. He had theological controversies with Daniel Hoffman, and wrote an abridgment of the life and errors of David George, the enthusiast, in German, and not in Latin, as Clement has proved in his Bibl. Curieuse. When he died, he was about composing the history of Philip of Macedon; in order to shew the United Provinces by what fraudulent and indirect means Philip had oppressed the liberty of Greece, and had already carried this history to the 15th year of Philip's reign.

His knowledge of history, and his memory, must have been extraordinary, if credit can be given to his biographers, who assert, that, without any preparation, he could answer all manner of questions concerning the history, both ancient and modern, of any country whatsoever, without the least mistake in the circumstances of times, places, and persons. He not only knew the actions, events and

motives, but also understood the interest of the several nations, the form of their government, the inclinations of their princes, the means they employed to enlarge their dominions, their alliances, and their origin. He knew also the figure, situation, and magnitude of their cities and forts, the position of rivers and highways, the turnings and windings of mountains, &c. The author of his life has collected several encomiums, which Thuanus, Scaliger, Dousa, and others, have passed upon him, which are abundantly flattering, especially those of Scaliger, who styles Emmius's History of Friesland "a divine history." The magistrates of Groningen caused his picture to be placed in the town-house.[1]

EMPEDOCLES, an eminent philosopher, poet, orator, historian, and physician, was of Agrigentum, in Sicily, and flourished about the eighty-fourth olympiad, or B. C. 444. He appears from his doctrine to have been of the Italic school; but under what master he studied philosophy is uncertain. After the death of his father Meto, who was a wealthy citizen of Agrigentum, he acquired great weight among his fellow-citizens, by espousing the popular party, and favouring democratic measures. He employed a large share of his paternal estate in giving dowries to young women, and marrying them to men of superior rank. His consequence in the state became at length so great, that he ventured to assume several of the distinctions of royalty, particularly a purple robe, a golden girdle, a Delphic crown, and a train of attendants; always retaining a grave and commanding aspect. He was a determined enemy to tyranny, and is said to have employed his influence in establishing and defending the rights of his countrymen.

The skill which Empedocles possessed in medicine and natural philosophy enabled him to perform many wonders, which he passed upon the superstitious and credulous multitude for miracles. He pretended to drive away noxious winds from his country, and hereby put a stop to epidemical diseases. He is said to have checked, by the power of music, the madness of a young man, who was threatening his enemy with instant death; to have cured Pantha, a woman of Agrigentum, whom all the physicians had declared incurable; to have restored a woman to life, who

[1] Gen. Dict.—Freheri Theatrum.—Moreri.—Foppen's Bibl. Belg.—Niceron, vol. XXIII.—Clement. Bibl. Curieuse.—Blount's Censura.—Saxii Onomast.

had lain breathless for thirty days; and to have done many other things equally astonishing, after the manner of Pythagoras: on account of which he was an object of universal admiration, so that when he came to the olympic games, the eyes of all the people were fixed upon him. Besides medical skill, Empedocles possessed poetical talents. The fragments of his verses, which are dispersed through various ancient writers, have been in part collected by Henry Stephens, in the "Poesis philosophica," 1574, 8vo. This circumstance affords some ground for the opinion of Fabricius, that Empedocles was the real author of that ancient fragment which bears the name of "The Golden Verses of Pythagoras." He is said also to have been a dramatic poet; but Empedocles the tragedian was another person; Suidas, upon some unknown authority, calls him the grandson of the philosopher. Georgias Leontinus, a celebrated orator, was his pupil; whence it may seem reasonable to infer, that he was an eminent master of the art of eloquence. The particulars of his death are variously related. Some report, that during the night, after a sacred festival, he was conveyed away towards the heavens, amidst the splendour of celestial light; others that he threw himself into the burning crater of Mount Etna. Much reliance cannot be placed on either of these stories. There is more probability that towards the close of his life he went into Greece, and died there, at what time is uncertain. Aristotle says he died at sixty years of age. The substance of his philosophy, according to Brucker, is this: It is impossible to judge of truth by the senses without the assistance of reason; which is led, by the intervention of the senses, to the contemplation of the real nature, and immutable essences, of things. The first principles of nature are of two kinds, active and passive; the active is unity, or God; the passive, matter. The active principle is a subtle, ethereal fire, intelligent and divine, which gives being to all things, and animates all things, and into which all things will be at last resolved. Many dæmons, portions of the divine nature, wander through the region of the air, and administer human affairs. Man, and also all brute animals, are allied to the divinity; and it is therefore unlawful to kill or eat animals. The world is one whole, circumscribed by the revolution of the sun, and surrounded, not by a vacuum, but by a mass of inactive matter. The first material principles of

the four elements are similar atoms, indefinitely small, and of a round form. Matter, thus divided into corpuscles, possessed the primary qualities of friendship and discord, by means of which, upon the first agitation of the original chaotic mass, homogeneous parts were united, and heterogeneous separated, and the four elements composed, of which all bodies are generated. The motion of the corpuscles, which excites the qualities of friendship and discord, is produced by the energy of intellectual fire, or divine mind; all motion, and consequently all life and being, must therefore be ascribed to God. The first principles of the elements are eternal; nothing can begin to exist, or be annihilated; but all the varieties of nature are produced by combination or separation. In the formation of the world, ether was first secreted from chaos, then fire, then earth; by the agitation of which were produced water and air. The heavens are a solid body of air, crystallized by fire. The stars are bodies composed of fire, they are fixed in the crystal of heaven; but the planets wander freely beneath it. The sun is a fiery mass, larger than the moon, which is in the form of a hollow plate, and twice as far from the sun as from the earth. The soul of man consists of two parts, the sensitive, produced from the same principles with the elements; and the rational, which is a dæmon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, where it transmigrates till it is sufficiently purified to return to God.[1]

EMPEREUR (CONSTANTINE), of Oppyck, in Holland, was born there in the latter part of the sixteenth century, and acquired great reputation for his knowledge of the oriental languages. He was also an able lawyer and divine, and took his degree of doctor in the latter faculty. He studied the oriental languages under Drusius and Erpenius, and after having been professor of theology and Hebrew at Harderwich for eight years, was, in 1627, made professor of Hebrew at Leyden, on which occasion he delivered an harangue on the dignity and utility of the Hebrew language, and it was his constant endeavour to diffuse a knowledge of that language, and of the Arabic and Syriac, among his countrymen, that they might be the better enabled to combat the objections of the Jews to the

[1] Brucker.—Gen. Dict.—Stanley's Hist. of Philosophy.

Christian religion. In 1639, count Maurice, governor of Bresil, appointed him his counsellor. He died in June 1648, very soon after he had begun a course of theology at Leyden. He lived in much intimacy with Lewis de Dieu, Daniel Heinsius, and the Buxtorfs, who speak very highly of him. He offered at one time to superintend the printing of a Talmudical dictionary in Holland, and endeavoured to bring the younger Buxtorf to Leyden, who had undertaken to defend the vowel points against Lewis Cappel. We also find him corresponding with our excellent archbishop Usher. Constantine's works are, 1. "Commentarius ad codicem Babylonicum, seu Tractatus Thalmudicus de mensuris Templi," Leyden, 1630, 4to. 2. "Versio et Notæ ad Paraphrasin Josephi Jachiadæ in Danielem," Amst. 1633, 4to. 3. "Itinerarium D. Benjaminis," Heb. and Lat. Leyden, 8vo. 4. "Moysis Kimchi Grammatica Chaldaica," ibid. 8vo. 5. "Confutatio Abarbanelis et Alscheichi in caput liii. Isaiæ," ibid. 1631, 8vo, and Franc. 1685. 6. "Commentarius in Tractatum Thalmudicum, qui dicitur Porta, de legibus Hebræorum forensibus," Heb. and Lat. ibid. 1637, 4to. 7. "Commentarius ad Betramum de Republica Hebræorum," 1641, 8vo.[1]

EMSER (JEROME), an opponent of Luther in the sixteenth century, was a native of the circle of Suabia, a licentiate of the canon law, professor at Leipsic, and secretary and counsellor to George duke of Saxony. When Luther's translation of the Bible appeared, it was very generally read in Germany, and contributed much to advance the reformation. An antidote was therefore necessary, and Emser was fixed upon as the best qualified to furnish it. This he first attempted by publishing some notes on Luther's New Testament, and afterwards, encouraged by the duke and two popish bishops, produced what he called "A correct translation" of the New Testament into German, which was in fact little more than a transcript of Luther's labours, with some alterations in favour of the peculiar tenets of the Romish church; yet the duke George had such an opinion of this formidable translation, and of the mischief it would do to the reformed, that as soon as it was ready to appear (1527), he issued a proclamation in which he treated Luther and his disciples with the most virulent language. Emser also entered into controversy

[1] Moreri.—Foppen Bibl. Belg.

with Luther, on the mass and other subjects which then formed the basis of the disputes between the popish adherents and the reformed. He died suddenly Nov. 8, 1527, and his works soon after him, which, indeed, had never been held in high repute, nor did Luther ever condescend to answer him. [1]

ENFIELD (WILLIAM), a dissenting divine of great learning and amiable character, was born at Sudbury, on March 29, O. S. 1741, of parents in a humble walk of life, but of very respectable characters. His amiable disposition and promising talents early recommended him to the rev. Mr. Hextall, the dissenting minister of that place, who took great care of his education, and infused into his young mind that taste for elegance in composition, which ever afterwards distinguished him. In his seventeenth year, he was sent to the academy at Daventry, then under the direction of the rev. Dr. Ashworth, where he passed through the usual course of instruction preparatory to the office of the ministry; and with such success did he cultivate his talents, that, on leaving the academy, he was at once chosen, in 1763, minister of the congregation of Benn's Garden, in Liverpool, where he passed seven of the happiest years of life, very generally beloved and esteemed. He married, in 1767, the daughter of Mr. Holland, draper, in Liverpool, with whom he passed all the rest of his days in most cordial union. His literary reputation was extended, during his residence in this place, by the publication of two volumes of sermons, which were very well received, and were followed by "A Collection of Hymns and of Family Prayers."

About 1770, he was invited to take a share in the conduct of the dissenting academy at Warrington, and also to occupy the place of minister to the congregation there, both vacant by the death of the rev. Mr. Seddon. His acceptance of this honourable invitation was a source of a variety of mixed sensations and events to him, of which anxiety and vexation composed too large a share for his happiness. No assiduity on his part was wanting in the performance of his various duties; but the diseases of the institution were radical and incurable; and perhaps his gentleness of temper was ill adapted to contend with the difficulties in matter of discipline, which seem entailed on all dissenting

[1] Moreri.—Jortin's Erasmus.—Milner's Ch. Hist. vol. IV. p. 657.

academies, and which, in that situation, fell upon him, as the domestic resident, with peculiar weight. He always, however, possessed the respect and affection of the best-disposed of the students; and there was no reason to suppose that any other person, in his place, could have prevented that dissolution which the academy underwent in 1783. During the period of his engagement there, his indefatigable industry was exerted in the composition of a number of works, mostly, indeed, of the class of useful compilations, but containing valuable displays of his powers of thinking and writing. The most considerable was his "Institutes of Natural Philosophy," 1783, 4to, a clear and well-arranged compendium of the leading principles, theoretical and experimental, of the sciences comprized under that head. And it may be mentioned as an extraordinary proof of his diligence and power of comprehension, that, on a vacancy in the mathematical department of the academy, which the state of the institution rendered it impossible to supply by a new tutor, he prepared himself at a short warning to fill it up; and did fill it with credit and utility*, though this abstruse branch of science had never before been a particular object of his study. He continued at Warrington two years after the academy had broken up, taking a few private pupils. In 1785, receiving an invitation from the principal dissenting congregation at Norwich, he accepted it, and first fixed his residence at Thorpe, a pleasant village near the city, where he pursued his plan of taking a limited number of pupils to board in his house. He afterwards removed to Norwich itself, and at length, fatigued with the long cares of education, entirely ceased to receive boarders, and only gave private instructions to two or three select pupils a few hours in the morning. This too he at last discontinued, and devoted himself solely to the duties of his congregation, and the retired and independent occupations of literature. Yet, in a private way and small circle, few men had been more successful in education, of which many striking examples might be mentioned, and none more so than the

* In our text we follow Dr. Aikin; but Mr. Wakefield says, "When he (Dr. Enfield) engaged in the mathematical and philosophical departments at Warrington, he appears to have mistaken his talents, as many good men have done before him; and indeed this mistake of his judgment he afterwards acknowledged to me, with a magnanimity more honourable to his character than all superiority of intellectual accomplishments." Wakefield's Memoirs, vol. I. p. 225.

members of his own family. Never, indeed, was a father more deservedly happy in his children; but the eldest, whom he had trained with uncommon care, and who had already, when just of age, advanced in his professional career so far as to be chosen town-clerk of Nottingham, was most unfortunately snatched away by a fever, a few years since. This fatal event produced effects on the doctor's health which alarmed his friends. The symptoms were those of *angina pectoris*, and they continued till the usual serenity of his mind was restored by time and employment. Some of the last years of his life were the most comfortable; employed only in occupations which were agreeable to him, and which left him master of his own time; witnessing the happy settlement of two of his daughters; contracted in his living within the domestic privacy which he loved; and connected with some of the most agreeable literary companions, and with a set of cordial and kind-hearted friends, he seemed fully to enjoy life as it flowed, and indulged himself in pleasing prospects for futurity. But an unsuspected and incurable disease was preparing a sad and sudden change; a schirrous contraction of the rectum, the symptoms of which were mistaken by himself for a common laxity of the bowels, brought on a total stoppage, which, after a week's struggle, ended in death. Its gradual approach gave him opportunity to display all the tenderness, and more than the usual firmness of his nature. He died amidst the kind offices of mourning friends at Norwich, Nov. 3, 1797. Besides the literary performances already mentioned, Dr. Enfield completed in 1791, the laborious task of an abridgment of "Brucker's History of Philosophy," which he comprized in two volumes, 4to. It may be truly said, that the tenets of philosophy and the lives of its professors were never before displayed in so pleasing a form, and with such clearness and elegance of language. Indeed it was his peculiar excellence to arrange and express other men's ideas to the utmost advantage; but it has been objected that in this work he has been sometimes betrayed into inaccuracies by giving what he thought the sense of the ancients in cases where accuracy required their very words to be given. Yet a more useful or elegant work upon the subject has never appeared in our language, and in our present undertaking we have taken frequent opportunities to acknowledge our obligations to it. Among Dr. Enfield's publica-

tions not noticed above, were his "Speaker," a selection of pieces for the purpose of recital; "Exercises on Elocution," a sequel to the preceding; "The Preacher's Directory," an arrangement of topics and texts; "The English Preacher," a collection of short sermons from various authors, 9 vols. 12mo; "Biographical Sermons on the principal characters in the Old and New Testament." After his death a selection of his "Sermons" was published in 3 vols. 8vo, with a life by Dr. Aikin. As a divine, Dr. Enfield ranks among the Socinians, and his endeavours in these sermons are to reduce Christianity to a mere system of ethics.[1]

ENGHELBRECHTSEN (CORNELIUS), a celebrated painter, was born in 1468, in the town of Leyden, and took for his guide the works of John van Eyck. He was the first that painted in oil in his country; was a good draftsman, and executed with no less vigour than dispatch both in water-colours and in oil. His works, which escaped the disturbances that ravaged the country, being preserved with respect, by the citizens in the town-house of Leyden, were two altar-pictures, with the side-pieces, since put up in the church of Notre-dame du Marais; one representing Christ on the Cross between the Thieves, the other Abraham's Sacrifice, and another, a Descent from the Cross. In the same place is preserved a cartoon in water-colours, representing the adoration of the kings. Lucas van Leyden formed himself on his manner. But the principal work of Enghelbrechtsen, according to his biographer Van Mander, is a picture designed to enrich the tombs of the barons of Lockhorst. It was in their chapel in the church of St. Peter of Leyden, and in 1604 was conveyed to Utrecht, to M. van den Bogaert, son-in-law of M. van Lockhorst. The main subject represents the lamb of the Apocalypse: a multitude of figures, well disposed, the physiognomies noble and graceful, and the delicate style of his pencil render this picture the admiration of all that see it. His genius led him to make a particular study of the emotions of the soul, which he had the art of expressing in every physiognomy. He was considered by the masters his contemporaries as one of the greatest painters of his age. He died at Leyden in 1533, in the sixty-fifth year of his age.[2]

[1] Life as above.—Gleig's Supplement to the Encyclopædia Britannica.—Wakefield's Memoirs. [2] Descamps, vol. I.—Pilkington.

ENGHELRAMS (CORNELIUS), another artist, was born at Malines in the year 1527. Though he has left chiefly pictures in distemper, yet he is allowed to be a very able artist. His principal works are in the church of St. Rombout. He has represented on a large canvas, the works of mercy. A multitude of figures, well designed, form the object of this grand composition, and among them he is said to have distinguished, with great spirit, the poor that deserve our compassion, from those who do not. His works are dispersed in the principal towns of Germany. At Hamburgh, in the church of St. Catharine, was a grand and learned composition representing the conversion of St. Paul. He painted for the prince of Orange, in the castle of Antwerp, the history of David, from the designs of Lucas van Heere. De Vries painted the architecture of it, the friezes, the terms, and the other ornaments. The whole was executed in water-colours. Enghelrams died in 1583, at the age of fifty-six.[1]

ENGLISH (HESTER), a French woman by extraction, was eminent for her fine writing in the time of queen Elizabeth and James I. Many of her performances are still extant both in our libraries and private hands; particularly one in the Harcourt family, entitled "Historiæ memorabiles Genesis per Esteram Inglis Gallam," Edenburgi, ann. 1600. It appears by Hearne's spicilegium to Gul. Neubrigensis, vol. III. p. 751, 752, that she was the most exquisite scribe of her age. A curious piece of her performance was in the possession of Mr. Cripps, surgeon in Budge-row, London, entitled "Octonaries upon the vanitie and inconstancie of the world. Writin by Ester Inglis. The firste of Januarie, 1600." It is done on an oblong 8vo, in French and English verse; the French is all in print hand, and the English mostly Italian or secretary, and is curiously ornamented with flowers and fruits painted in water-colours, and on the first leaf is her own picture, in a small form, with this motto,

"De Dieu le bien,
De moy le rien."

All we know of this curious artist is, that she lived single to the age of about forty, and then married Mr. Bartholomew Kello, a North Briton; that she had a son who was educated at Oxford, and was minister of Speckshall, in

[1] Descamps, vol. I.—Pilkington.

Suffolk. His son was sword-bearer of Norwich, and died in 1709. Joseph Hall, bishop of Norwich, when dean of Worcester, 1617, is styled by her, "My very singular friend," in a manuscript dedicated to him, now in the Bodleian library.[1]

ENNIUS (QUINTUS), an ancient Latin poet, was born at Rudiæ, a town in Calabria, anno U. C. 514, or B. C. 237. That this was the place of his nativity, we learn from himself, as well as from others; and the Florentines at this day claim him for their fellow-citizen. He came at first to Rome, when M. P. Cato was quæstor, whom he had instructed in the Greek language in Sardinia. C. Nepos informs us, that "Cato, when he was prætor, obtained the province of Sardinia, from whence, when he was quæstor there before, he had brought Ennius to Rome: "which we esteem," says the historian, "no less than the noblest triumph over Sardinia." He had a house on the Aventine mount; and, by his genius, conversation, and integrity, gained the friendship of the most eminent persons in the city. Among these were Galba and M. Fulvius Nobilior, by whose son (who, after his father's example, was greatly addicted to learning) he was made free of the city. He attended Fulvius in the war against the Ætolians and Ambraciotæ, and celebrated his victories over those nations. He fought likewise under Torquatus in Sardinia, and under the elder Scipio; and in all these services distinguished himself by his uncommon valour. He was very intimate with Scipio Nasica, as appears from Cicero: Nasica, going one day to visit Ennius, and the maid-servant saying that he was not at home, Scipio found that she had told him so by her master's orders, and that Ennius was at home. A few days after, Ennius coming to Nasica, and inquiring for him at the door, the latter called out to him, "that he was not at home." Upon which Ennius answering, "What! do I not know your voice?" Scipio replied, "You have a great deal of assurance; for I believed your maid, when she told me, that you were not at home; and will not you believe me myself?" Ennius was a man of uncommon virtue, and lived in great simplicity and frugality. He died at the age of seventy years; and his death is said to have been occasioned by the gout, contracted by an immoderate

[1] Massey's Origin and Progress of Letters.

use of wine, of which he always drank very freely before he applied himself to writing. This Horace affirms:

> Ennius ipse pater nunquam nisi potus ad arma
> Prosiluit dicenda. Lib. i. epist. 19.
>
> Inspir'd with wine old Ennius sung, and thought
> With the same spirit that his heroes fought. PITT.

He was interred in the Appian way, within a mile of the city, in Scipio's sepulchre; who had so great an esteem and friendship for him, that he ordered him to be buried in his sepulchre, and a statue to be erected to him upon his monument. Valer. Maximus observes, that "Scipio paid these honours to Ennius, because he thought that his own actions received a lustre from that poet's writings; and was persuaded, that the memory of his exploits would last as long as the Roman empire should flourish."

Ennius is said to have been perfectly well skilled in the Greek language, and to have endeavoured to introduce the treasures of it among the Latins. Suetonius tells us, that "he and Livius Andronicus were half Greeks, and taught both the Greek and Latin languages at home and abroad." He was the first among the Romans who wrote heroic verses, and greatly polished the Latin poetry. He wrote the Annals of Rome, which were so highly esteemed, that they were publicly recited with unusual applause by Quintus Vargonteius, who digested them into books; and they were read at Puteoli in the theatre by a man of learning, who assumed the name of the Ennianist. He translated several tragedies from the Greek, and wrote others. He published likewise several comedies; but, whether of his own invention, or translated by him, is uncertain. He gave a Latin version of Evemerus's sacred history, and Epicharmus's philosophy; and wrote Phagetica, epigrams; Scipio, a poem; Asotus or Sotadicus, satires; Protreptica & Præcepta, and very probably several other works. It appears from his writings, that he had very strong sentiments of religion. The fragments of Ennius, for there are nothing but fragments left, were first collected by the two Stephenses; and afterwards published by Jerom Columna, a Roman nobleman, with a learned commentary, and the life of Ennius, at Naples, 1590, 4to. Columna's edition was reprinted at Amsterdam, 1707, 4to, with several additions by Hesselius, professor of history and elo-

quence in the school at Rotterdam, and this is by far the best edition of Ennius. [1]

ENNODIUS (MAGNUS FELIX), bishop of Pavia in Italy, and an eminent writer, was descended from an illustrious family in Gaul, and born in Italy about the year 473. Losing an aunt, who had brought him up, at sixteen years of age, he was reduced to very necessitous circumstances, but retrieved his affairs by marrying a young lady of great fortune and quality. He enjoyed for some time all the pleasures and advantages which his wealth could procure him; but afterwards resolved upon a more strict course of life. He entered into orders, with the consent of his lady, who likewise betook herself to a religious life. He was ordained deacon by Epiphanius, bishop of Pavia, with whom he lived in the most inviolable friendship. His application to divinity did not divert him from prosecuting, at his leisure hours, poetry and oratory, in which he had distinguished himself from his youth; and his writings gained him very great reputation. Upon the death of Epiphanius, he appears to have been elected one of the deacons of the Roman church; and in the year 503, having presented to the synod of Rome an apology for the council there, which had absolved pope Symmachus the year before, it was ordered to be inserted among the acts of the synod. He was advanced to the bishopric of Pavia about the year 511, and appointed to negociate an union between the eastern and western churches; for which purpose he took two journeys into the east, the former in the year 515, with Fortunatus, bishop of Catanæa; the latter in the year 517, with Peregrinus, bishop of Misenum. Though he did not succeed in these negotiations, he shewed his prudence and resolution in the management of them. For the emperor Anastasius, having in vain used his utmost efforts to deceive or corrupt him, after other instances of ill treatment, ordered him to be put on board an old ship; and, forbidding him to land in any part of Greece, exposed him to manifest danger, yet he arrived safe in Italy; and, returning to Padua, died there, not long after, in the year 521. His works consist of, 1. "Epistolarum ad diversos libri IX." 2. "Panegyricus Theodorico regi Ostrogothorum dictus." 3. "Libellus apologeticus pro Synodo Palmari." 4. "Vita B. Epiphanii episcopi Ticinensis." 5. "Vita B. Antonii monachi Lirinensis."

[1] Gen. Dict.—Vossius de Poet. Lat.—Saxii Onomasticon.

6. "Eucharisticon de Vita sua ad Elpidium." 7. "Parænesis didascalica ad Ambrosium & Beatum." 8. "Præceptum de Cellulanis Episcoporum." 9. "Petitorium, quo absolutus est Gerontius." 10. "Benedictio Cerei Paschalis I." 11. "Benedictio Cerei Paschalis II." 12. "Dictiones sacræ VI." 13. "Dictiones scholasticæ VII." 14. "Controversiæ X." 15. "Dictiones Ethicæ V." 16. "Poemata, seu Carminum Liber I." 17. "Epigrammata, seu Carminum Liber II." They were all published by Andrew Scottus at Tournay, 1610, 8vo; and by James Sirmond at Paris, 1611, 8vo, with notes, explaining the names and titles of the persons mentioned by Ennodius, and containing a great many observations very useful for illustrating the history of that age. Ennodius's works are likewise printed with emendations and illustrations, at the end of the first volume of father Sirmond's works, published at Paris in 1696; and, from that edition, at Venice, 1729, folio. Dupin observes, that there is a considerable warmth and liveliness of imagination in the writings of Ennodius; but that his style is obscure, and his manner of reasoning far from exact.[1]

ENT (GEORGE), a very ingenious physician, was born at Sandwich in Kent, Nov. 6, 1604; and, after regularly going through a course of classical instruction, was sent to Sidney college in Cambridge. He afterwards travelled on the continent, and received the degree of doctor of physic at Padua. After his return home, he became eminent for his practice, during the times of the usurpation, was chosen fellow, and afterwards president, of the college of physicians; and at length had the honour of knighthood conferred upon him by Charles II. He died at London, Oct. 13, 1689, and was buried in the church of St. Laurence Jewry. He was intimate with the celebrated Harvey, whom he learnedly defended in a piece entitled "Apologia pro Circulatione Sanguinis contra Æmilium Parisanum, 1641," in 8vo. He also travelled to Italy in company with Harvey in 1649; and in 1651 he prevailed with him to consent to the publication of his "Exercitationes de generatione animalium;" which he himself superintended, and presented to the president and fellows of the college of physicians in a sensible and elegant dedication. Aubrey says he translated the whole into Latin. He published

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Moreri.

also, "Animadversiones in Malachiæ Thrustoni, M. D. diatribam de respirationis usu primario, 1679," 8vo; before which, says Wood, is his picture in a long peruke. In the Philosophical Transactions, number 194, ann. 1691, are sir George Ent's "Observationes ponderis testudinis, cum in autumno terram subiret, cum ejusdem ex terrâ verno tempore exeuntis pondere comparati, per plures annos repetitæ." Wood thinks that sir George was the author of more things: but they had not come to his knowledge. His whole works were, however, published at Leyden in 1687, 8vo. [1]

ENTICK, or ENTINCK (JOHN), a miscellaneous compiler of various historical works, was born in 1713, but where, or where educated, we have not been able to discover: he styled himself in his numerous title-pages the Rev. John Entick, M. A. but it does not appear whence he derived his orders, or his degree. It is certain that at one time he studied with a view to the ministry, either in the church or among the dissenters. In the list of writers who engaged in the controversy with Woolston, we find his name, as a "student in divinity," and the author of a tract, entitled "The Evidence of Christianity asserted and proved from facts, as authorised from sacred and profane history." Mr. Entick was at this time about eighteen years old. In London, or its vicinity at Stepney, he was a schoolmaster, and spent a considerable part of his life in writing for the booksellers, who appear to have always employed him when they engaged in such voluminous compilations as were to be published in numbers. In this way we find his name to a "Naval History," folio; "A History of the (Seven years') War," 5 vols. 8vo; "A History of London," 4 vols. 8vo; a new edition, enlarged, of Maitland's History of London, 2 vols. folio, &c. &c. He compiled also a small Latin and English Dictionary, and a Spelling Dictionary, of both which immense numbers have been sold. About the year 1738, he proposed publishing an edition of Chaucer, which never took effect. Soon after the beginning of the present reign, he commenced patriot, of the school of Wilkes, wrote for some time in an anti-ministerial paper called the Monitor, and had at length the good fortune to be taken up under a general warrant, for which he prosecuted the messenger, and recovered

[1] Wood's Fasti, vol. I.

300*l.* damages. It was after this that he professed to improve and enlarge Maitland's History of London, without adding a syllable to the topographical part; but in the historical, he gave a very full account of Wilkes's proceedings with the city of London, and of the sufferings of his adherents. In 1760, he married a widow lady of Stepney, who died the same year; and in May 1773, himself died, and was buried at the same place. We may add to his other publications, that he had a considerable share in the New "Week's Preparation," and a New "Whole Duty of Man." [1]

ENZINAS (FRANCIS) is a Spanish writer, who among biographers is classed under different names. In Moreri, we find him under that of DRYANDER, by which, perhaps, he is most generally known; but in France he took the name of DU CHESNE, and by the Germans was called EYCK, EYCKEN, or EYCKMAN. Referring to Marchand for a dissertation on these different names, it may suffice here to notice that Enzinas was of a distinguished family of Burgos, the capital of Old Castille, where he was probably born, or where at least he began his studies. He appears afterwards to have gone into Germany, and was the pupil of the celebrated Melancthon for some years, and thence into the Netherlands to some relations, where he settled. Having become a convert to the reformed religion, which was there established, he translated the New Testament into Spanish, and dedicated it to Charles V. It was published at Antwerp in 1543. He had met with much discouragement when he communicated this design to his friends in Spain, and was now to suffer yet more severely for his attempt to present his countrymen with a part of the scriptures in their own tongue. The publication had scarcely made its appearance, when he was thrown into prison at Brussels, where he remained from November 1543 to Feb. 1, 1545, on which day finding the doors of his prison open, he made his escape, and went to his relations at Antwerp. About three years after, he went to England, as we learn from a letter of introduction which Melancthon gave him to archbishop Cranmer. About 1552 Melancthon gave him a similar letter to Calvin. The time of his death is not known. He published, in 1545, "A History of the State of the Low Countries, and of the reli-

[1] Lysons's Environs, vol. III.—Gent. Mag. &c.

gion of Spain," in Latin, which was afterwards translated into French, and forms part of the "Protestant Martyrology," printed in Germany. Marchand points out a few other writings by him, but which were not published separately. Enzinas had two brothers, James and John. Of the former little is recorded of much consequence; but John, who resided a considerable time at Rome, and likewise became a convert to the protestant religion, was setting out for Germany to join his brother, when some expressions which he dropped, relative to the corruptions and disorders of the church, occasioned his being accused of heresy, and thrown into prison. The terrors of a dungeon, and the prospect of a cruel death, did not daunt his noble soul, but when brought before the pope and cardinals to be examined, he refused to retract what he had said, and boldly avowed and justified his opinions, for which he was condemned to be burnt alive, a sentence which was put into execution at Rome in 1545.[1]

EOBANUS (HESSUS), a celebrated Latin poet of Hesse, was born January 6, 1488, under a tree in the fields, and therefore probably of very obscure parents. He became, however, so famous by his poems, as to be called the German Homer. He taught the belles lettres at Herfort and Nuremberg, then at Marpurg, where the landgrave of Hesse loaded him with favours. Eobanus was given to his country vice of excessive drinking, in which he prided himself. He died October 5, 1540, at Marpurg. He translated Theocritus into Latin verse, Basil, 1531, 8vo, and Homer's Iliad, Basil, 1540, 8vo, &c. His "Eclogues," Halæ, 1539, 8vo, and "De tuenda bona Valetudine," Francfort, 1564, 8vo, are particularly admired. His style is natural, easy, clear, and correct; nor had Germany, at that time, produced much that was superior. His life was written by Joachim Camerarius, Nuremb. 1553, 8vo.[2]

EPAMINONDAS, a famous Theban, son of Polymnus, and one of the greatest captains of antiquity, studied philosophy and music under Lysis, a Pythagorean philosopher, and was accomplished in every exercise of mind and body. Epaminondas first bore arms among the Lacedemonians, saved the life of Pelopidas their general, who had received seven or eight wounds in battle, and formed a strict friend-

[1] Marchand.—Moreri in Dryander.—Antonio Bibl. Hisp.

[2] Moreri.—Niceron, vol. XXI.—Freheri Theatrum.—Clement Bibl. Curieuse.—Saxii Onomast.

ship with him, which lasted through life. Pelopidas, by his advice, delivered the city of Thebes from the yoke of the Lacedemonians, who had gained possession of Cadmea, which occasioned a bloody war between the two nations. Epaminondas was appointed general of the Thebans, gained the celebrated battle of Leuctra, 371 B. C. in which Cleombrotus, a valiant king of Sparta, was killed; ravaged the enemy's country, and caused the city of Messene to be rebuilt and peopled. The command of the army being afterwards given to another, because Epaminondas had kept the troops in the field four months beyond the time ordered by the people, he served as a common soldier, and signalized himself by so many noble actions, that the Thebans, ashamed of having deprived him of the command, restored all his authority, that he might conduct the war in Thessaly, where his arms were ever victorious. A war breaking out between the people of Elea and those of Mantinea, the Thebans defended the former, and Epaminondas attempted to surprise Sparta and Mantinea; but, failing in his enterprize, he engaged the enemy 363 B. C. and was mortally wounded by a spear, the head of which remained in the wound. Finding that he must die if it was extracted, he would not let it be done, but continued to give his orders. When told that the enemy were defeated entirely, he said, "I have lived long enough, since I die unconquered;" then, tearing out the weapon, expired, being about forty-eight years of age. One of his friends condoling with him, a few moments before, that he left no children, having never been married, "You are mistaken," replied Epaminondas; "I leave two daughters; the Victory at Leuctra, and that at Mantinea." This great man was not only illustrious for his military talents, but for his goodness, affability, frugality, equity, and moderation; and was a tender, generous friend.[1]

EPEE (CHARLES MICHEL de l'), a very ingenious and benevolent French abbé, and the extensive promoter, if not the inventor, of a method of relieving the deaf and dumb, and rendering them useful members of society, was the son of an architect, who educated him for the church. Having obtained a canonry of Troyes, by the presentation of the bishop of that diocese, he soon became intimate with the prelate Soanen, famous for his attachment to

[1] Plutarch.—Cornel. Nepos, &c.

Quesnel, and his opposition to the bull Unigenitus, and coinciding in his religious opinions, shared in the persecution of which Soanen was the object, and was laid under an interdict. He was first induced to turn his thoughts towards the unhappy case of the deaf and dumb, from observing two young girls in that situation, and although some not altogether unsuccessful attempts had been made before his time, in individual cases, the abbé L'Epee soon outdid the most skilful of his predecessors, by reducing his means to a sort of system. Under his care numerous pupils acquired useful knowledge, and were enabled to hold a communication with their friends. Some of them were enabled to learn several languages; others became profound mathematicians, and others obtained academical prizes by poetical and literary works. Without other means than a moderate personal fortune, for he held no place or preferment, he defrayed the whole expences of his establishment, and always deprived himself of luxuries, and often of necessaries, that his poor pupils might not want. When the emperor Joseph II. came to Paris, he admired the institution and its founder, and asked permission to place under his care an intelligent man, who might diffuse through Germany the blessings of his labours; and he sent him a magnificent gold box with his picture. In 1780 the Russian ambassador came to offer him the compliments of his sovereign, and a considerable present. "Tell Catherine," said L'Epee, "that I never receive gold; but that if my labours have any claim to her esteem, all I ask of her is to send me from her vast dominions one born deaf and dumb to educate." This amiable man died in February 1790, justly regretted by his country, and was succeeded in his school by the abbé Sicard. L'Epee wrote, 1. "An Account of the Complaint and Cure of Marianne Pigalle," 1759, 12mo. 2. "Institution des Sourds et Muets, par la voie des signes methodiques," 1776, 12mo, reprinted in 1784, under the title "La veritable maniere d'instruire les Sourds et Muets, confirmée par une longue experience." A translation of this was published in London, 1801, 8vo. We cannot conclude this article without adverting to the success of the methods of teaching the deaf and dumb as now practised in this country, and eminently promoted by the "Society for the Deaf and Dumb," in their Asylum, Kent Road: few charitable foundations have been more

wisely laid, more judiciously conducted, or more liberally supported. [1]

EPHORUS, a Greek orator and historian, a native of Cuma or Cyme in Æolia, flourished about the year 352 B. C. He was a disciple of Socrates, at whose instigation he wrote history; which he commenced after the fabulous periods, with the return of the Heraclidæ into Peloponnesus, and brought down to the twentieth year of Philip of Macedon. This work, which was divided into 30 books, was held in estimation by the ancients, and is frequently cited by Strabo and other writers; though the historian is charged with errors and misrepresentations, and plagiarisms. Besides the history, the loss of which is regretted, Ephorus wrote several other books on moral, geographical, and rhetorical subjects, none of which are extant; but some "Fragmenta" are published with Scylax, Gr. and Lat. Leyden, 1697, 4to. [2]

EPHREM, or EPHRAIM (St.), an ancient Christian writer of the fourth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He is also said to have been ordained deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who taught him Greek; but these two last circumstances are questionable, and it is more generally asserted that he did not understand Greek, and that he died a deacon. He might have been a bishop, which promotion he averted in a very singular manner, that reminds us of the conduct of Ambrose on a similar occasion: Sozomen relates, that when the people had chosen him, and sought him in order to have him ordained to that function, he ran into the market-place and pretended to be mad, and they desisting from their purpose, he escaped into some retired place, where he continued till another was chosen. He wrote a great number of books, all in the Syriac language; a great part of which is said to have been translated in his lifetime. Photius tells us that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons: and Sozomen observes, that he composed three

[1] Dict. Hist.—Biog. Moderne.—See some remarks on the abbé L'Epee's system in Dr. Watson's Instructions for the Deaf and Dumb, 1809, 2 vols. 8vo.
[2] Gen. Dict. one of Bayle's most tiresome articles.—Moreri.

hundred thousand verses, and that his works were so highly esteemed that they were publicly read in the churches after the scriptures. The same writer adds, that his works were so remarkable for beauty and dignity of style, as well as for sublimity of sentiments, that these excellences did not disappear even in their translations: and St. Jerom assures us, that in reading the translation of St. Ephrem's treatise of the Holy Ghost, he recognized all the excellence of the original. Gregory Nyssen, in his panegyric on this father, is very copious with regard to the merit of his writings, and his attachments to the orthodox faith. St. Ephrem had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius; the last of whom, as Gregory relates, he treated in a manner which partakes too much of the modern trick to deserve much credit. It is thus related: Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having entrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an Apollinarian; but before he returned them he glewed all their leaves together. The lady seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a catholic: but he, not being able to open his books, was obliged to retire in disgrace. St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else being hired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bade her look down on the ground. But the woman said, "Why should I do so, since I am not made out of the earth, but of thee? It is more reasonable that thou shouldst look upon the ground, from which thou hadst thy original, but that I should look upon thee, from whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of exemplary charity, and as a late historian remarks, has furnished us with the first outlines of a general infirmary. Edessa having been long afflicted with a famine, he quitted

his cell; and applying himself to the rich men, expostulated severely with them for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches: "but we do not know," said they, "whom to trust with the distribution of them, since almost every man is greedy of gain, and makes a merchandise and advantage to himself upon such occasions." St. Ephrem asked them, "what they thought of him?" They replied, that they esteemed him a man of great integrity, as he was universally thought to be. "For your sakes, therefore," said he, "I will undertake this work;" and so, receiving their money, he caused three hundred beds to be provided and laid in the public porticoes, and took care of those who were sick through the famine. And thus he continued to do, till, the famine ceasing, he returned to his cell, where he applied himself again to his studies, and died not long after, in the year 378, under the emperor Valens. Upon his death-bed he exhorted the monks who were about him, to remember him in their prayers; forbade them to preserve his clothes as relics; and ordered his body to be interred without the least funeral pomp, or any monument erected to him. St. Ephrem was a man of the severest piety, but confused in his ideas, and more acquainted with the moral law than the gospel.

There is an edition of St. Ephrem's Sermons, by Thwaites, the Greek only, Oxford, 1709, fol. and of his whole works, by Asseman, Gr. Syr. and Lat. printed at Rome, 1732—46, in 6 vols. fol. which is accompanied with prolegomena, notes, and prefaces. [1]

EPICHARMUS, an ancient poet and philosopher, who flourished about 440 B. C. was born in the island of Coös, and was carried, as we are told by Laërtius, into Sicily when he was but three months old, first to Megara, and afterwards to Syracuse; which may well enough justify Horace and others in calling him a Sicilian. He had the honour of being taught by Pythagoras himself; and he and Phormus are said to have invented comedy in Syracuse, though others have pretended to that discovery. He wrote fifty-five, or, according to others, thirty-five plays; but

[1] Cave, vol. I.—Dupin.—Gen. Dict.—Milner's Eccl. Hist. vol. II. p. 251.—Lardner's Works.—Saxii Onomast.

his works have been so long lost, that even their character is scarcely on record. Horace only has preserved the memory of one of his excellences, by commending Plautus for imitating it; and that is, the keeping his subject always in view, and following the intrigue very closely:

Plautus ad exemplum Siculi properare Epicharmi, &c.

Besides his numerous comedies, he wrote a great many treatises in philosophy and medicine, but the tyranny of Hiero prevented him from assuming the public profession of philosophy, and no accurate account of his philosophical tenets remains. Aristotle, as Pliny tells us, thought that Epicharmus added the letters Θ and X to the Greek alphabet, though others ascribe them to Palamedes. He died at the age of ninety, according to Laërtius; or ninety-seven, as Lucian asserts. Laërtius has preserved four verses, inscribed on one of his statues, which shew the high esteem antiquity had of him. [1]

EPICTETUS, an illustrious philosopher of the school of the stoics, flourished in the first century of the Christian æra. He was born at Hieropolis in Phrygia, and was sold as a slave to Epaphroditus, one of Nero's domestics. He was lame, which has been variously accounted for. Suidas says, that he lost one of his legs when he was young, in consequence of a defluxion; Simplicius asserts that he was born lame; Celsus relates, that when his master, in order to torture him, bended his leg, Epictetus, without discovering any sign of fear, said to him, "You will break it:" and when his tormentor had broken the leg, he only *said*, "Did I not tell you, you would break it?" Others ascribe his lameness to the heavy chains with which his master loaded him. Having, at length, by some means obtained his freedom, he retired to a small hut within the city of Rome, where, with the bare necessaries of life, he devoted himself to the study of philosophy, and passed his days entirely alone, till his humanity led him to take the charge of a child, whom a friend of his had through poverty exposed, and to provide it with a nurse. Having furnished himself, by diligent study, with the principles of the stoic philosophy, and been instructed in rhetoric by Rufus, who was himself a bold and successful corrector of public manners, Epictetus, notwithstanding his poverty, became a

[1] Gen. Dict.—Diogenes Laertius.—Brucker.—Saxii Onomast.—See remarks on him and his fragments in Cumberland's Observer.

popular moral preceptor, for which he was admirably qualified, being an acute and judicious observer of manners. His eloquence was simple, majestic, nervous, and penetrating, and while his doctrine inculcated the purest morals, his life was an admirable pattern of sobriety, magnanimity, and the most rigid virtue.

Neither his humble station, nor his singular merit, could however screen Epictetus from the tyranny of the monster Domitian. With the rest of the philosophers he was banished, under a mock decree of the senate, from Italy, which he bore with a degree of firmness worthy of a philosopher who called himself a citizen of the world, and could boast that, wherever he went, he carried his best treasures along with him. At Nicopolis, the place which he chose for his residence, he prosecuted his design of correcting vice and folly by the precepts of philosophy. Wherever he could obtain an auditory, he discoursed concerning the true way of attaining contentment and happiness; and the wisdom and eloquence of his discourses were so highly admired, that it became a common practice among the more studious of his hearers to commit them to writing. It is probable from the respect which Adrian entertained for him that he returned to Rome after the death of Domitian; and the "Conference between Adrian and Epictetus," if the work were authentic, would confirm this probability; but it is impossible to compare it with his genuine remains, without pronouncing it spurious.

Epictetus flourished from the time of Nero to the latter end of the reign of Adrian, but not so far as the reign of the Antonines; for Aulus Gellius, who wrote in their time, speaks of Epictetus as lately dead; and the emperor Marcus Aurelius mentions him only to lament his loss. The memory of Epictetus was so highly respected, that, according to Lucian, the earthen lamp by which he used to study was sold for three thousand drachmas. Epictetus himself wrote nothing. His beautiful Moral Manual, or Enchiridion, and his "Dissertations," collected by Arrian, were drawn up from notes which his disciples took from his lips. Simplicius has left a Commentary upon his doctrine, in the eclectic manner. There are also various fragments of the wisdom of Epictetus, preserved by Antoninus, Gellius, Stobæus, and others. Although the doctrine of Epictetus is less extravagant than that of any other stoic, his writings every where breathe the true spirit of stoicism.

The tenet of the immortality of the soul was adopted and maintained by him with a degree of consistency suited to a more rational system than that of the stoics, who inculcated a renovation of being in the circuit of events, according to the inevitable order of fate; and his exhortations to contentment and submission to Providence are enforced on much sounder principles than those of the stoics. He also strenuously opposed the opinion held by the stoics in general, concerning the lawfulness of suicide; and his whole system of practical virtues approaches nearer than that of any other instructor unenlightened by revelation, to the purity of Christian morality. If there were Christians in Nero's household, which seems certain, it is not improbable he might have been taught some of their principles. There are various editions of the remains of this philosopher, published at Leyden in 1670, in 8vo, cum notis variorum; at Utrecht in 1711, in 4to; at Oxford in 1740, in 8vo, by Joseph Simpson, together with the Table of Cebes, &c.; at London in 1742, by J. Upton, in 2 vols. 4to, a very excellent edition. The Enchiridion was published by C. G. Heyne, in 1776, in 8vo, and together with Cebes's Table, by Schweighauser, in 1798, 6 vols. 8vo, by far the best edition ever published. These have been translated into various languages; but the most esteemed version in our country is that by Mrs. Carter, published in 1758, with notes.[1]

EPICURUS, one of the most celebrated philosophers of antiquity, the real merit of whose system, however, still remains doubtful, was an Athenian of the Egean tribe, and born at Gargettus, in the vicinity of Athens, at the beginning of the third year of the 109th olympiad, or B.C. 344. His father Neocles, and his mother Chærestrata, were of honourable descent, but being reduced to poverty, they were sent with a colony of 2000 Athenian citizens, to the island of Samos, which Pericles had subdued, to divide the lands among them by lot; but what fell to their share not proving sufficient for their subsistence, Neocles took up the profession of a schoolmaster. Epicurus remained at Samos till he was eighteen years of age, when he removed to Athens, which the tyranny of Perdiccas soon made him leave; but after passing one year at Mitylene, and four at Lampsacus, he returned to Athens.

[1] Brucker.—Arrian.—Saxii Onomast.

From his fourteenth to his thirty-sixth year, he studied under the various philosophers of his day, and therefore when we read in Cicero that he boasted he was a self-taught philosopher, we are to understand only that his system of philosophy was the result of his own reflections, after comparing the doctrines of other sects. About the thirty-second year of his age he opened a school at Mitylene, which he soon removed to Lampsacus, where he had disciples from Colophon, but not satisfied with this obscure situation, he determined to make his appearance on the more public theatre of Athens. Finding, however, the public places in the city proper for this purpose, already occupied by other sects, he purchased a pleasant garden, where he took up his constant residence, and taught his system of philosophy; and hence the Epicureans were called the Philosophers of the Garden. Besides this garden, Epicurus had a house in Melite, a village of the Cecropian tribe, to which he frequently retreated with his friends. From this time to his death, notwithstanding all the disturbances of the state, Epicurus never left Athens, unless in two or three excursions into Ionia to visit his friends. During the siege of Athens by Demetrius, which happened when Epicurus was forty-four years of age, while the city was severely harassed by famine, Epicurus is said to have supported himself and his friends on a small quantity of beans, which he shared equally with them.

The period in which Epicurus opened his school was peculiarly favourable to his design. In the room of the simplicity of the Socratic doctrine, nothing now remained but the subtlety and affectation of stoicism, the unnatural severity of the Cynics, or the debasing doctrine of indulgence taught and practised by the followers of Aristippus. The luxurious refinement which now prevailed in Athens, inclined the younger citizens to listen to a preceptor who smoothed the stern brow of philosophy, and, under the notion of pleasure, led them unawares to moderation and virtue. Hence his school became exceedingly popular, and disciples flocked into the garden, not only from different parts of Greece, but from Egypt and Asia. Those who were regularly admitted into this school lived upon such a footing of friendly attachment, that each individual cheerfully supplied the necessities of his brother. Cicero describes the friendship of the Epicurean fraternity as unequalled in the history of mankind.

That he might prosecute his philosophical labours with the less interruption, Epicurus lived in a state of celibacy. In his own conduct he was exemplary for temperance and continence, and he inculcated upon his followers severity of manners, and the strict government of the passions, as the best means of passing a tranquil and happy life. Notwithstanding his regular manner of living, towards the close of his days, probably in consequence of intense application to study, his constitution became infirm, and he was afflicted with the stone. Perceiving from these marks of decay that his end was approaching, he wrote a will, in which he bequeathed his garden, and the buildings belonging to it, to Hermachus, and through him to the future professors of his philosophy. On the last day of his life he wrote to his friend Hermachus, informing him that his disease had for fourteen days tormented him with anguish, which nothing could exceed; at the same time he adds, "All this is counterbalanced by the satisfaction of mind which I derive from the recollection of my discourses and discoveries." The emperor Marcus Antoninus confirms this account, attesting that Epicurus in his sickness relied more upon the recollection of his excellent life than upon the aid of physicians, and instead of complaining of his pain, conversed with his friends upon those principles of philosophy which he had before maintained. At length, finding nature just exhausted, he ordered himself to be put into a warm bath, where, after refreshing himself with wine, and exhorting his friends not to forget his doctrines, he expired. His death happened in the second year of the 127th olympiad, or B.C. 271, and the seventy-third of his age. He is said to have written a greater number of works from his own invention, than any other Grecian philosopher; but none are extant except a compendium of his doctrine, preserved by Laertius, and a few fragments dispersed among ancient authors. Not only did the immediate followers of Epicurus adorn the memory of their master with the highest honours, but many eminent writers, who have disapproved of his philosophy, have expressed great respect for his personal merit. Yet it cannot be denied that from the time when this philosopher appeared to the present day, an uninterrupted course of censure has fallen upon his memory; so that the name of his sect has almost become a proverbial expression for every thing corrupt in principle, and infamous in character. The charges brought

against Epicurus are, that he superseded all religious principles, by dismissing the Gods from the care of the world; that if he acknowledged their existence, it was only in conformity to popular prejudice, since, according to his system, nothing exists in nature but material atoms; that he discovered great insolence and vanity in the disrespect with which he treated the memory of former philosophers, and the characters and persons of his contemporaries; and that both the master and the whole fraternity were addicted to the vilest and most infamous vices. These accusations against the Epicurean school have been more or less confirmed by men distinguished for their wisdom and virtue, by Zeno, Cicero, Plutarch, Galen, and many of the Christian fathers. By what, therefore, are they to be repelled? Brucker, who has examined this question with his usual acuteness and erudition, observes, that with respect to the first charge, that of impiety, it certainly admits of no refutation. The doctrine of Epicurus concerning nature, not only militated against the superstitions of the Athenians, but against the agency of a supreme deity in the formation and government of the world; and his misconceptions with respect to mechanical motion, and the nature of divine happiness, led him in his system to divest the Deity of some of his primary attributes. It does not indeed appear that he entirely denied the existence of superior powers. Cicero, who is unquestionably to be ranked among his opponents, relates, that Epicurus wrote books concerning piety, and the reverence due to the gods, expressed in terms which might have become a priest; and he charges him with inconsistency, in maintaining that the gods ought to be worshipped, whilst he asserted, that they had no concern in human affairs; herein admitting, that he revered the gods, but neither through hope nor fear, merely on account of the majesty and excellence of their nature. But if, with the utmost contempt for popular superstitions, Epicurus retained some belief in, and respect for, invisible natures, it is evident that his gods were destitute of many of the essential characters of divinity, and that his piety was of a kind very different from that which is inspired by just notions of Deity. Not to urge, that there is some reason to suspect, that what he taught concerning the gods might have been artfully designed to screen him from the odium and hazard which would have attended a direct avowal of atheism.

The second charge against Epicurus, that of insolence and contempt towards other philosophers, seems scarcely compatible with the general air of gentleness and civility which appears in his character. If he claimed to himself the credit of his own system, he did no more than Zeno, Plato, and Aristotle, after availing themselves of every possible aid from former philosophers, had done before him. But, adds Brucker, calumny never appeared with greater effrontery, than in accusing Epicurus of intemperance and incontinence. That his character was distinguished by the contrary virtues appears not only from the numerous attestations brought by Laertius, but even from the confession of the most creditable opponents of his doctrine, particularly Cicero, Plutarch, and Seneca; and indeed this is sufficiently clear from the particulars which are related concerning his usual manner of living. But nothing can be a greater proof that his adversaries had little to allege against his innocence, than that they were obliged to have recourse to forgery. The infamous letters which Diotimus, or, according to Athenæus, Theotimus, ascribed to him, were proved, in a public court, to have been fraudulently imposed upon the world, and the author of the imposition was punished. Whatever might be the case afterwards, therefore, there is little reason to doubt that, during the life of Epicurus, his garden was rather a school of temperance, than a scene of riot and debauchery.

If it be asked, says Brucker, whence it happened, that a character, so eminently distinguished by simplicity and purity as that of Epicurus appears to have been, was loaded with so many calumnies, he answers, the circumstances of the times in which he lived will sufficiently account for the fact. Zeno, and the stoic sect, began to flourish about the same time with Epicurus and his school, that is, about the hundred and twentieth olympiad; although the latter is of somewhat later date than the former. The father of the Stoics was of a temper naturally severe and gloomy; and his character was, under Antisthenes, formed upon the plan of the cynic school; so that, both by disposition and education, he was inclined to carry his moral system beyond the limits of nature, and framed to himself a fanciful image of a wise man, which could have no archetype in real life. After pillaging the schools of other philosophers, in order to compose, from the plundered mass, a system of his own, that he might give it an

air of novelty, he introduced new terms, or affixed new significations and definitions to the old; whence arose dogmas, which had indeed little originality, but which under a paradoxical form carried the appearance of profound wisdom. By these means, together with the external aid of uncommon gravity in language, dress, and demeanour, Zeno and his followers obtained such high reputation among the Athenians, that they were the only persons deemed worthy of the name of philosophers. The temper of Epicurus, and the character under which he chose to appear, was the reverse of all this. In his natural disposition lively and cheerful, and accustomed, from his infancy, to mix in society with men of all descriptions, he had acquired a captivating facility of address, and urbanity of manners. Nothing could be more contrary to his disposition and habitude, than the artificial reserve, and hypocritical affectation of the stoics. His aversion to unnatural austerity, and artificial grimace, induced him to open his garden in direct opposition to the Porch. Observing that all the Athenians were at this time immersed either in pleasures or in ideal and useless disputes, he attempted to lead them to such an employment of their rational faculties as would be conducive to the true enjoyment of life; and for this purpose introduced among them a system of philosophy, the professed object of which was, to enable men to preserve themselves from pain, grief, and sorrow of every kind, and to secure to themselves the uninterrupted possession of tranquillity and happiness. This great end he assured himself would be effected, if, by taking off the forbidding mask with which the Stoics had concealed the fair face of virtue, he could persuade men to embrace her as the only guide to a happy life. At the same time Epicurus was convinced, that the subtlety of disputation would contribute little towards the accomplishment of his design; and therefore endeavoured to divert the public taste from these trifling occupations, and to put an end to the verbal contests of the academics, dialectics, and stoics, by instituting a school, in which greater caution than had hitherto been customary should be exercised in the assumption of principles, and in the use of terms. The natural consequence of this was a crowded school to Epicurus, and jealousy and envy among his contemporaries. The stoics, above all others, in opposition to whom he had erected his

school, would be disposed to employ detraction and calumny against so powerful an opponent.

Another cause of the discredit, into which Epicurus and his followers fell, may be discovered in the nature and constitution of his philosophy. He made pleasure the end of his doctrine, and only employed wisdom as a guide to happiness. The stoics would easily perceive, that a preceptor who attempted to correct the false and corrupt taste of the times, and to lead men to true pleasure, by natural and easy steps in the path of virtue, would be more likely to command the public attention, than one who rested his authority and influence upon a rigid system of doctrine, and an unnatural severity of manners. In order, therefore, to secure their own popularity, they thought it necessary to misrepresent the principles and character of Epicurus, and held him to public censure as an advocate for infamous pleasures. That they might gain the greater credit by their misrepresentations, they invented and circulated many scandalous tales, which would obtain a ready reception among the indolent and credulous Athenians. This might be the more easily effected, as Epicurus passed his time in his garden, remote from the crowd, and did not scruple, in his retirement, to enjoy such pleasures as he judged to be not inconsistent with that virtuous tranquillity, which was the chief end of his philosophy. The calumnies which were thus ingeniously fabricated, and industriously propagated, against the Epicurean sect, would be the more willingly believed, on account of the contempt with which Epicurus treated the vulgar superstitions, and his avowed rejection of the doctrine of fate, or providence, so strongly maintained by the stoics; and especially on account of the perverse abuse of his doctrine to the encouragement of licentiousness, by which many of his followers brought disgrace upon their sect. These abuses ought not, however, to be imputed to the founder of the school. Seneca himself acknowledges, that the profligates, who in his time professed themselves disciples of Epicurus, were not led into their irregularities by his doctrine; but, being themselves strongly addicted to vice, sought to hide their crimes in the bosom of philosophy, and had recourse to a master who encouraged the pursuit of pleasure, not because they set any value upon that sober and abstemious kind of pleasure which the doctrine of Epicurus allowed, but because they hoped, in the mere name, to find some

pretext or apology for their debaucheries. If these circumstances be duly considered and compared, it will no longer appear strange, that many eminent men, who had addicted themselves to other schools, have given an unfavourable judgment concerning Epicurus, whilst the force of truth has sometimes led them, at the expence of their own consistency, to attest his merit. Others, however, have penetrated through the thick cloud of calumny, which has hung over the character of Epicurus, and, in opposition to the general current of censure, have ventured to give him that praise, which, amidst all the absurdities of his speculative system, was so justly due to his personal virtues, and to his laudable attempts to conduct men, by innocence and sobriety, to the tranquil enjoyment of life.

Notwithstanding the violent opposition which Epicurus met with from the stoics, he had many friends and followers during his life; and after his death a degree of respect was paid to his memory, which fell little short of idolatry. His three brothers, Neocles, Chæredemus, and Aristobulus, devoted themselves to the study of philosophy, and were supported by his liberality. Of his intimate friends the most celebrated were, Metrodorus, Polyænus, and Hermachus. After the death of Epicurus, his followers celebrated his birth-day as a festival. They preserved his image on their rings or cups, or in pictures, which they either carried about their persons, or hung up in their chambers; and so great was their reverence for his authority, and their regard to his dying advice, that they committed his maxims, and some of them the whole body of his instructions, to memory. For several ages they adhered with wonderful unanimity to his system, yielding as implicit submission to his decisions, as the Athenians or Spartans ever yielded to the laws of Solon or Lycurgus. They carried this point so far, that it was deemed a kind of impiety to innovate upon his doctrine; so that the Epicureans formed a philosophical republic, regulated by one judgment, and animated by one soul.

For the philosophical system of Epicurus, we shall refer to Brucker; a short sketch might be insufficient, and a long one would certainly be incompatible with our limits. What is ethical in it is good, but much, very much of what the ancients termed philosophy and theology, compared with that system which has brought "life and immortality to light," is a delusive play of words. Under

the article GASSENDI, we shall have occasion to say something of the modern schools of Epicureans, which have done so little credit to the original founder.[1]

EPIMENIDES, a Cretan philosopher and poet, of the city of Gnossus in Crete, flourished in that island, when Solon was in great reputation at Athens, in the sixth century B. C. Many fabulous stories are told of him, and it is not easy to separate the true from the false part of his history. He was supposed to have been the son of the nymph Baltè. He was a man venerable for religious observances, and it was the general persuasion, all over Greece, that he was inspired by some heavenly genius; and that he was frequently favoured with divine revelations. He devoted himself wholly to poetry, and every thing connected with divine worship. He was the first who introduced the consecration of temples, and the purification of countries, cities, and likewise private houses. He had little esteem for the people of his own country. St. Paul, in his epistle to Titus, when speaking of the Cretans, cites one of his verses, where he says (according to our translation), "The Cretans are always liars, evil beasts, slow bellies;" which, however, Fenelon translates less obscurely in these words, "They were great liars, indolent, yet malignant brutes."

Among the miracles told of him is the following: his father one day sent him to the country, in quest of a ewe. When returning, Epimenides went a little off the highway, and entered a cave directed to the south, in order to enjoy a little repose, and remained asleep there for fifty-seven years, and when he awoke, found himself fifty-seven years older, and every thing changed in proportion around him. An adventure so strange made a great deal of noise over the country; and every one regarded Epimenides as a favourite of the gods. Some of them would have done wiser, if they had made this fiction the foundation of a satiric romance; but it has been conjectured that he only disappeared from his family, and spent the fifty-seven years in travelling. It is also recorded of him that he had the power of sending his soul out of his body, and recalling it at pleasure. Perhaps, says Brucker, in his hours of pretended inspiration, he had the art of appearing totally in-

[1] Brucker.—Diogenes Laertius.—Fenelon, whose life of Epicurus is the best of his sketches.—Gen. Dict.—Moreri.—Stanley's Hist. of Philosophy.—Gassendi de Vita et Moribus Epicuri.

sensible and entranced, which would easily be mistaken, by ignorant spectators, for a power of dismissing and recalling his spirit. If, however, the Cretans were notorious liars, and it is to them we are indebted for the particulars of the life of Epimenides, the solution of these mysteries becomes easy. He probably was a man of superior talents, who pretended to an intercourse with the gods, and to support his pretensions lived in retirement upon the spontaneous productions of the earth, and practised various arts of imposture. During a plague, the Athenians sent for him to perform a lustration, in consequence of which the plague ceased, and when the Athenians wished to reward him munificently, he demanded only a branch of the sacred olive, which grew in their citadel. Solon, in whose time this lustration was performed (B. C. 596), seems to have been no stranger to the true character of Epimenides; for we find that he greatly disapproved of the conduct of the Athenians in employing him to perform this ceremony. Soon after his return to Crete, he died, as Laertius says, at the age of 157 years, or, as the Cretans pretend, at the age of 299 years. The superstitious Cretans paid him divine honours after his decease; and he has been reckoned by some the seventh wise man of Greece, to the exclusion of Periander from this number. Laertius enumerates a variety of pieces written by Epimenides, both in prose and verse. Among the former was a treatise "On Sacrifices," and "An account of the Cretan Republic;" and among the latter "The Genealogy and Theogony of the Curetes and Corybantes," in 5000 verses; "Of the building of the ship Argo, and Jason's expedition to Colchis," in 6500 verses; "Of Minos and Rhadamanthus," in 4000 verses; and a treatise "Of Oracles and Responses," mentioned by St. Jerome, from which St. Paul is said to have taken the quotation above-mentioned.[1]

EPIPHANIUS, an ancient Christian writer, was born about the year 320, at Besanduce, a village of Palestine. His parents are said by Cave to have been Jews; but others are of opinion that there is no ground for this suspicion, since Sozomen affirms, that "from his earliest youth he was educated under the most excellent monks, upon which account he continued a very considerable time in Ægypt."

[1] Diogenes Laertius.—Gen. Dict.—Stanley's Hist.—Fenelon's Lives of the Philosophers, by Cormack.—Brucker.

It is certain, that, while he was a youth, he went into Ægypt, where he fell into the conversation of the Gnostics, who had almost engaged him in their party; but he soon withdrew himself from them, and, returning to his country, put himself for some time under the discipline of Hilarion, the father of the monks of Palestine. He afterwards founded a monastery near the village where he was born, and presided over it. About the year 367 he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he acquired great reputation by his writings and his piety. In the year 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In the year 391 a contest arose between him and John, bishop of Jerusalem. Epiphanius accused John of holding the errors of Origen; and, going to Palestine, ordained Paulinian, brother of St. Jerom, deacon and priest, in a monastery which did not belong to his jurisdiction. John immediately complained of this action of Epiphanius, as contrary to the canons and discipline of the church, and Epiphanius defended what he had done, in a letter to John. This dispute irritated their minds still more, which were already incensed upon the subject of Origen; and both of them endeavoured to engage Theophilus of Alexandria in their party. That prelate, who seemed at first to favour the bishop of Jerusalem, declared at last against Origen; condemned his books in a council held in the year 399; and persecuted all the monks who were suspected of regarding his memory. These monks, retiring to Constantinople, were kindly received there by John Chrysostom; which highly exasperated Theophilus, who, from that time, conceived a violent hatred to Chrysostom. In the mean time Theophilus informed Epiphanius of what he had done against Origen, and exhorted him to do the same; upon which Epiphanius, in the year 401, called a council in the isle of Cyprus, procured the reading of Origen's writings to be prohibited, and wrote to Chrysostom to do the same. Chrysostom, not approving this proposal, Epiphanius went to Constantinople, at the persuasion of Theophilus, in order to get the decree of the council of Cyprus executed. When he arrived there, he would not have any conversation with Chrysostom, but used his utmost efforts to engage the bishops, who were then in that city, to approve of the judgment of the council of Cyprus against Origen.

Not succeeding in this, he resolved to go the next day to the church of the apostles, and there condemn publicly all the books of Origen, and those who defended them; but as he was in the church, Chrysostom informed him, by his deacon Serapion, that he was going to do a thing contrary to the laws of the church, and which might expose him to danger, as it would probably raise some sedition. This consideration stopped Epiphanius, who yet was so inflamed against Origen, that when the empress Eudoxia recommended to his prayers the young Theodosius, who was dangerously ill, he answered, that "the prince her son should not die, if she would but avoid the conversation of Dioscorides, and other defenders of Origen." The empress, surprised at this presumptuous answer, sent him word, that "if God should think proper to take away her son, she would submit to his will; that he might take him away as he had given him; but that it was not in the power of Epiphanius to raise him from the dead, since he had lately suffered his own archdeacon to die." Epiphanius's heat was a little abated, when he had discoursed with Ammonius and his companions, whom Theophilus had banished for adhering to Origen's opinions; for these monks gave him to understand that they did not maintain an heretical doctrine, and that he had condemned them in too precipitate a manner. At last he resolved to return to Cyprus, and in his farewell to Chrysostom, he said, "I hope you will not die a bishop;" to which the latter replied, "I hope you will never return to your own country," and both their hopes were realized, as Chrysostom was deposed from his bishopric, and Epiphanius died at sea about the year 403. His works were printed in Greek at Basil, 1544, in folio, and had afterwards a Latin translation made to them, which has frequently been reprinted. At last Petavius undertook an edition of them, together with a new Latin translation, which he published at Paris, 1622, with the Greek text revised and corrected by two manuscripts. This, which is the best edition, is in two volumes folio, at the end of which are the animadversions of Petavius, which however, are rather dissertations upon points of criticism and chronology, than notes to explain the text of his author. This edition was reprinted at Cologne, 1682, in 2 vols. folio.

Epiphanius was well versed in the Hebrew, Syriac, Egyptian, Greek, and Latin tongues, which makes Jerome

call him Πενταγλωττος, "a man of five tongues;" and was very conversant in ecclesiastical antiquities, on which account he is chiefly regarded; but his literary character has not escaped much rigid censure. M. Daillé styles him "a good and holy man;" but observes, "that he was little conversant in the arts either of rhetoric or grammar, as appears sufficiently from his writings, which defects must necessarily be the cause of much obscurity in very many places, as indeed is much complained of by the interpreters of this father." Scaliger says he was "an ignorant man, who knew nothing of Greek or Hebrew; who, without any judgment, was solicitous to collect every thing; and who abounds in falsities. We have," says he, "a treasure of antiquities in him; for he had good books, which he sometimes transcribes to very good purpose; but when he advances any thing of his own, he performs it wretchedly." Photius tells us, that his style is very mean and negligent; and Dupin observes, that it has neither beauty nor elevation, but is low, rough, and unconnected; that he had a great extent of reading and erudition, but no judgment nor justness of thought; that he often uses false reasons to confute heretics; that he was very credulous, inaccurate, and frequently mistaken in important points of history; that he paid too ready a regard to spurious memoirs and uncertain reports; in short, that he had great zeal and piety, but little conduct and prudence.[1]

EPIPHANIUS, named the Scholastic, a native of Italy, and an eminent Greek and Latin scholar, was born about the year 510. At the request of Cassiodorus he translated into the Latin language the ecclesiastical histories of Socrates, Sozomen, and Theodoret, a version more entitled to commendation for its fidelity than its elegance. Cassiodorus was also indebted to Epiphanius for the improved version of the "Codex encyclicus," or collection of synodal letters of the year 458, addressed to the emperor Leo, in defence of the council of Chalcedon. His histories of Socrates were first printed at Augsburgh, 1472, fol. and were often reprinted afterwards at Basil and Paris, 1523, 1528, 1533, &c. &c.[2]

EPISCOPIUS (NICHOLAS), or rather BISCHOP, under which name, perhaps, he should have been classed, was

[1] Cave, vol. I.—Dupin.—Mosheim.—Gen. Dict.—Saxii Onomast.
[2] Cave, vol. I.—Fabric. Bibl. Lat. Med.

a celebrated printer at Basil. He was born at Weissembourg in Alsace, about the end of the fifteenth century. His acquaintance with Greek and Latin gave him very superior advantages when he began the business of printing. The famous Frobenius bestowed his daughter on him in marriage, and on his death, in 1527, Bischop went into partnership with his son Jerome. Among other spirited undertakings of this firm was an edition of the Greek fathers, which they commenced with the works of St. Basil. All writers on the subject of printing bestow high praise on the talents of Bischop, who was also much respected by the learned of his time. The works which came from his press were in general remarkable for correctness, neatness of type, and beauty of paper, qualities seldom to be met with together. Erasmus had so much regard for him as to leave him and his partners executors of his will. Bischop died Sept. 27, 1563, leaving a son of the same name and profession, who died two years after, in the flower of youth. They were a protestant family, and had fled from France during the persecutions.[1]

EPISCOPIUS (SIMON), a man of very uncommon parts and learning, and the chief support of the Arminian sect, was descended from a reputable protestant family, and born at Amsterdam in 1583. Having a numerous fraternity, and his parents not very rich, it was doubted for some time whether he should be brought up to learning; but, appearing to have a strong disposition towards it, his friends determined to encourage him in the pursuit. After he had gone through the Latin schools at Amsterdam, he went to study at Leyden, in 1602. His father died of the plague in that same year, and his mother in 1604; neither of which calamities, however, in the least retarded his studies. He was admitted M. A. in 1606, and thenceforward applied himself wholly to the study of divinity, in which he made so great progress, that he was judged in a short time qualified for the ministry. The magistrates of Amsterdam wished he might be promoted to it; but he met with many difficulties, because during the violent controversy between Gomarus and Arminius about predestination, he declared for the latter. This made him desirous to leave the university of Leyden, and he went to Franeker in 1609, but did not continue there long, for he found that by dis-

[1] Moreri.—Biog. Universelle, in art. Bischop.

puting too vehemently, he had exasperated the professor Lubertus, who was a zealous Gomarist. Arminius was at that time labouring under the illness of which at length he died; on which account Episcopius went to visit him at Leyden, and had many conferences with him upon religion, and the state of the church. He afterwards, returning to Franeker, had more disputes with Lubertus. His adversaries now began to charge him with Socinianism; and Lubertus was so severe in his reprehensions of him, that he left Franeker, and returned to Holland.

Here he was ordained in 1610, and made minister of the village of Bleyswyck, which was dependent upon Rotterdam. He was one of the deputies in the conference held at the Hague in 1611, before the states of Holland, between six anti-remonstrant and six remonstrant ministers; and here he displayed his wit and learning to the greatest advantage. In 1612 he was chosen divinity-professor at Leyden, in the room of Gomarus, who had voluntarily resigned; and lived in peace with Polyander his colleague, though they held contrary opinions about predestination. The functions, however, of his post and his private studies were a light burden to him, compared with the difficulties he had to sustain on account of the Arminian controversy; which, though it began in the universities, soon extended to the pulpits, and from them to the people, and none were more unpopular than Episcopius and the most eminent men of the Arminian party. The second year of his professorship at Leyden, he was abused at Amsterdam at church and in the street; because, being godfather to one of his nieces, he had taken upon him to reply to the minister who officiated. The minister asked him whether the doctrine of the church there was not the true and perfect doctrine of salvation? Episcopius answered, that he admitted it only with certain limitations; which provoked the minister to call him a presumptuous young man; and this altercation exposed Episcopius to the rage of the populace, from which he narrowly ercaped. Curcellæus informs us, that in February 1617, the house of Episcopius's eldest brother was plundered by the mob at Amsterdam under this false pretence, that a great many Arminians used to meet there to hear sermons.

In 1614, he began his comment upon the first epistle of St. John, which gave occasion to various rumours, all of them tending to prove him a Socinian. The year after,

taking the opportunity of the vacation, he went to Paris, for the sake of seeing that city; but his object was immediately misrepresented, and on his return home, his adversaries published, that he had had secret conferences with father Cotton, in order to concert the ruin of the protestant church and the United Provinces; that he avoided all conversation with Peter du Moulin, minister at Paris; or, as others say, that the latter declined all conference with him, seeing him so intimate with the enemies of his country, and of the protestant religion; and although there was little truth in these reports, it was not easy for Episcopius to prove his innocence. The states of Holland having invited him to come to the synod of Dort, that he might take his place in that assembly, as well as the other professors of the Seven United Provinces, he was one of the first that went thither, and was accompanied by some remonstrant ministers. But the synod would not suffer them to sit in that assembly as judges, nor admit them but as persons summoned to appear. They were obliged to submit, and appear before the synod. Episcopius made a speech, in which he declared, that they were all ready to enter into a conference with the synod; but was answered, that the synod did not meet to confer, but to judge. They excepted against the synod, and refused to submit to the order made by that assembly: which was, that the remonstrants should neither explain nor maintain their opinions, but as far as the synod should judge it necessary. Upon their refusing to submit to this order, they were expelled the synod; and measures were taken to judge them by their writings. They defended their cause with the pen; and Episcopius composed most of the pieces they presented on this occasion, and which were published some time after. The synod then deposed them from their functions; and because they refused to subscribe a writing, which contained a promise not to perform privately any of their ministerial functions, they were banished out of the territories of the commonwealth in 1618, and took up their residence at Antwerp: as thinking themselves there in the best situation to take care of their churches and families. Episcopius was not now so much taken up with the affairs of his party, as not to find time to write against the church of Rome in defence of those truths which all the protestants in general maintain. When the war between the Spaniards and United Provinces began again in 1621,

he went to France; and there laboured by his writings, as much as lay in his power, to strengthen and comfort his brethren. He not only composed, in common with them, "A confession of faith;" and published, soon after, his "Antidote against the canons of the synod of Dort," but he also disputed with great strength of argument against Wadingus, a Jesuit; who treated him very kindly, and, taking an advantage of the difficulties he saw him under, endeavoured to persuade him to enter into the pale of his church. The times being grown more favourable, he returned to Holland in 1626; and was made a minister of the church of the remonstrants at Rotterdam. He married the year after, but never had any children by his wife, who died in 1641. In 1634 he removed to Amsterdam, being chosen rector of the college which those of his sect had founded there, and continued in that post till his death, which was preceded by a tedious and gradual decline. August 1640, hiring a vessel, he went with his wife to Rotterdam: but in the afternoon, while he was yet upon his voyage, a fever seized him; and, to add to his indisposition, about evening came on such a storm of thunder and rain as had not been known for many years. All these hindrances made them arrive so late at Rotterdam, that the gates of the city were shut: and the long time he was obliged to wait, before he could get them opened, increased his disorder so much, that he was confined to his bed for the four following months. He recovered; yet perceived the effects of this illness, in the stone and other complaints, as long as he lived. He died the 4th of April, 1643, having lost his sight some weeks before. Limborch, with the partiality of a friendly biographer, tells us, that the moon was under an eclipse at the hour of his death; and that some considered it as a fit emblem of the church, as being then deprived of much light by the disappearing of such a luminary as Episcopius. He tells us also, with more truth, that Episcopius's friends and relations had some medals struck with the images of Truth and Liberty upon them, in remembrance of him. Yet Episcopius did not always write with that moderation which becomes the patience and humility of a Christian; and his friends who have defended him against this charge, have not been very successful.

It would be endless to collect the extraordinary eulogiums which great and learned men have bestowed upon

Episcopius; one of which may be quoted as coming from an unexpected quarter, from Mabillon, an eminent member and ornament of the church of Rome: "I cannot forbear observing in this place," says he, in his treatise of studies proper for them that live in monasteries, "that, if some passages had been left out of Episcopius's theological institutions, which Grotius esteemed so much that he carried them with him wherever he went, they might have been very useful in the study of divinity. This work is divided into four books; the method of which is quite different from that which is generally followed. His style is beautiful, and his manner of treating his subjects answers his style perfectly well; nor would the time spent in reading of it be lost, if it was corrected with regard to some passages, in which the author speaks against the Roman catholics, and in favour of his own sect." The Arminians have had very naturally the highest regard for Episcopius, and been careful to preserve his reputation from the attacks that have been made upon it: so careful, that, in 1690, they engaged Le Clerc, one of their professors, publicly to accuse Jurieu of calumny, because he had spoken evil of Episcopius. Le Clerc published a letter directed to Jurieu; in which he observes, that "they who have dipped into Episcopius's works, and are acquainted with the society of the remonstrants, have no occasion to see them vindicated. And as for those who have not read that author, and never conversed with any of the remonstrants, if they were so unjust as to judge only by Mr. Jurieu's accusations, they would not deserve the least trouble to undeceive them; for it would show that they had no notion of common equity, and were too stupid to hearken to any vindication. But then we are persuaded," adds he, "that there is not one person in the United Provinces, or any where else, that is disposed to believe this accuser upon his bare word." After this preamble, Le Clerc says, "You charge Episcopius with two crimes: the first is, his being a Socinian; the second, his being an enemy to the Christian religion." Le Clerc confutes the first of these accusations, by referring to several parts of Episcopius's works, where he explodes the doctrine of the Socinians; and afterwards finds it no difficult task to answer the second, because Episcopius's life and writings evidently shew, that he was a virtuous and

conscientious man, and very zealous for the Christian religion. Le Clerc refers to a passage in Episcopius's Institutions, in which the truth of the Christian religion "is proved," says he, "in so clear and strong a manner, that we might hope there would not remain any infidels in the world, if they would all duly weigh and consider his arguments. And yet you style him, sir, an enemy of Christianity; though it does not in the least appear, that you have either read his works, or examined his life. There is indeed nothing but the disorder of your mind, occasioned by your blind zeal, for which you have been long noted, that can make me say, O LORD, FORGIVE HIM; for, in reality, YOU KNOW NOT WHAT YOU DO. You could not choose a better method to pass in the world for a man little acquainted with the duties of Christianity, and even of civil society, than by writing as you have done," &c. With respect to his opinions on this subject, Episcopius acknowledges that Jesus Christ is called in Scripture the Son of God, not merely on account either of his miraculous conception, or of his mediation, or of his resurrection, or of his ascension, but on a fifth account, which, in his opinion, clearly implies his pre-existence; yet he contends, that it is not necessary to salvation, either to know or believe this fifth mode of filiation; because it is not any where said in Scripture to be necessary; because we may have faith in Christ without it; and because for the three first centuries the Christian church did not esteem a profession of belief in this mode to be necessary to salvation. Bishop Bull attacked with great learning this third reason of Episcopius, which has likewise been attacked with equal force of reasoning by more recent defenders of the Trinitarian doctrine. Of our English divines, Hammond is said to have borrowed largely of Episcopius, and Tillotson has been accounted one of his disciples.

Episcopius's works make two volumes in folio, Amsterdam, 1665 and 1671, and reprinted at London in 1678. Those contained in the first volume were published in his life-time: the second are posthumous. He left the care of them to Francis Limborch, who married the daughter of Robert Episcopius, our author's brother; and Limborch gave them to Curcellæus to publish, who prefixed a discourse containing an account of Episcopius. This Francis Limborch was the father of Philip Limborch, who wrote

the life of Episcopius, to which this article is much indebted.[1]

EPO (BOETIUS), a celebrated lawyer, was born at Roorda, in Friesland, in 1529. He studied at Cologne and Louvain, and made such rapid progress in the acquisition of the learned languages, that at the age of twenty he gave public lectures on Homer. He afterwards taught, not only at Louvain but at Paris, jurisprudence, the belles lettres, and theology, and afterwards went to Geneva with a view to inquire if the religious principles of Calvin were worthy of the reputation they had gained. Not satisfied, however, with them, he returned to the church of Rome in which he had been educated, and confining his studies to the civil and canon law, took the degree of doctor in 1561, at Toulouse, where he had studied under Berenger Ferdinand, one of the most learned lawyers of his time. He then returned to Louvain, where he lectured until he was chosen one of the professors of the new university of Douay, an office which he held for twenty-seven years. He died Nov. 16, 1599. He wrote a great many works on law, ecclesiastical history, &c.; among which are, 1. "Juliani Archiepiscopi Prognosticon, sive de futuro seculo, libri tres," 1564, 8vo. 2. "Antiquitatum Ecclesiasticarum Syntagmata," 1578, 8vo. 3. "Heroicarum et Ecclesiasticarum Questionum libri sex." 4. "De Jure sacro, vel principiorum Juris pontificii, libri tres," 1588, 3 vols. 8vo. In 1711 a new edition of his works was begun to be published at Brussels, but we have not discovered whether it was completed.[2]

ERASISTRATUS, a physician of great reputation among the ancients, is supposed to have been born at Julis, in the island of Cea or Ceos. He was the most distinguished pupil of Chrysippus, the Cnidian physician, and had attained a high character in his profession in the fourth century B. C. His fame acquired him the notice and esteem of Seleucus Nicenor, king of Syria, at whose court he is said to have discovered by feeling the pulse of Antiochus Soter that he was in love with his mother-in-law Stratonice. His character, however, is founded upon more solid ground. He may be considered as the father of anatomical science, at least conjointly with Herophilus.

[1] Gen. Dict.—Niceron, vols. III. and X.—Moreri.—Foppen Bibl. Belg.—Bishop Watson's Tracts, Catalogue at the end of vol. VI.

[2] Moreri in Boetius.—Foppen Bibl. Belg.—and Freheri Theatrum in Epo.

It seems to be clearly established, that, before the time of these physicians, no one had dared to dissect human bodies; anatomical examinations had been confined exclusively to the bodies of brutes. The Ptolemies, especially Soter and Philadelphus, being desirous that the arts should be cultivated, and having surmounted the prejudices of the age, granted the bodies of malefactors to the physicians for dissection, of which opportunity Erasistratus and Herophilus availed themselves largely, and made several important discoveries. To what extent these discoveries were carried, it is not easy to ascertain; but they were the first who dissected the human brain accurately: according to the fragments preserved by Galen, Erasistratus described the brain minutely, and inferred that the brain was the common sensorium, or source of all the vital actions and sensations, which were effected through the medium of the nerves. He also examined minutely the structure of the heart and of the great vessels, and was the first to point out the valvular apparatus, and its peculiar form in each of the cavities of that viscus. His physiology, in general, was not, however, very profound, and his pathology necessarily imperfect; although he attempted to explain the causes of diseases from his knowledge of the structure of the body. The hypothesis by which he attempted to explain the origin of inflammation, resembled, in its leading feature, that modern supposition, which, sanctioned by the name of Boerhaave, was generally received in the medical world for a long series of years. His practice, like that of his master Chrysippus, was extremely simple. He did not employ blood-letting, nor purgatives; considering that plethora might be reduced more safely and naturally by fasting, or abstinence in diet, especially when aided by exercise. He advised his patients, therefore, to use such articles of diet as contained little nutriment, as melons, cucumbers, and vegetables in general. He was exceedingly averse from the employment of compound medicines, and especially of the mixture of mineral, vegetable, and animal substances; and he exclaimed against the use of the antidotes of the physicians of his day, in which simplicity was altogether shunned. From the fragments of his writings to be found in Galen and Cælius Aurelianus, it would appear, that Erasistratus wrote an accurate treatise on the dropsy, in which he disapproves of the operation of tapping; and that he had left other books on the

following subjects:—viz. on the diseases of the abdomen, on the preservation of health, on wholesome things, on fevers, and wounds, on habit, on palsy, and on gout.—Having lived to extreme old age, and suffering severely from the pains of an ulcer in the foot, Erasistratus is said to have terminated his existence by swallowing the juice of cicuta, or hemlock.[1]

ERASMUS (DESIDERIUS), one of the most illustrious of the revivers of learning, was born at Rotterdam, October 28, 1467. His father Gerard, who was of Tergou, in that neighbourhood, fell in love with Margaret, the daughter of one Peter, a physician of Sevenbergen; and after promises of marriage, as Erasmus himself suggests, connected himself with her, though the nuptial ceremonies were not performed. From this intercourse Gerard had a son, whom Erasmus calls Anthony, in a letter to Lambert Grunnius, secretary to pope Julius II. and whose death, in another letter he tells us, he bore better than he did the death of his friend Frobenius. About two years after, Margaret proved with child again; and then Gerard's father and brethren (for he was the youngest of ten children) beginning to be uneasy at this attachment, resolved to make him an ecclesiastic. Gerard, aware of this, secretly withdrew into Italy, and went to Rome; he left, however, a letter behind him, in which he bade his relations a final farewell; and assured them that they should never see his face more while they continued in those resolutions. At Rome he maintained himself decently by transcribing ancient authors, which, printing being not yet commonly used, was no unprofitable employment. In the mean time, Margaret, far advanced in her pregnancy, was conveyed to Rotterdam to lie in privately; and was there delivered of Erasmus. He took his name from this city, and always called himself Roterodamus, though, as Dr. Jortin, the writer of his life, intimates, he should rather have said Roterodamius, or Roterodamensis. The city, however, was not in the least offended at the inaccuracy, but made proper returns of gratitude to a name by which she was so much ennobled; and perpetuated her acknowledgments by inscriptions, and medals, and by a statue erected and placed at first near the principal church, but afterwards removed to a station on one of the bridges.

[1] Rees's Cyclopædia.—Haller, &c.

Gerard's relations, long ignorant what was become of him, at last discovered that he was at Rome; and now resolved to attempt by stratagem what they could not effect by solicitation and importunity. They sent him word, therefore, that his beloved Margaret was dead; and he lamented the supposed misfortune with such extremity of grief, as to determine to leave the world, and become a priest. And even when upon his return to Tergou, which happened soon after, he found Margaret alive, he adhered to his ecclesiastical engagements; and though he always retained the tenderest affection for her, never more lived with her in any other manner than what was allowable by the laws of his profession. She also observed on her part the strictest celibacy ever after. During the absence of his father, Erasmus was under the care and management of his grandmother, Gerard's mother, Catharine. He was called Gerard, after his father, and afterwards took the name of Desiderius, which in Latin, and the surname of Erasmus, which in Greek, signify much the same as Gerard among the Hollanders, that is, "amabilis," or amiable. Afterwards he was sensible that he should in grammatical propriety have called himself Erasmius, and in fact, he gave this name to his godson, Joannes Erasmius Frobenius. As soon as Gerard was settled in his own country again, he applied himself with all imaginable care to the education of Erasmus, whom he was determined to bring up to letters, though in low repute at that time, because he discovered in him early a very uncommon capacity. There prevails indeed a notion in Holland, that Erasmus was at first of so heavy and slow an understanding, that it was many years before they could make him learn any thing; and this, they think, appears from a passage in the life written by himself, where he says, that "in his first years he made but little progress in those unpleasant studies, for which he was not born; in literis illis inamœnis, quibus non natus erat." When he was nine years old, he was sent to Daventer, in Guelderland, at that time one of the best schools in the Netherlands, and the most free from the barbarism of the age; and here his parts very soon shone out. He apprehended in an instant whatever was taught him, and retained it so perfectly, that he infinitely surpassed all his companions. Rhenanus tells us that Zinthius, one of the best masters in the college of Daventer, was so well satisfied with Erasmus's progress, and so tho-

roughly convinced of his great abilities, as to have foretold what afterwards came to pass, that "he would some time prove the envy and wonder of all Germany." His memory is said to have been so prodigious, that he was able to repeat all Terence and Horace by heart. We must not forget to observe, that pope Adrian VI. was his schoolfellow, and ever after his friend, and the encourager of his studies.

When Erasmus was sent to Daventer, his mother went to live there; for she was very tender of him, and wished to be near him, that she might see and take care of him. She died of the plague there about four years after; and Gerard was so afflicted with the loss of her, that he survived her but a short time. It does not appear that either of them much exceeded the fortieth year of their age; and they both left behind them very good characters. Gerard is said to have possessed a great share of that gaiety, wit, and humour, which afterwards shone forth with so much lustre in Erasmus; and Margaret might, as Bayle observes, have said with Dido, in Virgil,

"Huic uni forsan potui succumbere culpæ."

From Daventer, Erasmus was immediately removed to Tergou, the plague being in the house where he lodged; and now, about fourteen years of age, was left entirely to the care of guardians, who used him very ill; and although he was of an age to be sent to a university, they determined to force him into a monastery, that they might possess his patrimony; amd they feared that an university might create in him a disgust to that way of life. The chief in this plot was one Peter Winkell, a schoolmaster of Tergou, to whom there is a very ingenious epistle of Erasmus extant, in which he expostulates with him for his ill management and behaviour. They sent him first to a convent of friars at Bois-le-duc, in Brabant, where he lived, or rather, as he expresses it, lost three years of his life, having an utter aversion to the monastic state. Then he was sent to another religious house at Sion, near Delft; and afterwards, no effect towards changing his resolutions having been wrought upon him at Sion, to a third, namely, Stein, near Tergou. Here, unable to sustain the conflict any longer with his guardians and their agents, he entered among the regular canons there, in 1486. Though great civilities were shewn to him upon his entrance into this convent, and in compliance with his humour some laws and cere-

monies were dispensed with, yet he had a design of leaving it before he made his profession; but the restless contrivances of his guardians, and particularly the ill state of his affairs, got the better of his inclinations, and he was at length induced to make it. A monastery, as monasteries then were, and such as Erasmus afterwards described them, devoid of all good learning and sound religion, must needs be an irksome place to one of his turn: at Stein, however, it was no small comfort to him to find a young man of parts, who had the same taste for letters with himself, and who afterwards distinguished himself by a collection of elegant poems, which he published under the title of "Dearum Sylva." This was William Hermann, of Tergou, with whom he contracted a very intimate friendship, which continued after his departure from Stein; and accordingly, we find among his letters some that were written to Hermann. The two earliest letters now extant, of Erasmus, were written from this monastery of Stein to Cornelius Aurotinus, a priest of Tergou; in which he defends with great zeal the celebrated Laurentius Valla against the contemptuous treatment of Aurotinus.

Erasmus's enemies, and among the rest Julius Scaliger, have pretended that he led a very loose life during his stay in this convent, a charge which his friends have endeavoured to repell by going into the other extreme, and attributing to him a more virtuous course than he pursued, since it is evident from several acknowledgments of his own, that he did not spend his younger days with the utmost regularity. In a letter to father Servatius, he owns that "in his youth he had a propensity to very great vices; that, however, the love of money, or even of fame, had never possessed him; that, if he had not kept himself unspotted from sensual pleasures, he had not been a slave to them; and that, as for gluttony and drunkenness, he had always held them in abhorrence." He also appears to have been of a playful turn, of which Le Clerc gives an instance, although without producing his authority. There was, it seems, a pear-tree in the garden of the convent at Stein, of whose fruit the superior was extremely fond, and reserved entirely to himself. Erasmus had tasted these pears, and liked them so well as to be tempted to steal them, which he used to do early in the morning. The superior, missing his pears, resolved to watch the tree, and at last saw a monk climbing up into it; but, as it was

yet hardly light, waited a little till he could discern him more clearly. Meanwhile Erasmus had perceived that he was seen; and was musing with himself how he should get off undiscovered. At length he bethought himself, that they had a monk in the convent who was lame, and therefore, sliding gently down, imitated as he went the limp of this unhappy monk. The superior, now sure of the thief, as having discovered him by signs not equivocal, took an opportunity at the next meeting of saying abundance of good things upon the subject of obedience; after which, turning to the supposed delinquent, he charged him with a most flagrant breach of it, in stealing his pears. The poor monk protested his innocence, but in vain. All he could say, only inflamed his superior the more; who, in spite of his protestations, inflicted upon him a very severe penance.

Erasmus, however, had no disposition for this way of life. "Convents," he says, "were places of impiety rather than of religion, where every thing was done to which a depraved inclination could lead, under the sanction and mask of piety; and where it was hardly possible for any one to keep himself pure and unspotted." This account he gives of them in a piece "De contemptu mundi," which he drew up at Stein, when he was about twenty years of age; and which was the first thing he ever wrote. At length, the happy moment arrived when he was to quit the monastery of Stein. Henry à Bergis, bishop of Cambray, who was preparing at that time for Rome, with a view of obtaining a cardinal's hat, wanted some person to accompany him who could speak and write Latin with accuracy and ease. Erasmus's fame not being confined to the cloister, he applied to the bishop of Utrecht, as well as the prior of the convent, and they having given their consent, Erasmus went to Cambray, but soon found to his mortification that for certain reasons the bishop dropped his design. Still, as he was now loose from the convent, he went, with the leave and under the protection of the bishop, to study at the university of Paris. He was in orders when he went to Cambray; but was not made a priest till 1492, when he was ordained upon the 25th of February, by the bishop of Utrecht.

How he spent his time with the bishop of Cambray, with whom he continued some years, we have no account. The bishop, however, was now his patron, and apparently

very fond of him; and he promised him a pension to maintain him at Paris. But the pension, as Erasmus himself relates, was never paid him; so that he was obliged to have recourse to taking pupils, though a thing highly disagreeable to him, purely for support. Many noble English became his pupils, and, among the rest, William Blunt, lord Montjoy, who was afterwards his very good friend and patron. Erasmus tells us, that he lived rather than studied, "vixit verius quam studuit," at Paris; for, his patron forgetting the promised pension, he had not only no books to carry on his studies, but even wanted the necessary comforts and conveniences of life. He was forced to take up with bad lodgings and bad diet, which brought on him a fit of illness, and changed his constitution so much for the worse, that, from a very strong one, it continued ever after weak and tender. The plague too was in that city, and had been for many years; so that he was obliged, after a short stay, to leave it, almost without any of that benefit he might naturally have expected, as the university at that time was famous for theology. Leaving Paris, therefore, in the beginning of 1497 he returned to Cambray, where he was received kindly by the bishop. He spent some days at Bergis with his friend James Battus, by whom he was introduced to the knowledge of Anne Borsala, marchioness of Vere. This noble lady proved a great benefactress to him; and he afterwards, in gratitude, wrote her panegyric. This year he went over to England for the first time, to fulfill a promise which he had made to his noble disciple Montjoy. This noble lord, a man of learning, and patron of learned men, was never easy, it is said, while Erasmus was in England, but when he was in his company. Even after he was married, as Knight relates, he left his family, and went to Oxford, purely to proceed in his studies under the direction of Erasmus. He also gave him the liberty of his house in London, when he was absent; but a surly steward, whom Erasmus, in a letter to Colet, calls Cerberus, prevented his using that privilege often. Making but a short stay in London, he went to Oxford; where he studied in St. Mary's college, which stood nearly opposite New-Inn hall, and of which there are some few remains still visible. Here he became very intimate with all who had any name for literature: with Colet, Grocyn, Linacer, William Latimer, sir Thomas More, and many others. Under the guidance of these he

made a considerable progress in his studies; Colet engaging him in the study of divinity, and Grocyn, Linacer, and Latimer teaching him Greek. Greek literature was then reviving at Oxford; although much opposed by a set of the students, who called themselves Trojans, and, like the elder Cato at Rome, opposed it as a dangerous novelty.

Upon his coming to Oxford, he wrote a Latin ode (for he was not altogether without a poetical genius) by way of compliment to the college in which he was placed; and this made John Sixtine, a Phrysian, who was one of his first acquaintance there, observe, "what before he thought incredible, that the German wits were not at all inferior to those of Italy." Erasmus was highly pleased with England, and with the friends he had acquired there, as appears by a letter dated from London, Dec. 5, 1497, and written to a friend in Italy; "in which country," he tells him, "he himself would have been long ago, if his friend and patron lord Montjoy had not carried him with him to England. But what is it, you will say, which captivates you so much in England? If, my friend, I have any credit at all with you, I beg you to believe me, when I assure you, that nothing yet ever pleased me so much. Here I have found a pleasant and salubrious air: I have met with humanity, politeness, learning; learning not trite and superficial, but deep, accurate, true old Greek and Latin learning; and withal so much of it, that, but for mere curiosity, I have no occasion to visit Italy. When Colet discourses, I seem to hear Plato himself. In Grocyn I admire an universal compass of learning. Linacer's acuteness, depth, and accuracy, are not to be exceeded: nor did nature ever form any thing more elegant, exquisite, and better accomplished, than More. It would be endless to enumerate all; but it is surprising to think, how learning flourishes in this happy country."

He left England the latter end of 1497, and went to Paris; whence, on account of the plague, he immediately passed on to Orleans, where he spent three months. He was very ill, while there, of a fever, which he had had every Lent for five years together; but he tells us, that St. Genevieve interceded for his recovery, and obtained it, though not without the assistance of a good physician. About April 1498 he had finished his "Adagia." He applied himself all the while intensely to the study of the

Greek tongue; and he says that, as soon as he could get any money, he would first buy Greek books, and then clothes: "Statimque ut pecuniam accepero, Græcos primum auctores, deinde vestes, emam." At this time he began to experience some of the vicissitudes of patronage, and both the marchioness of Vere and the bishop of Cambray seem to have relaxed from their liberality. The marchioness, though she entertained him very politely, yet gave him little more than civil words, and squandered her money upon the monks: and the bishop soon after quarrelled with him, upon pretence that he had spoken slightly of his kindnesses.

In 1499 he took a second journey to England, as we collect from a letter of his to sir Thomas More, dated from Oxford, October the 28th of that year: but he does not appear to have made any considerable stay. In his return, at Dover, he was stripped of all his money, to the amount of about six angels, by a custom-house officer, before he embarked; and upon application for redress, he was told, that the seizure was according to law, and there was no redress to be had. He had too much sense, however, to impute this, as some travellers would have done, to the country at large; on the contrary, in June 1500, when he published his "Adagia" at Paris, he added to it a panegyric upon England, and dedicated the whole to his friend the lord Montjoy; who, in the mean time, had really been the occasion of his losing his money, from not instructing him in the laws and usages of the kingdom. About the middle of this year he made a journey into Holland; "where, though the air," he says, "agreed with him, yet the horrid manners of the people, their brutality and gluttony, and their contempt of learning, and every thing that tended to civilise mankind, offended him highly." Holland had not then made the figure she did afterwards as the asylum of letters. This year also he published his piece "De copia verborum," and joined it to another piece, "De conscribendis epistolis," which he had written some time before at the request of Montjoy.

He had now given many public proofs of his uncommon abilities and learning, and his fame was spread in all probability over a great part of Europe; yet we find by many of his letters, that he still continued extremely poor. His time was divided between pursuing his studies, and looking after his patrons; the principal of whom was Antonius

à Bergis, the abbot of St. Bertin, to whom he had been lately recommended, and who had received him very graciously. This abbot was very fond of him, and gave him a letter of recommendation to cardinal John de Medicis, afterwards pope Leo X.; for Erasmus had professed his intention to go into Italy, with a view of studying divinity some months at Bononia, and of taking there a doctor's degree; also to visit Rome in the following year of the jubilee; and then to return home, and lead a retired life. But, although disappointed for want of the necessary means, he spent a good part of 1501 with the abbot of St. Bertin; and, the year after, we find him at Louvain, where he studied divinity under Dr. Adrian Florent, afterwards pope Adrian VI. This we learn from his dedication of Arnobius to this pope in 1522; and also from a letter of that pope to him, where he speaks of the agreeable conversations they were wont to have in those hours of studious leisure. In 1503 he published several little pieces, and amongst the rest his "Enchiridion militis Christiani:" which he wrote, he tells us, "not for the sake of shewing his eloquence, but to correct a vulgar error of those, who made religion to consist in rites and ceremonies, to the neglect of virtue and true piety." Long, indeed, before Luther appeared, Erasmus had discovered the corruptions and superstitions of the church of Rome, and had made some attempts to reform them. The "Enchiridion," however, though it is very elegantly written, did not sell upon its first publication; but in 1518 Erasmus having prefixed a preface which highly offended the Dominicans, their clamours against it made its merit more known.

He had now spent three years in close application to the Greek tongue, which he looked upon as so necessary, that he could not fancy himself a tolerable divine without it. Having rather neglected it when he was young, he afterwards studied it at Oxford, under Grocyn and Linacer, but did not stay long enough there to reap any considerable benefit from their assistance; so that, though he attained a perfect knowledge of it, it was in a great measure owing to his own application; and he might truly be called, in respect to Greek, what indeed he calls himself, "prorsus autodidactus;" altogether self-taught. His way of acquiring this language was by translating; and hence it is that we come to have in his works such a number of pieces translated from Lucian, Plutarch, and others. These trans-

lations likewise furnished him with opportunities of writing dedications to his patrons. Thus he dedicated to our king Henry VIII. a piece of Plutarch, entitled "How to distinguish a friend from a flatterer;" a dialogue of Lucian, called "Somnium, sive Gallus," to Dr. Christopher Ursewick, an eminent scholar and statesman; the Hecuba of Euripides, to Warham, archbishop of Canterbury, which he presented to him at Lambeth, after he had been introduced by his friend Grocyn; another dialogue of Lucian, called "Toxaris, sive de amicitia," to Dr. Richard Fox, bishop of Winchester; and a great number of other pieces from different authors to as many different patrons, both in England and upon the continent. The example which Erasmus had set in studying the Greek tongue was eagerly and successfully followed; and he had the pleasure of seeing in a very short time Grecian learning cultivated by the greater part of Europe.

As Erasmus had no where more friends and patrons than in England, he made frequent visits to this island. Of these the principal were, Warham, archbishop of Canterbury; Tonstall, bishop of Durham; Fox, bishop of Winchester; Colet, dean of St. Paul's; lord Montjoy, sir Thomas More, Grocyn, and Linacer; and he often speaks of the favours he had received from them with pleasure and gratitude. They were very pressing with him to settle in England; and "it was with the greatest uneasiness that he left it, since," as he tells Colet, in a letter dated Paris, June 19th, 1506, "there was no country which had furnished him with so many learned and generous benefactors as even the single city of London." He had left it just before, and was then at Paris in his road to Italy, where he made but a short stay, lest he should be disappointed, as had been the case more than once already. He took a doctor of divinity's degree at Turin; from whence he proceeded to Bologna, where he arrived at the very time it was besieged by Julius II. He passed on for the present to Florence, but returned to Bologna upon the surrender of the town, and was time enough to be witness to the triumphant entry of that pope. This entry was made Nov. 10, 1506, and was so very pompous and magnificent, that Erasmus, viewing Julius under his assumed title of Christ's vicegerent, and comparing his entry into Bologna with Christ's entry into Jerusalem, could not behold it without the utmost indignation. An adventure, however, befel

him in this city which had nearly proved fatal. The town not being quite clear of the plague, the surgeons, who had the care of it, wore something like the scapulars of friars, that people fearful of the infection might know and avoid them. Erasmus, wearing the habit of his order, went out one morning; and, being met by some wild young fellows with his white scapular on, was mistaken for one of the surgeons. They made signs to him to get out of the way; but he, knowing nothing of the custom, and making no haste to obey their signal, would have been stoned, if some citizens, perceiving his ignorance, had not immediately run up to him, and pulled off his scapular. To prevent such an accident for the future, he got a dispensation from Julius II. which was afterwards confirmed by Leo X. to change his regular habit of friar into that of a secular priest.

Erasmus now prosecuted his studies at Bologna, and contracted an acquaintance with the learned of the place; with Paul Bombasius particularly, a celebrated Greek professor, with whom he long held a correspondence by letters. He was strongly invited at Bologna to read lectures; but, considering that the Italian pronunciation of Latin was different from the German, he declined it lest his mode of speaking might appear ridiculous. He drew up, however, some new works here, and revised some old ones. He augmented his "Adagia" considerably; and, desirous of having it printed by the celebrated Aldus Manutius at Venice, proposed it to him. Aldus accepted the offer with pleasure; and Erasmus went immediately to Venice, after having staid at Bologna little more than a year. Besides his "Adagia," Aldus printed a new edition of his translation of the Hecuba and Iphigenia of Euripides; and also of Terence and Plautus, after Erasmus had revised and corrected them. At Venice he became acquainted with several learned men; among the rest, with Jerome Aleander, who for his skill in the tongues was afterwards promoted to the dignity of a cardinal. He was furnished with all necessary accommodations by Aldus, and also with several Greek manuscripts, which he read over and corrected at his better leisure at Padua, whither he was obliged to hasten, to superintend and direct the studies of Alexander, natural son of James IV. king of Scotland, although Alexander was at that time nominated to the archbishopric of St. Andrew's. Erasmus studied Pausanias, Eustathius, Theocritus, and other Greek authors, under the inspection

and with the assistance of Musurus, who was one of those Greeks that had brought learning into the West, and was professor of that science at Padua.

Not enjoying a very good state of health at Padua, he went to Sienna, where he drew up some pieces of eloquence for the use of his royal pupil; and soon after to Rome, leaving Alexander at Sienna. He was received at Rome, as Rhenanus tells us, with the greatest joy and welcome by all the learned, and presently sought by persons of the first rank and quality. Thus we find that the cardinal John de Medicis, afterwards Leo X. the cardinal Raphael of St. George, the cardinal Grimani, and Giles of Viterbo, general of the Augustines, and afterwards a cardinal, had a generous contention among themselves who should be foremost in civility to Erasmus, and have the most of his company. There is something interesting in the manner he was introduced to cardinal Grimani, as related by himself in one of his letters, dated March 17, 1531: "When I was at Rome," says he, "Peter Bembus often brought me invitations from Grimani, that I would come and see him. I never was fond of such company; but at last, that I might not seem to slight what is usually deemed a very great honour, I went. On arriving at his palace, not a soul could I perceive, either in or about it. It was after dinner; so, leaving the horse with my servant, I boldly ventured by myself into the house. I found all the doors open; but nobody was to be seen, though I had passed through three or four rooms. At last I happened upon a Greek, as I supposed, and asked him whether the cardinal was engaged? He replied, that he had company; but asking what was my business? Nothing, said I, but to pay my compliments, which I can do as well at any other time. I was going; but halting a moment at one of the windows to observe the situation and prospect, the Greek ran up to me, and asked my name; and without my knowledge carried it to the cardinal, who ordered me to be introduced immediately. He received me with the utmost courtesy, as if I had been a cardinal; conversed with me for two hours upon literary subjects; and would not suffer me all the time to uncover my head; and upon my offering to rise, when his nephew, an archbishop, came in to us, he ordered me to keep my seat, saying; it was but decent that the scholar should stand before the master. In the course of our conversation, he earnestly entreated me not to think of leaving

Rome, and offered to make me partaker of his house and fortunes. At length he shewed me his library, which was full of books in all languages, and was esteemed the best in Italy, except the Vatican. If I had known Grimani sooner, I certainly should never have left Rome; but I was then under such engagements to return to England, as it was not in my power to break. The cardinal said no more upon this point, when I told him that I had been invited by the king of England himself; but begged me to believe him very sincere, and not like the common tribe of courtiers, who have no meaning in what they say. It was not without some difficulty that I got away from him; nor before I promised him, that I would certainly wait on him again before I left Rome. I did not perform my promise; for I was afraid the cardinal by his eloquence would tempt me to break my engagements with my English friends. I never was more wrong in my life: but what can a man do, when fate drives him on?"

Erasmus was at Rome when Julius II. made his entry into that city from the conquest of Bologna; and this entry offended him as much as that at Bologna had done. For he could not conceive that the triumphs of the church, as they were called, were to consist in vain pomp and worldly magnificence, but rather in subduing all mankind to the faith and practice of the Christian religion. While he was at Rome he was taken under the protection of the cardinal Raphael of St. George; and at his persuasion, employed on the ungrateful task of declaiming backwards and forwards upon the same argument. He was first to dissuade from undertaking a war against the Venetians; and then to exhort and incite to the war, upon every variation of the pontiff's mind. When he was preparing to leave Rome, many temptations and arguments were used to detain him; and the pope offered him a place among his penitentiaries, which is reckoned very honourable, and a step to the highest preferments in that court. But his engagements in England prevented his staying at Rome; though, as we have already seen, he afterwards repented that he did not. He set out from Rome to Sienna, where he had left the archbishop of St. Andrew's, his pupil; who, not willing to quit Italy without seeing Rome, brought him back thither again. After a short stay they went to Cumæ, to see the Sibyl's cave; and there his pupil parted from him, being recalled to Scotland, where he was killed

in a battle fought against the English at Flodden-field in 1513. Erasmus has left a grand eulogium on this young nobleman in his "Adagia."

He left Italy soon after his pupil, without understanding the language of that country, which made his journey less advantageous as well as pleasant to him. It is said that when he was at Venice, he met Bernard Ocricularius of Florence, who had written Latin history in the manner of Sallust. Erasmus desired a conversation with him, and addressed him in Latin: but the Florentine obstinately refused to speak any thing except Italian; which Erasmus not understanding, they separated without edification on either part. Why Erasmus should not understand Italian, it is not difficult to conceive; but it is somewhat singular that he should be ignorant of French, which was in a great measure the case, though he had spent so much time in that country. In his way from Italy to England, he passed first to Curia, then to Constance, and so through the Martian forest by Brisgau to Strasburgh, and from thence by the Rhine to Holland; whence, after making some little stay at Antwerp and Louvain, he took shipping for England. Some of his friends and patrons, whom he visited as he came along, made him great offers, and wished him to settle among them; but his heart was at this time entirely fixed upon spending the remainder of his days in England, not only upon account of his former connections and friendships, which were very dear to him, but the great hopes that had lately been held out to him, of ample preferment, provided he would settle there. Henry VII. died in April 1509; and Henry VIII. his son and successor, was Erasmus's professed friend and patron, and had for some time held a correspondence with him by letters. That prince was no sooner upon the throne, than Montjoy wrote to Erasmus to hasten him into England, promising him great things on the part of the king, and of Warham archbishop of Canterbury, though indeed he had no particular commission to that end from either the one or the other. More, and some other friends, wrote him also letters to the same purpose. But he had no sooner arrived in the beginning of 1510, than he perceived that his expectations had been raised too high, and began secretly to wish that he had not quitted Rome. However, he took no notice of the disappointment, but pursued his studies with his usual assiduity.

At his arrival in England he lodged with More; and while he was there, to divert himself and his friend, he wrote, within the compass of a week, "Encomium Moriæ," or "The praise of Folly," a copy of which was sent to France, and printed there, but with abundance of faults; yet it became so popular, that in a few months it went through seven editions. The general design of this ludicrous piece is to shew, that there are fools in all stations, and more particularly to expose the errors and follies of the court of Rome, not sparing the pope himself; so that he was never after regarded as a true son of that church. It was highly acceptable to persons of quality, but as highly offensive to dissolute monks, who disapproved especially of the Commentary which Lystrius wrote upon it, and which is printed with it, because it unveiled several things from whose obscurity they drew much profit. Soon after he came to England he published a translation of the Hecuba of Euripides into Latin verse; and, adding some poems to it, dedicated it to archbishop Warham. The prelate received the dedication courteously, yet made the poet only a small present. As he was returning from Lambeth, his friend Grocyn, who had accompanied him, asked, "what present he had received?" Erasmus replied, laughing, "A very considerable sum;" which Grocyn would not believe. Having told him what it was, Grocyn observed, that the prelate was rich and generous enough to have made him a much handsomer present; but certainly suspected that he had presented to him a book already dedicated elsewhere. Erasmus asked, "how such a suspicion could enter his head?" "Because," said Grocyn, "such hungry scholars as you, who stroll about the world, and dedicate books to noblemen, are apt to be guilty of such tricks."

He was invited down to Cambridge by Fisher, bishop of Rochester, chancellor of the university, and head of Queen's college, accommodated by him in his own lodge, and promoted by his means to the lady Margaret's professorship in divinity, and afterwards to the Greek professor's chair; but how long he held these places we know not: and his necessities were still very scantily supplied. In a letter to Colet, dean of St. Paul's, he earnestly importunes him for fifteen angels, which he had promised him long ago, on condition that he would dedicate to him his book "De copia verborum;" which, however, was not published till

the following year, 1512. It has indeed been alleged, in excuse for this apparent neglect of a man of so much merit, that Erasmus was of a very rambling disposition, and hardly staid long enough in a place to rise regularly to preferment; and that though he received frequent and considerable presents from his friends and patrons, yet he was forced to live expensively because of his bad health. Thus he had a horse to maintain, and probably a servant to take care of him: he was obliged to drink wine because malt liquor gave him fits of the gravel. Add to this, that, though a very able and learned man, yet, like many others of his order, he was by no means versed in œconomics.

In 1513, he wrote from London a very elegant letter to the abbot of St. Bertin, against the rage of going to war, which then possessed the English and the French. He has often treated this subject, and always with that vivacity, eloquence, and strength of reason, with which he treated every subject; as in his Adagia, under the proverb "Dulce Bellum inexpertis;" in his book entitled "Querela Pacis," and in his "Instruction of a Christian Prince." But his remonstrances had small effect, and the emperor Charles V. to whom the last-mentioned treatise was dedicated, persisted in his belligerent plans. Erasmus was so singular in his opinions on this subject, that he thought it hardly lawful for a Christian to go to war; and in this respect, as Jortin observes, was almost a quaker.

In the beginning of 1514 Erasmus was in Flanders. His friend Montjoy was then governor of Ham, in Picardy, where he passed some days, and then went to Germany. While he was here, he seems to have written "The Abridgment of his Life," in which he says, that he would have spent the rest of his days in England if the promises made to him had been performed; but, being invited to come to Brabant, to the court of Charles archduke of Austria, he accepted the offer, and was made counsellor to that prince. Afterwards he went to Basil, where he carried his New Testament, his Epistles of St. Jerome, with notes, and some other works, to print them in that city. At this time he contracted an acquaintance with several learned men, as Beatus Rhenanus, Gerbelius, Œcolampadius, Amberbach, and also with the celebrated printer John Frobenius, for whom he ever after professed the utmost esteem. He returned to the Low Countries, and there was nominated by Charles of Austria to a vacant

bishopric in Sicily; but the right of patronage happened to belong to the pope. Erasmus laughed when he heard of this preferment, and certainly was very unfit for such a station; though the Sicilians, being, as he says, merry fellows, might possibly have liked such a bishop. He would not settle at Louvain for many reasons, particularly because of the divines there, for whom he had much contempt.

In 1515 he was at Basil; and this year Martin Dorpius, a divine of Louvain, instigated by the enemies of Erasmus, wrote against his "Praise of Folly;" to whom Erasmus replied with much mildness, as knowing that Dorpius, who was young and ductile, had been put upon it by others. He was the first adversary who attacked him openly, but Erasmus forgave him, and took him into his friendship (see DORPIUS), which he would not easily have done, if he had not been good-natured, and, as he says of himself, "irasci facilis, tamen ut placabilis esset." He wrote this year a very handsome letter to pope Leo X. in which he speaks of his edition of St. Jerome, which he had a mind to dedicate to him. Leo returned him a very obliging answer, and seems not to refuse the offer of Erasmus, which, however, did not take effect; for the work was dedicated to the archbishop of Canterbury. Not content with writing to him, Leo wrote also to Henry VIII. of England, and recommended Erasmus to him. The cardinal of St. George also pressed him much to come to Rome, and approved his design of dedicating St. Jerome to the pope: but he always declined going to Rome, as he himself declared many years after, or even to the imperial court, lest the pope or the emperor should command him to write against Luther and the new heresies. And therefore, when the pope's nuncio to the English court had instructions to persuade Erasmus to throw himself at the pope's feet, he did not think it safe to trust him; having reason to fear that the court of Rome would never forgive the freedoms he had already taken.

He soon returned to the Low Countries, where we find him in 1516. He received letters from the celebrated Budeus, to inform him that Francis I. was desirous of inviting learned men to France, and had approved of Erasmus among others, offering him a benefice of a thousand livres. Stephanus Poncherius, or Etienne de Ponchery, bishop of Paris, and the king's ambassador at Brussels, was the per-

son who made these offers, but Erasmus excused himself, alleging that the catholic king detained him in the Low Countries, having made him his counsellor, and given him a prebend, though as yet he had received none of the revenues of it. Here, probably, commenced the correspondence and friendship between Erasmus and Budeus, which, however, does not seem to have been very sincere. Their letters are indeed not deficient in compliments, but they likewise abound in petty contests, which shew that some portion of jealousy existed between them, especially on the side of Budeus, who yet in other respects was an excellent man; (See BUDEUS).—This year was printed at Basil, Erasmus's edition of the New Testament, a work of infinite labour, and which helped, as he tells us, to destroy his health and spoil his constitution. It drew upon him the censures of some ignorant and envious divines; who, not being capable themselves of performing such a task, were vexed, as it commonly happens, to see it undertaken and accomplished by another. We collect from his letters, that there was one college in Cambridge which would not suffer this work to enter within its walls; however, his friends congratulated him upon it, and the call for it was so great, that it was thrice reprinted in less than a dozen years, namely, in 1519, 1522, and 1527. This was the first time the New Testament was printed in Greek. The works of St. Jerome began now to be published by Erasmus, and were printed in 6 vols. folio, at Basil, from 1516 to 1526. He mentions the great labour it had cost him to put this father into good condition, which yet he thought very well bestowed, for he was excessively fond of him, and upon all occasions his panegyrist. Luther blamed Erasmus for leaning so much to Jerome, and for thinking, as he supposed, too meanly of Augustine. "As much," says he, "as Erasmus prefers Jerome to Augustine, so much do I prefer Augustine to Jerome." But in this respect, Jortin is of opinion that Luther's taste was extremely bad.

Thus letters began to revive apace, and no one contributed more to their restoration than Erasmus. Among other things, the "Epistolæ obscurorum virorum" were published; and ignorance, pedantry, bigotry, and persecution, met with warm opponents, who attacked them with great vigour, and allowed them no quarter. More informs Erasmus, that the "Epistolæ" were generally ap-

proved, even by those who were ridiculed in them, and who had not the sense to feel it. This anonymous offspring of wit was fathered upon Erasmus, among many others, but undoubtedly without reason. If he had been the author, it would not have had that surprising effect on him which it is said to have had when first he began to read it. The effect was this: it threw him into such a fit of laughter, that it burst an abscess he then had in his face, which the physicians had ordered to be opened.

The rise of the reformation was a very interesting period to Erasmus. Luther had preached against indulgences in 1517, and the contest between the Romanists and the reformed was begun and agitated with great warmth on both sides. Erasmus, who was of a pacific temper, and abhorred, of all things, dissensions and tumults, was much alarmed and afflicted at this state of affairs; and he often complained afterwards, that his endeavours to compose and reconcile the two parties only drew upon him the resentment and indignation of both. From this time he was exposed to a persecution so painful, that he had much difficulty to support it with equanimity; and invectives were aimed at him by the rancorous churchmen, who loudly complained that his bold and free censures of the monks, and of their pious grimaces and superstitions, had paved the way for Luther. "Erasmus," they used to say, "laid the egg, and Luther hatched it." Erasmus seems afterwards to have been considered as really a coadjutor in the business of the reformation; for in the reign of Mary queen of England, when a proclamation was issued against importing, printing, reading, selling, or keeping heretical books, his works are comprehended amongst them.

Erasmus received this year, 1518, a considerable present from Henry VIII. as also an offer of a handsome maintenance in England for the rest of his life; he thanked the king, but without either accepting or refusing the favour. A little time after, he wrote to cardinal Wolsey, for whom, however, he had no great affection; and after some compliments, heavily complained of the malice of certain calumniators and enemies of literature, who thwarted his designs of employing human learning to sacred purposes. "These wretches," says he, "ascribe to Erasmus every thing that is odious; and confound the cause of literature with that of Luther and religion, though they have no connection with each other. As to Luther, he is perfectly

a stranger to me, and I have read nothing of his, except two or three pages; not that I despise him, but because my own pursuits will not give me leisure; and yet, as I am informed, there are some who scruple not to affirm, that I have actually been his helper. If he has written well, the praise belongs not to me; nor the blame, if he has written ill; since in all his works there is not a line that came from me. His life and conversation are universally commended: and it is no small prejudice in his favour, that his morals are unblameable, and that calumny itself can fasten no reproach on his life. If I had really had time to peruse his writings, I am not so conceited of my own abilities, as to pass a judgment upon the performances of so eminent a divine. I was once against Luther, purely for fear he should bring an odium upon literature, which is too much suspected of evil already," &c. Thus he goes on to defend himself here, as he does in many other places of his writings; where we may always observe his reserve and caution not to condemn Luther, while he condemned openly enough the conduct and sentiments of Luther's enemies. Though Erasmus addressed himself upon this occasion to Wolsey, yet it was impossible for the cardinal to be a sincere friend to him, because he was patronized by Warham, between whom and Wolsey there was no good understanding; and because the great praises which Erasmus frequently bestowed upon the archbishop would naturally be interpreted by the cardinal as so many slights upon himself. In his preface to Jerome, after observing of Warham, that he used to wear plain apparel, he relates, that once, when Henry VIII. and Charles V. had an interview, Wolsey took upon him to set forth an order that the clergy should appear splendidly dressed in silk and damask; and that Warham alone, despising the cardinal's authority, appeared in his usual habit.

In 1519, Luther sent a very courteous letter to Erasmus, whom he fancied to be on his side; because he had declared himself against the superstitions of the monks, and because these men hated them both almost equally. He thought, too, that he could discern this from his new preface to the "Enchiridion militis Christiani," which was republished about this time. Erasmus replied, calling Luther "his dearest brother in Christ;" and informed him, "what a noise had been made against his works at Louvain. As to himself, he had declared," he says, "to the divines

of that university, that he had not read those works, and, therefore, could neither approve nor disapprove them; but that it would be better for them to publish answers made up of solid argument, than to rail at them before the people, especially as the moral character of their author was blameless. He owns, however, that he had perused part of his Commentaries upon the Psalms; that he liked them much, and hoped they might be serviceable. He tells him, that many persons, both in England and the Low Countries, commended his writings. There is," says he, "a prior of a monastery at Antwerp, a true Christian, who loves you extremely, and was, as he relates, formerly a disciple of yours. He is almost the only one who preaches Jesus Christ, while others preach human fables, and seek after lucre. The Lord Jesus grant you from day to day an increase of his spirit, for his glory and the public good." From these and other passages, Erasmus appears to have entertained hopes, that Luther's attempts, and the great notice which had been taken of them, might be serviceable to genuine Christianity: yet he did not approve his conduct, nor had any thoughts of joining him: on the contrary, he grew every day more shy and cautious of engaging himself in his affairs. He was earnestly solicitous to have the cause of literature, which the monks opposed so violently, separated from the cause of Lutheranism; and therefore he often observes, that they had no kind of connection. But, as Dr. Jortin remarks, with great truth, "the study of the belles lettres is a poor occupation, if they are to be confined to a knowledge of language and antiquities, and not employed to the service of religion and of other sciences. To what purpose doth a man fill his head with Latin and Greek words, with prose and verse, with histories, opinions, and customs, if it doth not contribute to make him more rational, more prudent, more civil, more virtuous and religious? Such occupations are to be considered as introductory, and ornamental, and serviceable to studies of higher importance, such as philosophy, law, ethics, politics, and divinity. To abandon these sciences, in order to support philology, is like burning a city to save the gates."

About 1520, a clamour was raised against Erasmus in England, although he had many friends there; and, among them, even persons of the first quality, and the king himself. He gives a remarkable instance of this in the beha-

viour of one Standish, who had been a monk, and was bishop of St. Asaph; and whom Erasmus sometimes calls, by way of derision, "Episcopum a sancto asino." Standish had censured Erasmus, in a sermon preached at St. Paul's, for translating the beginning of St. John's gospel, "In principio erat sermo," and not "verbum." He also accused Erasmus of heresy before the king and queen; but this charge was repelled by two learned friends, who are supposed to have been Pace, dean of St. Paul's, and sir Thomas More. This year, Jerome Aleander, the pope's nuncio, solicited the emperor, and Frederic elector of Saxony, to punish Luther. Frederic was then at Cologn, and Erasmus came there, and was consulted by him upon this occasion. Erasmus replied, ludicrously at first, saying, "Luther has committed two unpardonable crimes: he touched the pope upon the crown, and the monks upon the belly." He then told the elector seriously, that "Luther had justly censured many abuses and errors, and that the welfare of the church required a reformation of them; that Luther's doctrine was right in the main, but that it had not been delivered by him with a proper temper, and with due moderation." The pope's agents, finding Erasmus thus obstinately bent to favour, at least not to condemn and write against Luther, as they often solicited him to do, endeavoured to win him over by the offer of bishoprics or abbeys. "I know," says he, "that a bishopric is at my service, if I would but write against Luther: but Luther is a man of too great abilities for me to encounter; and, to say the truth, I learn more from one page of his, than from all the volumes of Thomas Aquinas."

Still we find Erasmus taking all opportunies of declaring his firm resolution to adhere to the see of Rome. "What connections," says he, "have I with Luther, or what recompense to expect from him, that I should join with him to oppose the church of Rome, which I take to be a true part of the catholic church; I, who should be loth to resist the bishop of my diocese?" As for the monks, they would have been glad to have seen him a deserter, and lodged in the enemy's quarters, because he would have much less incommoded them as a Lutheran than as a catholic; but he was determined not to stir. His wish was to seek a middle way, with a view of putting an end to these contests; but, above all, to keep himself from being looked upon as a party on either side. Thus, there is a remarkable letter

of his, written to Pace, dean of St. Paul's, in 1521, wherein he complains equally of the violence of Luther, and of the rage of the Dominicans; as also of the malice of Aleander, who ascribed to him some writings of Luther, of which he had not even heard. Some affirmed, that Erasmus had written a treatise called "The Captivity of Babylon," although Luther openly acknowledged it for his own: others said, that Luther had taken many of his sentiments from Erasmus. "I see now," says he, "that the Germans are resolved at all adventures to engage me in the cause of Luther, whether I will or not. In this they have acted foolishly, and have taken the most effectual method to alienate me from them and their party. Wherein could I have assisted Luther, if I had declared myself for him, and shared the danger along with him? Only thus far, that, instead of one man, two would have perished. I cannot conceive what he means by writing with such a spirit: one thing I know too well, that he has brought a great odium upon the lovers of literature. It is true, that he hath given us many wholesome doctrines, and many good counsels; and I wish he had not defeated the effect of them by his intolerable faults. But, if he had written every thing in the most unexceptionable manner, I had no inclination to die for the sake of truth. Every man has not the courage requisite to make a martyr; and I am afraid that, if I were put to the trial, I should imitate St. Peter." In this Erasmus betrays his genuine character, and it is plain that it was not truth, nor the desire of propagating it, but self-preservation only, which influenced his conduct throughout this affair. He certainly approved of Luther's principal doctrines*, and inwardly wished he might carry his point; but, as he could not imagine that probable, he chose to adhere outwardly to the stronger party. "I follow," says he, "the decisions of the pope and the emperor, when they are right, which is acting religiously: I submit to them, when they are wrong, which is acting prudently: and I think it is lawful for good men to behave themselves thus, when there is no hope of obtaining any more." From this principle of policy, he extolled the book of Henry VIII. against Luther, even before he had seen it; and he began now to throw out hints, that he

* This does not appear to be strictly true. Milner in his Eccl. Hist. has clearly proved that Erasmus did not coincide with Luther on many essential points of doctrine.

would one day enter the lists with the great reformer, yet, when his friend and patron Montjoy exhorted him, the same year, to write against Luther, he replied, "Nothing is more easy than to call Luther a blockhead; nothing is less easy than to prove him one: at least, so it seems to me." Upon the whole, he was exceedingly perplexed how to behave to Luther; and frequently appears inconsistent, because he thought himself obliged to disclaim before men what in his heart he approved and even revered.

In 1519 a collection of Erasmus's letters was published, which gave him, as he pretends, much vexation. As he had spoken freely in them on many important points, he could not avoid giving offence. The monks especially, as enemies to literature, exclaimed violently against them; and when the Lutheran contentions broke out, these letters were still more censured than before, and accused of favouring Lutheranism, at a time when, as he says, it was neither safe to speak, nor to keep silence. He adds, that he would have suppressed those letters, but that Froben would not consent: but in this, says Jortin, he could hardly speak seriously, since Froben was too much his friend to print them without his consent. In 1522 he published the works of St. Hilary. "Erasmus," says Du Pin, "when he published his editions of the fathers, joined to them prefaces and notes full of critical discernment: and, though he may sometimes be too bold in rejecting some of their works as spurious, yet it must be confessed, that he has opened and shewed the way to all who have followed him." He had lately published also at Basil his celebrated "Colloquies," which he dedicated to John Erasmus Froben, son to John Froben, and his godson. He drew up these "Colloquies," partly that young persons might have a book to teach them the Latin tongue, and religion and morals at the same time; and partly, to cure the bigotted world, if he could, of that superstitious devotion which the monks so industriously propagated. The liveliest strokes in them are aimed at the monks and their religion; on which account they had no sooner appeared, than a most outrageous clamour was raised against them. He was accused of laughing at indulgences, auricular confession, eating fish upon fast-days, &c. and it is certain he did not talk of these matters with much respect. The faculty of theology at Paris passed a general censure, in 1526, upon the Colloquies of Erasmus, as upon a work in which "the fasts

and abstinences of the church are slighted, the suffrages of the holy virgin and of the saints are derided, virginity is set below matrimony, Christians are discouraged from monkery, and grammatical is preferred to theological erudition; and therefore decreed, that the perusal of that wicked book be forbidden to all, more especially to young people, and that it be entirely suppressed, if possible." In 1537, pope Paul III. chose a select number of cardinals and prelates, to consider about reforming the church; who, among other things, proposed, that young people should not be permitted to learn Erasmus's Colloquies. A provincial council also, held at Cologn in 1549, condemned these Colloquies, as not fit to be read in schools. Yet they must be allowed to contain a treasure of wit and good sense, and though they were intended as only a school-book, are not unworthy the perusal of the most advanced in knowledge. Colineus reprinted them at Paris in 1527; and, by artfully giving out that they were prohibited, sold, it is said, above four-and-twenty thousand of one impression.

Adrian VI. having succeeded Leo in the see of Rome, Erasmus dedicated to him an edition of a Commentary of Arnobius upon the Psalms; and added to it an epistle, in which he congratulates this new pope, and entreats him not to pay any regard to the calumnies spread against his humble servant, without first giving him a hearing. Adrian returned him an elegant and artful letter of thanks, exhorting him strongly to write against Luther, and inviting him to Rome. Erasmus wrote a second time, and offered to communicate to Adrian his opinion upon the fittest methods to suppress Lutheranism; for he entertained some hopes that his old friend and school-fellow might possibly do some good. Adrian sent him word that he should be glad to have his opinion upon this affair; and invited him a second time to Rome. Erasmus excused himself from the journey, on account of his bad health, and other impediments; but certainly did not repose such confidence in Adrian, as to trust himself in his hands. He tells his holiness, that he had neither the talents nor the authority requisite for answering Luther with any prospect of success. He then proceeded to the advice he had promised: and, 1. He disapproves of all violent and cruel methods, and wishes that some condescension were shewed to the Lutherans. 2. He thinks that the causes of the evil should

be investigated, and suitable remedies applied; that an amnesty should ensue, and a general pardon of all that was past; and that then the princes and magistrates should take care to prevent innovations for the future. 3. He thinks it needful to restrain the liberty of the press. 4. He would have the pope to give the world hopes, that some faults should be amended, which could be no longer justified. 5. He would have him assemble persons of integrity and abilities, and of all nations. — Here Erasmus breaks off in the middle of a sentence, intending to say more at another time, if the pope were willing to hear it. But he had already said too much. Adrian utterly disliked his advice; and Erasmus's enemies took this opportunity of plotting his ruin; but the death of the pope soon after, put a stop to their contrivances. Yet as the monks reported in all places that Erasmus was a Lutheran, he took much pains by his letters to undeceive the public, and satisfy his friends. With this view he wrote, in 1523, to Henry VIII. and to the pope's legate in England. Cuthbert Tonstall sent him a letter, and exhorted him to answer Luther; and, unable any longer to withstand the importunate solicitations of the Romanists, he sent word to the king that he was drawing up a piece against Luther. This was his "Diatribe de libero arbitrio," which was published the following year. But this gave no satisfaction at all to the Romanists; and, although he could have proved Luther erroneous in his notion of free-will, this had nothing to do with the dispute between Luther and the pope, and the Romanists therefore thought themselves very little obliged to him.

Adrian dying this year, he was succeeded by Clement VII. who sent to Erasmus an honourable diploma, accompanied with two hundred florins. He invited him also to Rome, as his predecessors had done: but "at Rome," says Erasmus, "there are many who want to destroy me, and they had almost accomplished their purpose before the death of Adrian. After having, at his own request, communicated to him my secret opinion, I found that things were altered, and that I was no longer in favour." The cause was manifest, says Jortin: Erasmus had hinted at the necessity of a reformation; and such language was highly disgusting at the court of Rome. If Luther did not like Erasmus, because Erasmus approved not in all things either his doctrine or his conduct, the court of Rome liked

him as little, because he did not condemn Luther in all things: yet it thought proper to give him good words and promises, and to entice him thither if possible; where he would have been in their power, and no better than a prisoner at large.

In 1524, Luther, upon a rumour probably that Erasmus was going to write against him, sent him a letter, full of fire and spirit; which gives so just an idea of both Luther and Erasmus, that we think ourselves obliged to present the reader with part of it. He begins in the apostolical manner: "Grace and peace to you from the Lord Jesus. I shall not complain of you for having behaved yourself as a man alienated from us, for the sake of keeping fair with the papists, our enemies; nor was I much offended, that in your printed books, to gain their favour, or to soften their fury, you censured us with too much acrimony. We saw that the Lord had not conferred upon you the discernment, the courage, and the resolution, to join with us in freely and openly opposing those monsters; and therefore we durst not exact from you what greatly surpasseth your strength and your capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." Then, having bestowed upon him his due praises, as a reviver of good literature, by means of which the holy scriptures had been read and examined in the originals, he proceeds thus: "I never wished, that, deserting your own province, you should come over to our camp. You might, indeed, have favoured us not a little by your wit and eloquence; but, forasmuch as you have not the courage which is requisite, it is safer for you to serve the Lord in your own way. Only we feared, that our adversaries should entice you to write against us, and that necessity should then constrain us to oppose you to your face.—I am concerned, as well as you, that the resentment of so many eminent persons of your party hath been excited against you. I must suppose that this gives you no small uneasiness: for virtue like yours, mere human virtue, cannot raise a man above being affected by such trials.—I could wish, if it were possible, to act the part of a mediator between you, that they might cease to attack you with such animosity, and suffer your old age to rest in peace in the Lord: and thus they would act, if they either considered your weakness, or the greatness of the cause in dispute, which hath been long since be-

yond your talents. They would shew their moderation towards you so much the more, since our affairs are advanced to such a point, that our cause is in no peril, though even Erasmus should attack it with all his might: so far are we from dreading the keenest strokes of his wit. On the other hand, my dear Erasmus, if you duly reflect upon your own imbecility, you will abstain from those sharp and spiteful figures of rhetoric; and, if you cannot defend your sentiments, will treat of subjects which suit you better. Our friends, as you yourself will allow, have reason to be uneasy at being lashed by you, because human infirmity thinks of the authority and reputation of Erasmus, and fears it: and indeed there is much difference between him and other papists, he being a more formidable adversary than all of them put together." This letter vexed Erasmus not a little, as may easily be imagined, and he wrote an answer to it; but the answer is not in the collection of his epistles.

In 1525 he published his "Diatribe de libero arbitrio," already noticed, which Luther replied to, in a treatise entitled "De servo arbitrio." In this he mixes compliment, praise, scorn, insult, ridicule, and invective, together; at which Erasmus was much provoked, and immediately wrote a reply, which was the first part of his "Hyperaspistes:" the second was published in 1527. The year after he published two treatises, in the way of dialogue, entitled "The pronunciation of the Greek and Latin languages," and "The Ciceronianus." In the former, which is one of the most learned of all his compositions, are contained very curious researches into the pronunciation of vowels and consonants; in the second, which is one of the most lively and ingenious, he rallies agreeably some Italian purists, who scrupled to make use of any word or phrase which was not to be found in Cicero: not that he condemned either Cicero or his manner of writing, but only the servility and pedantry of his imitators, which he thought, and very justly, deserving of ridicule. On the contrary, when Froben engaged him, the very same year, to revise a new edition of the Tusculan Questions, he prefixed to it an elegant preface, in which he highly extols Cicero, both for his style and moral sentiments, and almost makes a saint of him: and Julius Scaliger, who censured Erasmus for his treatment of the Ciceronians, declared afterwards, that he was willing to forgive him his blasphemies, and to

be at peace with him thenceforward, for the sake of this preface; which he considered as a kind of penance, and of satisfaction made to the manes of the Roman orator.

In April 1529 Erasmus departed from Basil, where he had now lived many years, but where he thought himself no longer safe; and went to Friburg, where at first he had apartments belonging to the king, but afterwards bought a house. Here, in 1531, he had a sight of the first oration of Julius Scaliger against his "Ciceronianus;" all the copies of which, or at least as many as he could, Erasmus is said to have collected and destroyed. "There is something," says Dr. Jortin, "ridiculously diverting in the pompous exclamations and tragical complaints of Scaliger. One would imagine at least, that Erasmus had called Cicero fool, or knave: and yet all his crime was, to have besprinkled the servile imitators of Cicero with a little harmless banter." After the first oration, Scaliger composed a second more scurrilous if possible than the first: but it was not published till after Erasmus's death, in 1537. Some of Scaliger's friends were much displeased at the scandalous manner in which he had treated Erasmus, and desired him to give over the contention. He declared himself, therefore, though in a proud and awkward manner, willing to be reconciled: and, to do him justice, he was at last sorry for his rudeness to Erasmus, and wrote a copy of verses in his praise, when he heard that he was dead.

Erasmus now began to complain to his friends, and to represent himself as quite worn down with age, pain, and sickness; and in 1535 he returned to Basil, to try if he could recover his health, where he continued ever after. This year Bembus congratulates him upon the high regard which the pope had for him; and hopes that it would end in great preferment, by which he probably meant a cardinal's hat. The enemies of Erasmus have affirmed, that the court of Rome never designed him such a favour; but Erasmus has affirmed the contrary, and says, "that having written to Paul III. that pope, before he had unsealed his letter, spoke of him in the most honourable manner: that he had resolved to add to the college of cardinals some learned men, of whom he might make use in the general council, which was to be called; and I," says Erasmus, "was named to be one. But to my promotion it was objected, that my bad state of health would make me unfit for that function, and that my income was not sufficient:

so at present they think of loading me with preferments, that I may be qualified for the red hat." He declares, however, that his health would not permit him to accept such favours, since he could scarce stir out of his chamber with safety; and he refused every thing that was offered him.

He had been ill at Friburg, and continued so at Basil. In the summer of 1536 he grew worse; and the last letter which we have of his writing is dated June the 20th of that year. He subscribes it thus, "Erasmus Rot. ægra manu." He was for almost a month ill of a dysentery; and he knew that his disease would prove mortal. He had foreseen for several months, that he could not hold out long; and he foretold it again three days, and then two days, before his death. He died July 12, in the sixty-ninth year of his age; and was buried in the cathedral church of Basil, where his tomb is to be seen, with a Latin inscription on the marble, of which a copy is inserted in the first volume of his works. He had made his will in February, in which he left handsome legacies to his friends, and the remainder to be distributed to relieve the sick and poor, to marry young women, and to assist young men of good characters: by which it appeared, that he was not in low circumstances, nor so bad an œconomist as he sometimes, between jest and earnest, represented himself. His friend Beatus Rhenanus has given us a description of his person and manners, and tells us, that he was low of stature, but not remarkably short; that he was well-shaped, of a fair complexion, with hair in his youth of a pale yellow, grey eyes, a cheerful countenance, a low voice, and an agreeable utterance; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a tenacious memory; that he was a pleasant companion, a very constant friend, generous and charitable, &c. He had one peculiarity belonging to him, which was, that he could not endure even the smell of fish; so that, however he might be a papist in other respects, he had, as he says, a very Lutheran stomach. He used to dine late, that he might have a long morning for study. After dinner, he would converse cheerfully with his friends upon all sorts of subjects, and deliver his opinions freely upon men and things. Erasmus objected long to sit for his picture; but he conquered that aversion, and was frequently drawn by Holbein.

He dwelt longer at Basil than at any other place. He delighted in that city; and though he sometimes made excursions, yet he was sure to return. The revolution in religion was the only cause that hindered him from fixing his abode there all his days. At Basil they show the house in which he died; and the place where the professors of divinity read their winter-lectures is called the college of Erasmus. His cabinet is one of the most considerable rarities of the city; it contains his ring, his seal, his sword, his knife, his pencil, his will written with his own hand, and his picture by Holbein, which is a masterpiece. The magistrates bought this cabinet, in 1661, for nine thousand crowns, of the descendants of Erasmus's heir: and, if we may believe Patin, they made a present of it to the university; but others say, they sold it for a thousand crowns. Nothing has made the city of Rotterdam more famous, than its having given birth to this great man: nor has it been insensible of the honour, but has testified its high regard to him. The house in which he was born is adorned with an inscription, to inform both natives and strangers of this illustrious prerogative; the college, where Latin, Greek, and rhetoric are taught, bears the name of Erasmus, and is consecrated to him by an inscription on the frontispiece; a statue of wood was raised to him in 1549; a statue of stone in 1555, and one of copper in 1622, which is admired by the connoisseurs. It is in an open part of the city, standing on a bridge over a canal, upon a pedestal adorned with inscriptions, and surrounded with iron rails.

But, with all his greatness, Erasmus had, and it must not be dissembled, his failings and infirmities. Bayle has observed of him, that he had too much sensibility when he was attacked by adversaries; made too many complaints of them; and was too ready to answer them: and Le Clerc has often censured him for his lukewarmness, timidity, and unfairness, in the business of the reformation. Dr. Jortin seems to allow some foundation for these censures, yet has offered what can be offered by way of excuse for Erasmus. To the first of them he replies, that Erasmus "was fighting for his honour, and for his life; being often accused of nothing less than heterodoxy, impiety, and blasphemy, by men whose forehead was a rock, and whose tongue was a razor. To be misrepresented as a pedant and a dunce," he says, "is no great matter, for time and truth put folly

to flight: to be accused of heresy by bigots, hypocrites, politicians, and infidels, this is a serious affair; as they know too well, who have had the misfortune to feel the effects of it." As for his lukewarmness in promoting the reformation, Dr. Jortin is of opinion, that much may be said, and with truth, in his behalf. He thinks that Erasmus "was not entirely free from the prejudices of education; that he had some indistinct and confused notions about the authority of the church catholic, which made it not lawful to depart from her, corrupted as he believed her to be; and that he was much shocked at the violent measures which were pursued by the reformers, as well as by the violent quarrels which arose among them." The doctor cannot be persuaded, "that the fear of losing his pensions and coming to want ever made Erasmus say or do things which he thought unlawful;" yet supposes, "that he might be afraid of disobliging several of his oldest and best friends, who were against the Lutheran reformation, such as Henry VIII. Charles V. the popes, Wolsey, &c. and also his patrons, Warham, Montjoy, More, Tonstall, Fisher, Bembus, &c. and all these things might influence his judgment, though he himself was not at all aware of it. There is no necessity to suppose, that he acted against his conscience in adhering to the church of Rome: no, he persuaded himself that he did as much as piety and prudence required from him in censuring her defects." The doctor observes, that "though as protestants we are certainly much obliged to Erasmus, yet we are more obliged to Luther, Melancthon, and other authors of the reformation. This," says he, "is true; yet it is as true, that we and all the nations in Europe are infinitely obliged to Erasmus, for spending a long and laborious life in opposing ignorance and superstition, and in promoting literature and true piety."

The works of Erasmus were published at Leyden, 1703, in a very handsome manner, in ten volumes, folio, under the care and inspection of the learned Le Clerc: and we think it proper to subjoin the contents of each volume in a note*, as it will not only present the reader with many

* Vol. I. De copia verborum & rerum libri duo. Theodori Gazæ grammatices libri duo. Syntaxis. Ex Luciano versa. Erasmi declamatio Lucianæ respondens. De ratione conscribendi epistolas. De pueris statim ac liberaliter instituendis. De ratione studii. De laude medicinæ. Libanii aliquot declamationes versæ. Similium liber unus. Colloquiorum liber

pieces of Erasmus, which could not well be inserted in the course of this article, but also in some measure further illustrate the history of his life.[1]

De recta Latini Græcique sermonis pronunciatione. Ciceronianus, sive de optimo dicendi genere. De civilitate morum puerilium. Galeni quædam Latinè versa. Epitome, in elegantias Laurentii Vallæ. Euripidis Hecuba & Iphigenia versibus Latinis reddita. In nucem Ovidii commentarius. Epigrammata varii generis & argumenti. Vol. II. Adagiorum opus, in quo explicata proverbia 4251. Vol. III. Epistolæ 1299, secundum ordinem temporum quo scriptæ sunt digestæ, ab anno 1489 ad 1536: subjuncta appendice epistolarum 517, quarum de tempore non constat. Vol. IV. Ex Plutarcho versa. Apophthegmatum libri 8. Stultitiæ laus. Ad Philippum Burgundionum principem panegyricus. Ad Philippum eundem carmen epicum gratulatorium. Institutio principis Christiani. Isocratis oratio ad Nicoclem regem de regno administrando, Latine versa. Declamatio de morte, sive consolatio ad patrem filii obitu afflictum. Declamatiuncula nomine episcopi, respondens iis qui sibi nomine populi gratulati essent, & omnium nomine obedientiam quam vocant detulissent. Querela pacis undique gentium ejectæ profligatæque. Xenophontis Hiero Latinè versus. Precatio ad dominum Jesum pro pace ecclesiæ. Lingua, sive de linguæ usu atque abusu. De senectutis incommodis: carmen heroicum & iambicum dimetrum catalecticum, ad Gulielmum Copum Basileensem. Vol. V. Enchiridion militis Christiani. Oratio de virtute amplectenda. Ratio veræ theologiæ. Paraclesis, sive hortatio ad philosophiæ Christianæ studium. Exomologesis, sive modus confitendi. Enarratio psalmi primi et secundi. Paraphrasis in psalmum 3. Concio in psalmum 14. De puritate ecclesiæ Christi. Enarratio in psalmum 23. De bello Turcis inferendo consultatio. Enarratio in psalmos 34 & 39. De amabili ecclesiæ concordia. Concio in psalmum 86. De magnitudine misericordiarum Domini concio. Virginis & martyris comparatio. Concio de puero Jesu. Epistola consolatoria ad virgines sacras. Christiani matrimonii institutio. Vidua Christiana. Ecclesiastes, sive de ratione concionandi. Modus orandi Deum. Symbolum, sive catechismus. Precationes. Precatio dominica digesta in septem partes juxta dies totidem. Pæan virgini matri dicendus. Obsecratio ad virginem Mariam in rebus adversis. De contemptu mundi. De tædio & pavore Christi disputatio. Ode de casa natalitia pueri Jesu. Expostulatio Jesu cum homine pereunte. Hymni varii. Liturgia virginis Lauretanæ. Carmen votivum Genovevæ. Commentarius in duos hymnos Prudentii, de natali & epiphania pueri Jesu. Christiani hominis institutum, sive symbolum; carmen. Epitaphia in Odiliam. Vol. VI. Novum Testamentum ex Græca Erasmi editione, cum ejus versione & annotationibus. Vol. VII. Paraphrasis Novi Testamenti. Vol. VIII. Ex sancto Joanne Chrysostomo versa. Ex sancto Athanasio, ex Origene, ex Basilio versa. Oratio de pace & discordia contra factiosos, ad Cornelium Goudanum. Oratio funebris in funere Berthæ de Heien, Goudanæ, viduæ probatissimæ. Carmina varia. Vol. IX. Epistola apologetica ad Martinum Borpium. Apologia ad Jacobum Fabrum Stapulensem. Ad Jacobi Latomi dialogum de tribus linguis & ratione studii theologici. Ad Joannem Atensem, pro declamatione matrimonii. Apologia de "In principio erat sermo." Apologia prima ad notationes Edvardi Lei. Apologia secunda & tertia. Apologia ad Jacobum Lapidem Stunicam 2 & 3. Adversus Sanctium Caranzam. Apologia in natalem Bedam. Apologia adversus debacchationes Petri Sutoris. Ad antapologiam ejus responsio. Appendix de scriptis Jodici Clitovei. De-

[1] Jortin's Life of Erasmus, the improved edit. 1808, 3 vols. 8vo.—Knight's Life.—Burigni's Life, of which a German edition, very much improved, was published about thirty years ago by Henry Henke, professor of divinity at Helmstadt.—Batesii Vitæ.—Wood's Annals.—An elaborate article on Luther's controversy with Erasmus, in vol. IV. part II. p. 845, of Milner's Church History.—More's Life of Sir Thomas More.—Gen. Dict.—Saxii Onomast.

ERASTUS (THOMAS), an eminent German physician, but perhaps more celebrated as a divine, from being the reputed founder of the Erastians, or of the opinions so called, for they are not a distinct sect, was born in 1523, or 1524, at Auggenen, a village in the lordship of Badenweiller, which is in the marquisate of Baden Dourlach. His family name was LEIBER, or *beloved*, to which he gave, according to the custom of the times, a Greek turn, and called himself ERASTUS. In 1540, he was sent to the university of Basil, where he had some difficulties to struggle with, owing to the poverty of his parents; but, according to Melchior Adam, Providence raised him up a patron, who provided for him liberally, and after his studies at Basil, enabled him to travel to Italy for farther improvement. At Bologna he studied both philosophy and physic, the latter for nine years under the ablest masters. Returning, with a doctor's degree, to his own country, he lived for some time at the court of the princes of Henneberg, where he practised physic with great reputation, until the elector palatine Frederick III. invited him to his court, and made him first physician and counsellor. This prince appointed him also professor of physic in the university of Heidelberg. In 1581 he returned to Basil, where he was also chosen professor of physic, and where he made a liberal foundation for the provision and education of poor students in medicine, and after superintending and establishing this, which was long called the Erastian foundation, he died Dec. 31, 1583, or, according to some, Jan. 1, 1584. His medical works were principally, 1. "Disputationum de Medicina nova Philippi Paracelsi," p. i. Basil, 1572, p. ii. ibid. 1572, p. iii. ibid. 1572, p. iv. et ultima, ibid. 1573, all in 4to. In these volumes he refutes the doctrines which Paracelsus had previously taught at

clamationes adversus censuras theologorum Parisiensium. Apologia ad Phimostomi cujusdam disputationes de divortio. Apologia ad juvenem gerontodidascalum. Apologia ad quosdam monachos Hispanos. Apologia prima ad Albertum Pium Carporum principem. De esu carnium & hominum constitutionibus, ad Christophorum episcopum Basileensem. De libero arbitrio diatribe, seu collatio. Vol. X. Hyperaspites: diatribe adversus servum arbitrium Martini Lutheri. Adversus epistolam ejusdem, præstigiarum libelli cujusdam detectio. Contra pseudevangelicos. Ad Eleutherium, ad Grunnium. Ad fratres Germaniæ inferioris. Spongia adversus adspergines Ubrici Huttenî. Pantalabus, seu adversus febricitantis cujusdam libellum. Antibarbarorum liber primus. Adversus Græculos. Responsio ad Petri Cursii defensionem. Epistola de Termini sui inscriptione ad Alphonsum Valdesium. Epistola ad Henricum Ducem.

Basil, and had committed to writing, particularly on astrology and medicine. 2. "Theses de Contagio," Heidelberg, 1574, 4to. 3. "De Occult. Pharmacor. Potestatibus," ibid. 1574, 4to; Francfort, 1611. 4. "Disputat. de Auro Potabili," Basil, 1578, 1594, 4to. 5. "De Putredine Liber," ibid. 1580, 4to; Lipsiæ, 1590. 6. "Epistola de Astrologia Divinatrice," Basil, 1580, 4to. 7. "De Pinguedinis in Animalibus Generatione et Concretione," Heidelbergæ, 1580, 4to. 8. "Comitis Montani, Vicentini, novi Medicorum censoris, quinque Librorum de Morbis nuper Editorum viva Anatome," Basil, 1581, 4to. 9. "Ad Archangeli Mercenarii Disputationem de Putrédine responsio," ibid. 1582, 4to. 10. "Varia Opuscula Medica," Franc. 1590, folio.

His fame, however, chiefly now rests on what he wrote in ecclesiastical controversy. When at Heidelberg, a dispute having arisen respecting the sacrament, chiefly founded on the question, "Whether the terms *flesh* and *blood* ought to be understood literally or metaphorically?" he published a book "De cœna Domini," in which he contended for the metaphorical sense. He had indeed all his life paid so much attention to contested points of divinity, that he was reckoned as good a divine as a physician; and for this reason, in 1564, when a conference was held between the divines of the palatinate, and those of Wittemberg, respecting the real presence in the sacrament, Erastus was ordered by the elector Frederic to be present at it. The work, however, which excited most attention, in this country, at least, if not in his own, was his book on ecclesiastical excommunication, in which he denies the power of the church to excommunicate, exclude, absolve, censure, in short, to exert what is called discipline. Denying the power of the keys, he compared a pastor to a professor of any science who can merely instruct his students; he would have all ordinances of the gospel open and free to all, and all offences, whether of a civil or religious nature, to be referred to the civil magistrate, consequently the church with him was merely a creature of the state. Some of our first reformers adopted these sentiments so far as to maintain, that no one form of church government is prescribed in scripture as a rule for future ages, as Cranmer, Redmayn, Cox, &c.; and archbishop Whitgift, in his controversy with Cartwright, delivers the same opinion. The Erastians formed a party in the assembly of divines in 1643,

and the chief leaders of it were Dr. Lightfoot, Mr. Colman, Mr. Selden, and Mr. Whitlock; and in the house of commons there were, besides Selden and Whitlock, Oliver St. John, esq. sir Thomas Widdrington, John Crew, esq. sir John Hipsley, and others. In the assembly, the Erastians did not except against the presbyterian government as a "political institution," proper to be established by the civil magistrate, but they were against the claim of a "divine right." Accordingly the clause of divine right was lost in the house of commons. It is almost needless to add, however, that after the restoration, these opinions decayed, and we believe that at this time, there is no sect, however hostile in its opinions to the power of the established church, who has not, and does not assert a power of its own binding on all its members, in one shape or other. In Erastus's life-time, he was opposed by Ursinus, his friend and colleague; and since has been answered by Hammond, "On the power of the Keys," 1647. But it is necessary to remark that what is called Erastus's book on this subject was not published in his life-time. During that, indeed, he published his opinions in the form of theses, levelled at Gaspar Olevianus and his colleagues, who wanted to introduce ecclesiastical discipline in the churches of the Palatinate; and Beza, who foresaw the mischiefs of this controversy, addressed himself both to Erastus and Olevianus, recommending peace. Having afterwards obtained a copy of the theses which Erastus had written, he determined to answer them; this excited Erastus to draw up a work in reply, but he declined printing it, lest he should disturb the peace of the churches. Six years after his death, however, it was published by one of his disciples, under the title "Explicatio questionis, utrum Excommunicatio, quatenus religionem intelligentes et amplexantes, a sacramentorum usu, propter admissum facinus arcet, mandato nitatur divino, an excogitata sit ab hominibus, &c." Pesclavii (Puschlaw) apud Baocium Sultaceterum (fictitious names), 1589, 4to. By a letter of his in Goldast's "Centuria Philologicarum Epistolarum," it appears that Erastus pronounced his work unanswerable, but Beza very soon performed that task in his "Tractatus pius et moderatus," &c. Geneva, 1690, 4to, and to the general satisfaction of the divines of that period.[1]

[1] Melchior Adam.—Freheri Theatrum.—Moreri.—Clement Bibl. Curieuse.—Neal's Hist. of the Puritans.—Haller and Manget.—Saxii Onomast.

ERATOSTHENES, a Greek of Cyrene, librarian of Alexandria under king Euergetes, the son of Ptolemy Philadelphus, was born in the year 275 B. C. He cultivated at once poetry, grammar, philosophy, mathematics, and excelled in the first and the last. He was styled the Cosmographer, the measurer of the universe, the second Plato, and was the first who discovered a method of measuring the bulk and circumference of the earth. He constructed the first observatory, and observed the obliquity of the ecliptic, and found out also a method of knowing the primitive numbers, that is, the numbers that have no common measure but unity, which was named the sieve of Eratosthenes. This philosopher likewise composed a treatise for completing the analysis, and he solved the problem of the duplication of the cube, by means of an instrument composed of several sliders. Having attained the age of eighty, and being oppressed with infirmities, he voluntarily died of hunger, in the year 195 B. C. He described in Greek, the reigns of thirty-eight Theban kings, which had been omitted by Manetho, out of the sacred records of the Egyptians, at Thebes, and this at the command of king Euergetes. Apollodorus transcribed this catalogue out of Eratosthenes, and Sycellus out of Apollodorus. This catalogue or Laterculus of Eratosthenes is generally owned to be the most authentic Egyptian account of all others now extant, and reaches from the beginning of that kingdom after the deluge, till the days of the judges, if not also till the days of Solomon: and by Dicæarchus's connection of one of its kings with an antediluvian king of Egypt on one side, and with the first olympiad of Iphitus on the other, we gain another long and authentic series of heathen chronology during all that time. The little that remains to us of the works of Eratosthenes was printed at Oxford in 1672, 8vo. There are two other editions: one in the "Uranologia" of father Petau, 1630; and the other at Amsterdam, in the same size, 1703; and in 1795, John Conr. Schaubach edited the "Catasterismi cum interpretatione Latina et commentariis," including a dissertation by the learned Heyne, printed at Gottingen, 1795, 8vo.[1]

ERCHEMBERT, of Lombardy, a writer who lived in the eighth and part of the ninth century, began early in life to bear arms, and was made prisoner of war, but after-

[1] Moreri.—Dict. Hist.—Saxii Onomast.

wards retired to Monte Cassino, where he embraced the rule of St. Benedict at the age of about twenty-five. The government of a neighbouring monastery was conferred upon him; but here he was exposed to so many vexations, that he was obliged once more to retire; and in his retreat wrote a Chronicle, or a History at large of the Lombards, which is thought to be lost, and an abridgment of the same history, from the year 774 to 888, which forms a sort of supplement to Paul the deacon. Anthony Caraccioli, priest of the order of regular clerks, published this abridgment, which relates some curious facts, with other pieces, at Naples, in 1620, 4to. Camillus Peregrinus inserted it afterwards in his history of the princes of Lombardy, 1643, 4to.[1]

ERCILLA Y ZUNIGA (Don Alonzo d'), a Spanish poet, was the son of a celebrated lawyer, and was born at Madrid in 1533. He was brought up in the palace of Philip II. and fought under him at the famous battle of Saint Quentin in 1557, after which being desirous to acquire the knowledge of different countries and their inhabitants, he travelled over France, Italy, Germany, and England. Having heard, while at London, that some provinces of Peru and Chili had revolted against the Spaniards, their conquerors and their tyrants, he was seized with an ardent longing to signalize his courage on this new scene of action. Accordingly he set out on the voyage; and soon after his arrival, he passed the frontiers of Chili into a little mountainous region, where he maintained a long and painful war against the rebels, whom at length he defeated. It is this war which makes the subject of his poem of the "Araucana," so called from the name of the country, and which has very considerable merit, and several passages glow with all the charms of animated verse. The descriptions are rich, though defective in variety; but we can trace no plan, no unity of design, no probability in the episodes, nor harmony in the characters. This poem consists of more than 36 cantos, the length of which is produced by many repetitions and tedious details. Mr. Hayley, however, has bestowed considerable attention on it in his "Essay on Epic poetry," with a view to recommend it to the English reader. It was printed, for the first time, in 1597, 12mo; but the best edition is that of Ma-

[1] Dict. Hist.—Moreri.

drid, 1632, 2 vols. 12mo. The time of his death is not known, nor can he be traced beyond 1596.[1]

ERDESWICKE (SAMPSON), an English antiquary, was the son of Hugh Erdeswicke, esq. and was born at Sandon in Staffordshire. He studied at Brazen-nose college, Oxford, in 1553 and 1554, as a gentleman commoner, and afterwards returned to Sandon, where he employed much of his time in antiquarian researches, especially what related to his own county. In this he must have shown acuteness and judgment as well as industry, for Camden styles him "venerandæ antiquitatis cultor maximus." He died April 11, 1603, and was buried in Sandon church, which he had a little before repaired and new glazed. He left behind him, in manuscript, "A short view of Staffordshire, containing the antiquities of the same county." He began this, it is said, in 1593, and continued adding and improving it till his death. It is now incorporated in Shaw's History of Staffordshire. A very incorrect copy was published at London in 1717, 8vo, and again in 1723. There are two copies of the original in the British Museum, and one among Mr. Gough's MSS. in the Bodleian library. In the Museum are also some MS collections by him of genealogies, monuments, arms, &c. It is said that he wrote "The true use of Armory," published under the name of Will. Wyrley, 1592; but this seems doubtful, and Wyrley was certainly very capable himself of writing it.[2]

EREMITA (DANIEL), a native of Antwerp, and secretary to the duke of Florence, was born at Antwerp in 1584, of protestant parents, said to be of the same family with Peter the *Hermit*, so celebrated in the history of the crusades. In his youth Scaliger had a great esteem for him, and recommended him in the strongest terms to Casaubon; who procured him employment, and endeavoured to get him into Mr. de Montaterre's family, in quality of preceptor, and was likely to have succeeded, when Eremita found means to ingratiate himself with Mr. de Vic, who was going ambassador into Switzerland. In the course of their intimacy De Vic, a man of great bigotry, and fired with a zeal for making converts, soon won over Eremita, by means of a conference with a Portuguese monk; and he became a Roman catholic, which gave Casaubon great

[1] Moreri.—Hayley on Epic Poetry.—Letters from an English Traveller in Spain, 1781, 8vo.

[2] Ath. Ox. vol. I. new edit. 1813.—Gough's Topography, vol. II.

uneasiness. Eremita, however, still retained a veneration for Scaliger, and, after his death, defended him against Scioppius, who in his answer, speaks with very little respect of Eremita, and informs us that after being at Rome in 1606, he disappeared for some time after, as it was supposed at first from poverty, but it afterwards was discovered that he had retired to Sienna, where he made his court to archbishop Ascanio Piccolomini, who recommended him to Silvio Piccolomini, great chamberlain to the great duke of Florence. By this means he obtained a pension from that prince, as a reward for a panegyric written on the nuptials of the great duke with Magdalen of Austria, and published in 1608, and at his earnest request he was sent into Germany with the deputy, to acquaint the several princes of the empire with the death of the great duke's father. At his return to Florence, he affected to be profoundly skilled in affairs of government; and promised a commentary which should exceed whatever had been written upon Tacitus. As he looked upon the history of our Saviour as fabulous, so he took a delight in exclaiming against the inquisitors and the clergy; and had many tales ready upon these occasions, all which he could set off to advantage.

Such is the character which Scioppius has given of Eremita; which is in part confirmed by some particulars related by Casaubon. He died at Leghorn in 1613. Grævius published at Utrecht, in 1701, an octavo volume of his "Opera varia;" among which were "Aulicæ vitæ ac civilis, libri iv." all taken from a manuscript in the duke of Florence's library, communicated by Magliabecchi to Grævius, who, in a preface, has endeavoured to refute the slanders of Scioppius. The four books, "De Aulica vita ac civili," are written with great purity and elegance of style, and abound with curious knowledge, which makes them entertaining as well as useful. Bayle mentions two other works of our author, which, he says, deserve to be read: "Epistolica relatio de itinere Germanico, quod legatione magni Etruriæ ducis ad Rodolphum II. imperatorem Germaniæ anno 1609 peractum fuit;" and his epistle "De Helveticorum, Rhetorum, Sedonensium situ, republica, & moribus." His Latin poems were inserted in the second volume of "Deliciæ poetarum Belgicorum."[1]

[1] Gen. Dict.—Moreri in Ermite.—Foppen Bibl. Belg. in Hermite.—Niceron, vol. XXIX.

ERIGENA (JOHN SCOTUS), an eminent scholar of the middle age, was born in an early part of the ninth century. The most common account of him is, that he was a native of Ayr, in Scotland, though some writers have said that the place of his birth was Ergene, on the borders of Wales, and others have contended that he was an Irishman. It is, we apprehend, most probable that he was a Scotchman. However this may have been, he was animated, in a very dark period, with a most uncommon desire of literature. Seeing his country involved in great confusion and ignorance, and that it afforded no means of acquiring the knowledge after which he thirsted, he travelled into foreign parts; and it is even asserted, by several authors, that he went to Athens, and spent some years in studying the Greek, Chaldaic, and Arabic languages. In whatever place he obtained his learning, it is certain that in philosophy he had no superior, and in languages no equal, in the age during which he flourished. These extraordinary accomplishments, together with his wit and pleasantry, which rendered his conversation as agreeable as it was instructive, procured him an invitation from Charles the Bald, king of France, the greatest patron of literature in that period, to reside with him. Of this invitation Erigena accepted, and lived a number of years in the court of that prince, on a footing of the most intimate acquaintance and familiarity. He slept often in the royal apartments, and dined daily at the royal table. From the following repartee, which is preserved by one of our ancient historians, we may judge of the freedom which Scotus used with the monarch. As they were sitting one day at table opposite to each other, after dinner, the philosopher having said something that was not quite agreeable to the rules of politeness, the king, in a merry humour, asked him, "Pray what is between a Scot and a sot?" To which he answered, "Nothing but the table." Charles, says the historian, laughed heartily, and was not in the least offended, as he made it a rule never to be angry with his master, as he always called Erigena; yet, in order to assist our belief in the above joke, it has been observed, that we ought to know in what language Charles and Scotus conversed. Charles, however, valued this great man for his wisdom and learning, still more than for his wit, and retained him about his person, not merely as an agreeable companion, but as his preceptor in the sciences, and his

best counsellor in the most arduous affairs of government. While Scotus resided in the court of France, he composed, at the desire of his royal patron, a number of works, which procured him many admirers on the one hand, and many adversaries on the other. The clergy, in particular, were dissatisfied with some of his notions, as not being perfectly orthodox. One of the subjects which employed his pen was the doctrine of predestination. In his treatise on this subject, which was addressed to Hincmar, archbishop of Rheims, and Pardulus, bishop of Laon, the position he begins with is, that every question may be resolved by four general rules of philosophy, viz. division, definition, demonstration, and analysis. By these rules he endeavours to prove, that there cannot be a double predestination, of one to glory, and another to damnation; and that predestination does not impose any necessity, but that man is absolutely free; and that, although he cannot do good without the grace of Jesus Christ, yet he does it, without being constrained or forced to do it by the will of God, by his own free choice. Sin, and the consequences of it, and the punishments with which it is attended, are, says Erigena, mere privations, that are neither foreseen nor predestinated by God; and predestination hath no place but in those things which God hath pre-ordained in order to eternal happiness; for our predestination arises from the foresight of the good use of our free-will. Sentiments so bold, and delivered in such an age, could not fail of exciting great indignation. Wemlo, or Ganelo, archbishop of Sens, having read the work, collected out of it several propositions, which he arranged under nineteen heads, according to the number and order of the chapters of Scotus's treatise, and sent them to Prudentius, bishop of Troyes. This prelate, having examined them, found in them, as he thought, not only the errors of Pelagius, but the impiety of the Collyridians. He employed himself, therefore, in answering Erigena; and another answer to him was written by Florus, a deacon of the church of Lyons. It does not appear that Scotus engaged any farther in the controversy.

Another of his works was upon the subject of the eucharist, in answer to a famous book of Paschasius Radbertus, concerning the body and blood of Christ. Upon this head, Erigena had the good sense to oppose the doctrine of transubstantiation.

While our author was employed in these discussions, an incident occurred, which drew upon him the displeasure of the Roman pontiff. Michael Balbus, the Greek emperor, had sent, in the year 824, a copy of the works of Dionysius, the philosopher, to the emperor Lewis the pious, as a most acceptable present. In France these treatises were esteemed to be an invaluable treasure; and therefore Charles the bald, who could not read Greek, was earnestly desirous of perusing them in a Latin translation. This desire was undoubtedly increased by an opinion which at that time universally prevailed, though without any proof, that Dionysius the Areopagite, or St. Denys, was the first Christian teacher, or apostle, in France. At the request of Charles, Scotus undertook the task of translating the works in question, the titles of which were, "On the celestial Monarchy;" "On the ecclesiastical Hierarchy;" "On divine Names;" and, "On mystic Theology." These books were received with great eagerness by the western churches; but the translation having been made without the license of the sovereign pontiff, and containing many things contrary to the received faith of the church of Rome, the pope, Nicholas the first, was highly displeased, and wrote a threatening letter to the French king, requiring that Scotus should be banished from the university of Paris, and sent to Rome. Charles had too much affection and respect for our author to obey the pope's order; but Erigena thought it advisable, for his safety, to retire from Paris. According to some writers, it was upon this occasion that he returned to England. It was the translation of the works of the pretended Dionysius which revived the knowledge of Alexandrian Platonism in the west, and laid the foundation of the mystical system of theology, which afterwards so generally prevailed. Hence it was, that philosophical enthusiasm, born in the east, nourished by Plato, educated in Alexandria, matured in Asia, and adopted into the Greek church, found its way into the western church, and there produced innumerable mischiefs.

The most capital work of Scotus was his treatise "On the division of nature, or the natures of things;" which, after long lying in manuscript, was published at Oxford, in 1681, by Dr. Thomas Gale. In various respects this was the most curious literary production of the age in which Erigena flourished, being written with a metaphysical subtlety and acuteness then unknown in Europe. This

acuteness he acquired by reading the writings of the Greek philosophers: and by applying the refinement of logic to the discussion of theological subjects, he became the father of that scholastic divinity, which made so distinguished a figure in the middle ages, and so long resisted the progress of genuine science. The remarks of one of our ancient historians [Hoveden] on Scotus's work are not unjust. "His book, entitled, 'The Division of Nature,' is of great use in solving many intricate and perplexing questions; if we can forgive him for deviating from the path of the Latin philosophers and divines, and pursuing that of the Greeks. It was this that made him appear a heretic to many; and it must be confessed that there are many things in it which, at first sight at least, seem to be contrary to the catholic faith." Of this kind are his opinions of God and the universe, which bear a considerable resemblance to the pantheism of Spinoza. At the entrance of his work, Erigena divides nature into that which creates, and is not created; that which is created, and creates; that which is created, and does not create; and that which neither creates nor is created. As a farther proof of the singularity of John Scotus's genius, we shall produce his argument for the eternity of the world: "Nothing can be an accident with respect to God; consequently, it was not an accident with respect to him to frame the world: therefore God did not exist before he created the world; for, if he had, it would have happened to him to create; that is, creation would have been an accident of the divine nature. God therefore precedes the world, not in the order of time, but of causality. The cause always was, and is, and will be; and therefore the effect always has subsisted, doth subsist, and will subsist; that is, the universe is eternal in its cause." Hence Erigena taught that God is all things, and that all things are God; by which he might only mean the same with the oriental, cabbalistic, and Alexandrian philosophers; and, after these, with the followers of Origen, Synesius, and the supposed Dionysius, that all things have eternally proceeded by emanation from God, and will at length return into him as streams to their source. Accordingly he says, that "after the resurrection nature itself will return to God; God will be all in all, and there will remain nothing but God alone." From these brief specimens it appears, that the philosophy of Scotus was founded in the enthusiastic

notions of universal deification; and consequently, that he is rather to be ranked among the fanatical than among the atheistical philosophers. The monastic life, which then so generally prevailed, afforded so much leisure for indulging the flights of imagination, and so many opportunities for an ostentatious display of piety, that it was peculiarly favourable to the propagation of enthusiasm. To this it may be added, that the ignorance of the times made it perfectly easy for those, who were inclined to practise upon vulgar credulity, to execute their design. It is not, therefore, surprising, that the dreams of mysticism should be extensively propagated, under the authority of a supposed apostolical name.

The concluding period of Erigena's life is involved in some degree of uncertainty. According to Cave and Tanner, he removed from France to England in the year 877, and was employed by king Alfred in the restoration of learning at the university of Oxford, but this proceeds upon the tradition that Alfred *did* restore learning at Oxford, which has no foundation whatever. It is said by Tanner, that in the year 879 he was appointed professor of mathematics and astronomy at Oxford, which is likewise very doubtful, although it may not be improbable that he read lectures in Little University hall, now part of Brazennose college, without the rank of professor. Here he is reported to have continued three years, when, upon account of some differences which arose among the gownsmen, he retired to the abbey of Malmesbury, where he opened a school. Behaving, however, with harshness and severity to his scholars, they were so irritated, that they are reported to have murdered him with the iron bodkins which were then used in writing. According to others, the scholars were instigated to this atrocious act by the monks, who had conceived a hatred against Scotus, as well for his learning as his heterodoxy. Such is Leland's account, who expressly says that it was the Scotus who translated Dionysius. The time of his death is differently stated, but is generally referred to the year 883. Some, however, place it in either the year 884 or 886. Such is the state of facts, as given by most of the English writers; but other authors suppose that our historians have confounded John Scotus Erigena with another John Scot, who was an Englishman, and who taught at Oxford. According to Mackenzie, Erigena retired to England in the year

864, and died there about the year 874. As a proof of the last circumstance, he refers to a letter of Anastasius the librarian to Charles the Bald, written in the year 875, which speaks of Scotus as of a dead man. Dr. Henry thinks it most probable that he ended his days in France. Anastasius had so high an opinion of Erigena, that he ascribed his translation of the works of Dionysius to the especial influence of the spirit of God. He was undoubtedly a very extraordinary man for the period in which he lived. During a long time he had a place in the list of the saints of the church of Rome; but at length, on account of its being discovered that he was heterodox with regard to the doctrine of transubstantiation, Baronius struck his name out of the calendar. A catalogue of Scotus's works in general may be seen in Cave. Bale has added to the number, but probably without sufficient reason. The following are all that have been printed: 1. "De divisione Naturæ," Oxon. by Gale, 1681, fol. 2. "De prædestinatione Dei, contra Goteschalcum," edited by Gilb. Maguin in his "Vindiciæ prædestinationis et gratiæ," vol. I. p. 103. 3. "Excerpta de differentiis et societatibus Græci Latinique verbi," in Macrobius's works. 4. "De corpore et sanguine Domini," 1558, 1560, 1653; Lond. 1686, 8vo. 5. "Ambigua S. Maximi, seu scholia ejus in difficiles locos S. Gregorii Nazianzeni, Latine versa," along with the "Divisio Naturæ," Oxford, 1681, folio. 6. "Opera S. Dionysii quatuor in Latinam linguam conversa," in the edition of Dionysius, Colon. 1536. Many of his MSS. are preserved in various libraries. [1]

ERINNA, a Greek poetess, is mentioned by different writers as a native of Lesbos, of Teios, of Rhodes, and of Tenos in Laconia, and is supposed to have been contemporary with Sappho, about the year 600 B. C. but according to the Chronicle of Eusebius 250 years later. She was celebrated in ancient Greece, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, and superior in hexameters. Some fragments are extant in her name, which are inserted in the "Carmina Novem Poetarum Fœminarum," Antw. 1568, and in the Edinburgh edition of Anacreon and Sappho, 1754, form. min. [2]

[1] Biog. Brit.—Mackenzie's Scotch writers, vol. I.—Wood's Annals, and Colleges and Halls.—Henry's Hist. of Great Britain, vol. IV. p. 47.—Cave, vol. I. —Fabric. Bibl. Lat. Med.—Brucker.—Saxii Onomast.

[2] Vossius.—Fabric. Bibl. Græc.

ERITHRÆUS. See ROSSI.

ERIZZO (SEBASTIAN), a numismatical writer of considerable reputation in the sixteenth century, was of a noble family in Venice, where he was born in 1530. After a very liberal education, he passed some time in political employment, but at last devoted himself entirely to literary pursuits. In the course of his various studies he published a treatise on the money of the ancients; an explanation of Aristotle's ethics; and translated into Italian the Timeus of Plato, and wrote some other philosophical pieces. At the age of forty he was again employed in the affairs of the republic, and managed what was entrusted to him with great reputation. He died in 1585. His work on money was esteemed so much superior to that of Eneas Vico, who preceded him, that he was considered in his own country as the father of the numismatic science. It was published under the title of "Discorso sopra la Medaglie degli antichi, con la dichiarazione delle Monete Consolari, e delle Medaglie degl' Imperatori," Venice, 4to, without date, but some copies have the date of 1471. His other works were, 1. "Le Sei Giornati, mandate in luce da Ludovico Dolce," Venice, 1567, 4to. 2. "Esposizione delle tre Canzoni di Francesco Petrarca chiamate le tre Sorelle," Venice, 1561, 4to. 3. "Trattato dello strumento, e della via inventrice degli antichi," ibid. 1554, 4to. 4. A discourse on Civil Government, published with those of Barth. Cavalcanti, Venice, 1555, and 1571, 4to. We have mentioned his translation of the Timeus of Plato, which was published at Venice in 1558, 4to, and may now add that he translated five other of Plato's dialogues, Venice, 1574, 8vo.[1]

ERLE. See EARL.

ERNESTI (JOHN AUGUSTUS), was born at Tænnstadt in Thuringia, Aug. 4, 1707, was educated at Wittemberg and Leipsic, and became one of the most learned philologers of Germany. He studied theology as a profession; and in 1734 was chosen rector of St. Thomas's school. In 1742 he was appointed professor extraordinary of ancient literature, in 1756 professor of eloquence, and in 1758 doctor and professor of divinity, the functions of all which offices he discharged with great assiduity and high reputation, and yet found leisure for his numerous original publica-

[1] Moreri in Echin.—Tiraboschi.—Clement Bibliotheque Curieuse.—Haym's Bibl. Italiana.

tions, and those excellent editions of the classics which have made his name familiar in the learned world. As a divine, he disliked the modern philosophical innovations in the study of theology, and was alike hostile to infidelity and superstition. He died, with the character of a man of consummate learning and irreproachable character, Sept. 11, 1781. Among his valuable editions of the classics are, 1. His "Homer," Leipsic, 1759, 5 vols. 8vo, which may be ranked among the very best. It is formed on the basis of Clarke's, containing his text and notes, and the various readings of a Leipsic manuscript, with those of the ancient editions. 2. "Callimachus," Leyden, 1761, 2 vols. 8vo, containing, besides the preface, notes, and version of Ernesti, many grammatical and critical observations of Hemsterhusius and Ruhnkenius, and the whole of what is valuable in Grævius. 3. "Cicero," of whose works he published three editions, the first at Leipsic, 1737, 5 vols. the others at Halle, 1758 and 1774, in 8 vols. 8vo. The second and third, which are the most correct, contain the famous "Clavis Ciceroniana," which has been published separately. 4. "Tacitus," Leipsic, 1752, 1772, 2 vols. 8vo, both valuable, although there are more errors and omissions than could have been wished; yet the preface, notes, and indexes are interesting and useful. 5. "Suetonius," two editions, at Leipsic, 1748 and 1775, 8vo, but neither correct, or indeed at all valuable. 6. Aristophanes's "Nubes," Leipsic, 1788, a very useful edition, with the ancient scholia, and remarks by the editor and by Nagelius. 7. Xenophon's "Memorabilia," of which there have been several editions, 1737, 1742, 1755, &c. The best is that of Leipsic, 1772. Ernesti's other works are, 8. "Initia doctrinæ solidioris," Leipsic, 1783, 8vo, the seventh edition. 9. "Institutio interpretis Novi Testamenti," Leipsic, 1775, 8vo, the third edition, which Alberti of Leyden calls a "golden work." 10. An improved edition of Hederic's Lexicon, 1754 and 1767. 11. A "Theological Library," 1760—1771, 11 vols. 8vo. 12. "Opuscula Oratoria, Orationes, Prolusiones et Elogia," Leyden, 1762, 8vo. This contains thirteen very elegant and judicious academical discourses, pronounced on different occasions, with the same number of historical eloges. The subjects of the discourses are, 1. Of the study of the belles lettres. 2. That eloquence has its real source in the heart. 3. That we must conform to the laws of criticism in the study of

divinity. 4. Of the revolutions of eloquence. 5. Of the conditions to be observed for studying and teaching philosophy with success. 6. Of the advantages of real learning. 7. The arts of peace and war. 8. A parallel between the Greek and Roman writers. 9. Of the name of one's country. 10. Of joining the art of thinking to that of speaking. 11. Of the desire of praise and reputation. 12. Of popular philosophy; and, 13. Of moral or practicable philosophy. These discourses are written in an easy flowing style, and in elegant Latinity. 11. "Opusculorum oratoriorum, novum volumen," Leipsic, 1791, 8vo: this and another volume published in 1794, forms a complete collection of Ernesti's smaller tracts. 12. "Archæologia literaria," Leipsic, 1768, 8vo, to which we may add his excellent new edition, of which he lived to publish only 3 volumes, of "Fabricii Bibl. Græca." — His nephew, AUGUSTUS WILLIAM ERNESTI, was born in 1733, and died in 1801 at Leipsic, where he was professor of eloquence in that university from 1770, and well known by his edition of Livy, Quintilian, and other classics. To the university library there he bequeathed his very complete collection of the works of Camerarius; and to that of the Senate, his collection of the editions and MSS. of Cicero, to complete the Ciceronian collection already in it.[1]

ERPENIUS (THOMAS), or, as he was called in Dutch, Thomas van Erpe, a very learned writer, and eminently skilled in the oriental tongues, was descended, both by his father and mother's side, from noble families at Boisleduc in Brabant, which place his parents had quitted on account of their adherence to the protestant religion, and was born at Gorcum in Holland, Sept. 11, 1584. From his earliest years he shewed a peculiar disposition for learning, which induced his father, though no scholar himself, to send him to Leyden, where he began his studies, and prosecuted them with such success, as to excite the admiration of his masters. In 1608, at the age of eighteen, he was admitted into the university of that city, where he took the degree of doctor in philosophy. Vossius informs us, that, soon after he became a student in that place, he grew so diffident of succeeding in his labours, as to have thoughts of laying them entirely aside; but that, being encouraged to persevere, and inspired with fresh courage, he made him-

[1] Dict. Hist.—Rees's Cyclopædia.—Dibdin's Classics.

self master of several branches of literature, and particularly metaphysics, in the pursuit of which last, his patience appears to have been invincible. He is said to have read over not only Aristotle, but likewise a great number of his interpreters, with all the commentaries of Suarez; in which he was so conversant, that, several years after he had gone through his course of philosophy, and was engaged in other studies, he could give a distinct account of the contents of almost every page of that vast work.

He had already passed through a course of divinity, and gained a considerable skill in the oriental languages, to which he had applied himself at the persuasion of Joseph Scaliger, who foresaw his future fame in that important branch of knowledge, and afterwards travelled into England, France, Italy, and Germany; in which countries he contracted an acquaintance with the most learned men. While at London, he became acquainted with Bedell, who was excellently skilled in the oriental tongues. He continued a year in Paris, where he learned Arabic of an Egyptian Jacobine, named Barbatus, and gained the friendship of Isaac Casaubon, among whose letters are several to Erpenius. In one of April the 7th, 1610, he exhorts him to prosecute his studies in the Arabic tongue, urging that "it would be of the greatest importance to learning; that if he looked round the Christian world, he would find no person who had taken the proper method to gain the wished-for point in that kind of literature; that Joseph Scaliger had disappointed their hopes; that Bedell, though a man of great learning, proceeded slowly; that the German who made so great a noise, was not to be depended on; that the Italians, after raising great expectations, had of a sudden deserted them; in short, that himself was the only person who had laid a solid and firm foundation for a future superstructure." During his stay at Venice, by the assistance of some learned Jews and Turks, he acquired the knowledge of the Turkish, Persian, and Ethiopic languages; and he distinguished himself in Italy to such advantage, that he was offered a stipend of 500 ducats a year, to translate some Arabic books into Latin.

After four years spent in his travels, he returned to Leyden in July 1612, about which time there was a design to invite him to England, and to settle a liberal stipend on him; but in the February following, he was chosen by the curators of that university, professor of the Arabic

and other oriental tongues, except the Hebrew, of which there was already a professor. He filled this chair with great applause, and soon after set up, at an extraordinary expence, a press for the eastern languages, at which he printed a great many excellent works. October 1616, he married a daughter of a counsellor in the court of Holland, by whom he had seven children, three of whom survived him. In 1619 the curators of the university erected a second chair for the Hebrew language, of which they appointed him professor. In 1620 he was sent by the prince of Orange and the states of Holland into France, to solicit Peter du Moulin, or Andrew Rivet, to undertake the professorship of divinity at Leyden; but, not prevailing then, he was sent again the year following, and after six months stay in France, procured Rivet, with the consent of the French churches, to remove to Leyden. Some time after his return the states of Holland appointed him their interpreter, and employed him to translate the letters they received from the several princes of Africa and Asia, and also to write letters in the oriental languages; and the emperor of Mórocco was so pleased with the purity of his Arabic style, that he shewed his letters to his nobles, as a great curiosity, for their elegance and propriety. In the midst of these employments, he was seized with a contagious disease, then epidemical, of which he died Nov. 13, 1624, aged only forty years. The learned of his time lamented him, and wrote the highest eulogiums upon him, as indeed he well deserved, for he was not only most eminent as a scholar, but as a man of great piety and benevolence. Besides the advantageous offer made him in Italy, he rejected another from the king of Spain and the archbishop of Seville, who invited him into that kingdom to explain certain Arabic inscriptions. Gerard John Vossius made his funeral oration in Latin, which was printed at Leyden, 1625, in 4to; and the same year were published at the same place, in 4to, Peter Scriverius's "Manes Erpeniani, cum epicediis variorum."

His works, which have spread his name all over the world, are, 1. "Annotationes ad lexicon Arabicum Francisci Raphelengii," Leyden, 1613, 4to, printed with the Lexicon. 2. "Grammatica Arabica," 1613, 4to. 3. "Proverbiorum Arabicorum centuriæ II. Arabicè & Latinè, cum scholiis Josephi Scaligeri & Thomæ Erpenii," 1614, 4to. Scaliger having translated and written notes upon part of

the Arabian proverbs, Casaubon engaged Erpenius, Scaliger being dead, to complete that work. 4. "Lockmanni fabulæ & selecta quædam Arabum adagia, cum interpretatione Latina & notis," 1615, 8vo; Amst. 1636, and 1656, in 4to, with the Arabic grammar just mentioned. 5. "Giarumia grammatica de centum regentibus, sive linguæ Arabiæ particulis, Arabicè & Latinè, cum notis," 1617, 4to. Giarumia is an Arabic grammar, which takes its name from its author, and is highly esteemed in Asia and Africa. 6. "Novum Testamentum, Arabicè," 1615, 4to. This is an ancient Arabic version, whose author is not known. 7. "Historia Josephi patriarchæ ex Alcorano, Arabicè, cum versione Latina & notis," 1617, 4to. 8. "Canones de literarum EVI apud Arabes natura & permutatione," 1618, 4to. 9. "Rudimenta linguæ Arabicæ," 1620, 8vo: an improved edition of this was published by Schultens, at Leyden, in 1733, 4to, with a collection of Arabic sentences and a key of dialects. 10. "Versio & notæ ad Arabicam paraphrasin in evangelium Joannis," 1620. 11. "Grammatica Hebræa," 1621, 8vo. 12. "Orationes tres de linguarum Hebreæ atque Arabicæ dignitate," 1621, 8vo. 13. "Pentateuchus Mosis, Arabicè," 1622, 4to. This version is ancient, and was made by a Christian. 14. "Elmacini historia Saracenica," &c. 1625, fol. 15. "Psalmi Davidis, Syriacè, cum versione Latina," 1625, 4to. 16. "Grammatica Chaldæa & Syra," 1628, 8vo. 17. "De peregrinatione Gallica utiliter instituenda tractatus," 1631, 12mo. 18. "Præcepta de lingua Græcorum communi," 1662, 8vo. 19. "Arcanum punctationis revelatum," &c. 1624, 4to. The whole of these were printed at Leyden, and some of them, the reader sees, are posthumous; he had a design to have published an edition of the Koran, with an accurate Latin version and notes, and a confutation of it where it was necessary; a "Thesaurus Grammaticus" for the Arabic tongue; and a lexicon of the same language. But he was prevented by death from executing these designs; as we are informed by Mr. Chappelow, in the preface to his "Elementa linguæ Arabicæ ex Erpenii rudimentis, ut plurimum, desumpta. Cujus praxi grammaticæ novam legendi praxin addidit Leonardus Chappelow, linguæ Arabicæ apud Cantabrigienses professor," Lond. 1730, 8vo.[1]

[1] Gen. Dict.—Niceron, vol. V.—Freheri Theatrum.—Moreri.—Foppen Bibl. Belg.—Clement Bibl. Curieuse.—Saxii Onomast.

ERSKINE (DAVID), lord DUN, an eminent Scotch lawyer, was born at Dun, co. Angus, 1670, and brought up to the law, partly in the university of St. Andrew's, and partly in that of Paris. In 1696 he was called to the bar in the court of session, and became a famous pleader. He opposed the union in the Scottish parliament, and was a munificent benefactor to the persecuted episcopal clergy. In 1711 he took his seat on the bench in the court of session, under the title of lord Dun. In 1713 he was appointed one of the commissioners of the court of justiciary, which he held till 1750, when he retired; and in 1752, published a most excellent volume in 12mo, under the title of "Lord Dun's Advices." He died at Dun, 1755, aged eighty-five.[1]

ERSKINE (JOHN), baron of DUN, the ancestor of the preceding, and one of the protestant reformers in Scotland, was born at the family-seat near Montrose, in 1508, or 1509. His father was John Erskine, of Dun, a descendant of the earls of Marr, and his mother was a daughter of William, first lord Ruthven. He was educated most probably at the university of Aberdeen; and according to the ancient custom of the nobility of Scotland, pursued his studies for some time in one or other of the foreign universities. Buchanan styles him "a man of great learning:" and to this character he is amply entitled, as we are informed he was the first of his countrymen who patronized the study of the Greek language, which was first taught by his means at Montrose. In 1534, on returning from his travels, he brought with him a Frenchman skilled in the Greek tongue, whom he settled at Montrose, and upon his departure he liberally encouraged others to come from France and succeed to his place; and from this private seminary many Greek scholars proceeded, and the knowledge of the language was gradually diffused through the kingdom. After his father's death, he was employed as the other barons or lairds then were, in administering justice in the county of Angus, to which he belonged, and occasionally assisting in the meetings of parliament. He was besides almost constantly chosen provost, or chief magistrate of the neighbouring town of Montrose. At an early period of his life, he became a convert from popery, but the precise manner in which his conversion was accomplished, is not known. He

[1] Preceding edition of this Dictionary.

was, however, a liberal encourager of those who became converts, and especially those who suffered for their religion. The castle of Dun was always a sanctuary to protestant preachers and professors, and here he appears to have associated with a number of persons, some of high rank, who strengthened each other in their principles, and by their power and influence contributed much to the reformation in that part of the kingdom.

But while Mr. Erskine was attending to the affairs of religion, he did not neglect the duties which he owed to the public as a magistrate and a military knight. In the war with England, which began in September 1547, the English ships infested the east coast of Scotland, and some of them having landed about eighty men for the purposes of pillage, he collected a force from the inhabitants, and repelled them with such bravery, that not a third of the eighty were able to regain their ships. In 1555 he had an interview with the celebrated John Knox, who had just arrived from Geneva, and was invited by him to the family-seat at Dun, where he preached and was resorted to by the principal men in that part of the country; and though this afforded a public avowal of Mr. Erskine's principles, the popish bishops thought him a man too powerful to be molested; and he still proceeded in his endeavours to promote the reformation. In December 1557, he, along with the earl of Argyle, the earl of Glencairn, and other noble and distinguished characters, subscribed a covenant in which they bound themselves to advance the protestant religion, and to maintain in safety its ministers and professors, (who were now for the first time called the *congregation*), by all means in their power, even to the hazard of their lives.

The parliament, which met Dec. 14, 1537, appointed him by the title of "John Erskine of Dun, knight and provost of Montrose," to go to the court of France, as one of the commissioners from Scotland, to witness the young queen's (Mary) marriage with the dauphin, and to settle the terms of the marriage contract; and on his return he was surprised to find that the reformation was likely to be forwarded by the very means taken to suppress it. An aged priest named Mill, had suffered martyrdom at St. Andrew's, and in the opinion of archbishop Spottiswood, "the death of this martyr was the death of popery in this realm." The protestants were now increasing in numbers,

and were not a little encouraged by the death of queen Mary of England, and the accession of Elizabeth, whom they knew to be favourable to their cause. The queen regent of Scotland was therefore addressed more boldly than before by the protestant lords, in behalf of the free exercise of their religion, and by Erskine among the rest; but, although his demands and language are said to have been more moderate than the rest, this produced no effect, and a proclamation was issued, requiring the protestant ministers to appear at Stirling, May 10, 1559, and there to be tried for reputed heresy. The protestant lords and other laity determined upon this to accompany and defend their ministers, and much confusion would have immediately ensued, if Mr. Erskine had not obtained a promise from the queen regent, that the ministers should not be tried; and the people were ordered to disperse. No sooner had this been done, than the queen broke her promise, and a civil war followed, for the particulars of which we must refer to the page of history. It may suffice to notice here, that Mr. Erskine occasionally assisted as a temporal baron, but before the war was concluded, he relinquished his armour, and became a preacher, for which by his learning and study of the controversies between the church of Rome and the reformers, he was well qualified. The civil war ended in favour of the protestant party, by the death of the queen regent in 1560; and a parliament, or convention of the estates was immediately held, who began their proceedings by appointing a committee of lords, barons, and burgesses, to distribute the few protestant ministers whom they then had, to the places where their services were most required. The committee nominated some of them to the chief cities, and as "The first book of Discipline" was now produced, they, agreeably to the plan proposed in that book, nominated five ministers who should act in the capacity of ecclesiastical SUPERINTENDANTS. Mr. Erskine was one of these five, and had the superintendency of all ecclesiastical matters in the counties of Angus and Mearus, and from this period his usual designation was, "John Erskine of Dun, knight, superintendant of Angus and Mearus." This was in fact a kind of episcopal authority, conferred for life; but for their conduct the superintendants were accountable to the general assembly of the clergy. Their office was sufficiently laborious, as well as invidious; and we find Mr.

Erskine several times applying to be dismissed. In 1569, by virtue of his office, he had to suspend from their offices for their adherence to popery, the principal, sub-principal, and three professors of King's-college, Aberdeen. In 1577, he had a hand in compiling the "Second Book of Discipline," or model for the government of a presbyterian church, which still exists; and in other respects he was an active promoter of the reformation as then established, until his death, March 21, 1591, in the eighty-second year of his age. Buchanan, Knox, and Spottiswood, agree in a high character of him; and even queen Mary preferred him as a preacher, because, she said, he "was a mild and sweet natured man, and of true honesty and uprightness." [1]

ERSKINE (JOHN), D. D. an eminent divine of the church of Scotland, was born June 2, 1721. He was the eldest son of John Erskine, esq. of Carnock, afterwards of Cardross, advocate, and professor of Scotch law in the university of Edinburgh, who is well known by his "Institutes of the Law of Scotland," a work of the highest authority and reputation. His grandfather, colonel John Erskine, third son of Henry lord Cardross, was a man of eminent piety, and distinguished by his services in support of the revolution in 1688. Mr. Erskine, the subject of this article, was originally intended by his relations for the profession of the law, and received a suitable education. He appears, however, from his earliest years, to have been of a serious turn of mind, and to have preferred the study of theology, and the employment of the ministry. He entered the university of Edinburgh in 1734, where he acquired much useful knowledge, and formed an intimate connection with some fellow-students, who afterwards rose to great eminence both in the political and literary world. At this time it was the practice to prescribe discourses to the students, on subjects connected with the lectures which they heard. A volume of essays of this description is preserved in the college library, and in it are two theses delivered April 30, 1737, one by the late eminent historian, Dr. Robertson, afterwards Dr. Erskine's colleague in the ministry, and at that time his fellow-student, under the title "De probabilitate historica, sive de evidentia morali,"

[1] Scot's Lives of the Reformers.—M'Crie's Life of Knox.—Cook's Hist. of the Reformation in Scotland.

the other by Dr. Erskine, entitled "De rectæ rationis usu legitimo, sive de libertate cogitandi." They are both written in very pure Latin, and discover a considerable acquaintance with philosophical discussions.

Theology, however, was his favourite study; and his predilection for the ministerial function increasing, he persevered, notwithstanding the opposition of his relations, in the necessary preparatory studies; which being completed, he obtained a licence from the presbytery of Dumblane, in 1742. In May 1744, he was ordained minister of Kirkintillock, in the presbytery of Glasgow. In 1754 he was removed to the borough of Culross, in the presbytery of Dumfermline. In June 1758, he was invited to Edinburgh, and settled in the New Grey-friars' church there; and in July 1759, he and Dr. Robertson were admitted joint ministers of the Old Grey-friars' church. His unaffected piety, attention to pastoral duties, and useful instructions in public and private, his sympathy with the distressed, and the blamelessness of his private conduct, were truly exemplary, and secured him the affections of his people wherever he went, as well as occasioned their regret at his removal. While thus employed among his people, or in his study, his active mind was also employed in watching the progress of religion, both in his own country and in the world at large, and in manifesting his zeal for the success of it. With a view to procure information on this subject, he commenced a correspondence with several persons of distinguished fame and knowledge, both on the continent and in America. He also procured and read every new publication of merit, all the foreign journals, and whatever could administer to his purpose. His "Sermons," which were published in 1798, may be ranked among the best specimens of pulpit composition. Between 1742, the year in which he was licensed, and 1798, the year in which his sermons appeared, the literature of Scotland had suffered a complete revolution, and in nothing was the change more apparent than in the manner in which the services of the pulpit were conducted. At the former period, sermons abounded with diffuse illustrations; and were disgraced by colloquial phrases, and vulgar provincialisms. In these later years, pulpit composition has attained a high dignity and elegance. Whoever reads the discourses of Dr. Erskine, which in purity and energy of style, no less than in precision of thought and originality of sentiment,

may challenge a comparison with any contemporary sermons, must be sensible that their author, whose education had been completed sixty years before their publication, must have paid no common attention to literary composition, and could watch the variations of taste, keep pace with its improvements, and adapt his productions to the style of the day. Yet he did not servilely imitate the refinements of others, or allow himself to be passively borne along with the stream of fashion. His labours contributed to accomplish that revolution to which we have just now alluded, and to form that standard which we admire; but he had nobler objects in view than the bare information of the literary taste of his countrymen, although he was far from indifferent to this object. In the detached sermons which he printed when a country clergyman, there was a propriety and correctness which had never been exhibited in any religious productions of North Britain, and which was scarcely surpassed in the English language at that time. His "Theological Dissertations," which appeared so early as 1765, contain several masterly disquisitions on some highly interesting branches of divinity. The subjects, indeed, did not admit a display of eloquence; but throughout the whole, he has shewn great soundness of judgment, as well as an intimate acquaintance with the doctrines of the Gospel, and history of the Christian church.

His eagerness to obtain information of the state of religion abroad, and his facility in the acquisition of languages, induced him, at an advanced period of life, to learn the German and Dutch languages, which he did with amazing rapidity, by mere dint of private application. This enabled him to examine the productions of the German divines, and seems to have produced his first volume of "Sketches of Church History," 1790, 8vo, a work replete with new and interesting information respecting the state of religion on the continent. A second volume appeared in 1797, at a very critical period, in which he appears to have been the first who detected the plan formed for destroying every thing held sacred among men, and which has been since more fully developed by professor Robison, and the abbé Barruel.

His feeble bodily constitution soon felt the approach of old age, and for many years before his death his appearance was that of a man whose strength was gone. For

several winters he was unable to preach regularly; and during the last thirteen months of his life he did not preach at all, his voice having become too weak to be distinctly heard by his congregation. Still, however, the vivacity of his look, and the energy of his manner, bespoke the warmth of his heart, and the vigour of his mind; and his mental faculties remained unaffected by his bodily decay. His memory was as ready, his judgment as acute, his imagination as lively, and his inclination for study as strong as in his youthful years. To the last hours of his being he was eagerly employed in those pursuits which were the business and pleasure of his life. After 1801, he published five numbers of a kind of periodical pamphlet, entitled "Religious Intelligence from abroad;" and on the week before his death he sent his bookseller notice, that he had collected materials for another number. His great modesty and diffidence in his own talents, rendered him averse to publishing much of his own, while he was ever ready to bring forward the works of others. The public regretted that he spent his time in labours of this kind; and his friends remonstrated against the impropriety of his depriving the world of the benefit of his own productions. He felt the force of these remonstrances, and, in 1798, published his "Doctrinal and occasional Sermons," 1 vol. 8vo; after which, he was engaged, as his health permitted, in preparing for the press a volume of "Practical Discourses," and a work of a similar nature with his "Sketches of Church History and Theological Controversy." The Sermons will probably appear: but, owing to a peculiar obscurity in his hand-writing, the great mass of his other manuscripts will be lost to the world.

He died on the morning of Jan. 19, 1803. He married the hon. Miss Mackay, daughter of lord Rae, who survives him, and by whom he had a son and three daughters. In his temper, Dr. Erskine was ardent and benevolent. His affections were warm, and his attachments perpetual. His piety was constant and lively; and, while he exhibited in his conduct a beautiful example of the graces and virtues of that religion of which he was a minister, he enjoyed, in a high degree, the cheering hopes which the faith of the gospel inspires. He was remarkable for the simplicity of his manners, and for that genuine humility, which is the attendant and brightest ornament of real greatness. His beneficent deeds, which were very nu-

merous, and remain a precious memorial of him, were performed in the unostentatious manner of real charity. He was never ashamed to avow his own convictions of the truth; and, while he put the most candid construction on the motives of those who differed from him in sentiment, he maintained his own principles with firmness. In the general assembly of the church of Scotland he was considered as a leader of the popular party. There, however, his openness and integrity of character secured him, what few have enjoyed, the confidence and affection of his friends, and the esteem of his opponents. Of the high reputation to which his virtues had raised him, no proof more decisive can be given, than a circumstance which occurred during the disturbances in Edinburgh, in February 1779, occasioned by the celebrated bill, proposed at that time to have been introduced into parliament for the repeal of the penal statutes against the catholics in Scotland. The furious mob, which, in defiance of the military, had assembled in the college-court with the intention of demolishing the house of principal Robertson, became quiet at his approach; and, in consequence of his exhortation to them, desisted from their purpose. Dr. Erskine's independence and liberality of mind deserve to be particularly mentioned. These were qualities that shone conspicuously through the whole of his life; and which he possessed in so eminent a degree, that many thought he carried them to an exteme. To his publications we may add a "Reply to a printed Letter directed to him by A. C. in which the gross and palpable misrepresentations, in the said letter, of his Sketches of Church History, as promoting the designs of the infamous sect of the illuminati, are considered," 1798.[1]

ERSKINE (HENRY), a Scotch divine, was one of the younger of the thirty-three children of Ralph Erskine, of Shielfield, a family of considerable antiquity in the county of Merse, and descended from the noble family of Marr. He was born at Dryburgh, still the family-seat of the Buchan family, in 1624, where he received the rudiments of his education, and in 1650 took the degree of M. A. in the university of Edinburgh. He was ordained to the ministry by the presbyterians in England, to the living of Cornhill, in

[1] Principally from a sketch of his life prefixed to the third edition of "Letters collected by him," 1803, 12mo.

Durham, but soon after was ejected by the act of uniformity, on which he returned to his own country; but the persecution carried on at that time in Scotland against the presbyterians, obliged Mr. Erskine to take refuge in Holland, whence the want of the common necessaries of life induced him again to return to his native country, where he was apprehended and committed prisoner to the Bass, a strong fort in the mouth of the Forth. There he continued near three years; till, through the interest of the then earl of Marr, his kinsman, he was set at liberty: but such was the violence of the times, that he was again driven from Scotland. In 1687, when king James's toleration was proclaimed, Mr. Erskine embraced it; and on the re-establishment of presbytery in 1690, he was appointed minister of Churnside in the county of Berwick. He died August 10, 1696, aged sixty-eight, much respected by all who knew him, and left behind him several manuscripts, elucidating difficult passages in scripture; but these having been written in Latin, none of them were ever published. [1]

ERSKINE (EBENEZER, A. M.), son of the above, was born in the prison of the Bass, June 22, 1680, and in 1701 took his degree of M. A. in the university of Edinburgh. In 1703 he was ordained minister of Portmoak in the county of Fife, where he discharged the pastoral duty with great integrity till 1731, when he was made choice of to be one of the ministers of Stirling. In April 1732, being chosen moderator of the synod of Perth and Stirling, it was his turn to preach at the opening of that synod at Perth, and in his sermon he took occasion to censure some late proceedings of the general assembly of the church of Scotland, respecting patronage; and this brought on a prosecution against him, which was conducted with so little judgment or moderation on the part of the assembly, as eventually to occasion a schism in the church of great extent. This is usually known by the name of the secession, and its adherents by that of Seceders, now a very numerous body in Scotland, for whose history we may refer to a very impartial and well-written account under the article SECEDERS, in the Encyclopædia Britannica, or to a tract, where their history is more minutely detailed, entitled "An historical account of the rise and progress

[1] Life of his son, ubi infra.—Calamy.

of the Secession," by John Brown, minister of the gospel at Haddington. Mr. Erskine, however, experienced by this no falling off in his popularity, being still beloved by his hearers, and esteemed even by those who were his professed enemies, A meeting was built for him at Stirling, where he officiated to a very numerous congregation, and where he died, June 2, 1754. As a gentleman and a scholar, few ever equalled him; and, although but in low circumstances, his charity was unbounded. Four volumes of his sermons were printed at Glasgow in 8vo, 1762, and a fifth volume at Edinburgh, 1765, under the patronage of the late duchess of Northumberland, in whose family one of his sons lived as a gardener.[1]

ERSKINE (RALPH, A. M.), brother of the above, was born at Monilaws in Northumberland, March 15, 1685, was educated along with his brother Ebenezer in the university of Edinburgh, and took the degree of A. M. 1704, after which he was licensed to preach as a probationer in 1709. But notwithstanding his popular abilities as a preacher, yet he did not obtain a settlement in the church till 1711, when he was ordained minister at Dunfermline in Fifeshire. There he continued till 1734, when, joining the seceders along with his brother Ebenezer, he was deposed by an order from the general assembly. Esteemed and beloved by his hearers, they built a meeting for him, and attended his ministry till his death, which happened Nov. 6, 1752, in the sixty-eighth year of his age. As a divine, few men were ever more esteemed in Scotland; and the character given of him by the late Mr. Hervey sets his abilities in the highest point of view. His works, in 2 vols. fol. were published in 1764, consisting principally of sermons, "The Gospel Sonnets," and "A Paraphrase in verse of the Song of Solomon."[2]

ERXLEBEN (JOHN CHRISTIAN POLYCARP), an eminent naturalist, was born at Quedlinburgh, June 22, 1744, and became professor of philosophy at Gottingen, where he had studied, and where he died, too soon for the sciences, August 15, 1777, aged only thirty-three years, during the latter part of which his merit had procured him admission into most of the learned societies of Europe. In 1771 he published "Practical Observations on the Veterinary

[1] Brown's Historical Account.—and Life prefixed to the Works of Ralph Erskine. [2] Life prefixed to his Works.

Art," in which he had attained great knowledge. This work relates to the diseases of domestic animals, and particularly that among the horned cattle, for which a method of inoculation was attempted, the result of which was that out of nine only four died from inoculation, whereas in the natural way seven out of nine perished: but the chief advantage of the experiment was, that the inoculated cattle were never subject to a fresh attack of the disease. His other works are, "Dissertations relative to Natural Philosophy and Chemistry," 1776;" "Elements of Natural History," 2 vols. 8vo, Gottingen, fourth edition, improved by Gmelin; "Elements of Physic," Francfort, 1794, 8vo, sixth edition, with additions by Lichtenberg; "Elements of Chemistry," Gottingen, 1790, 8vo, the third edition, &c.[1]

ERYCEIRA (FERDINAND DE MENESES, COUNT D'), a Portuguese writer, was born at Lisbon in 1614. After having early acquired a taste for literature, he went and studied the military art in Italy, and on his return to his native country was successively governor of Penicha, and of Tangiers, counsellor of war, gentleman of the chamber to the infant don Pedro, and counsellor of state. In the midst of these several employments he found time for study and composition. On the subject of his numerous publications, the reader may consult the "Journal Etranger" of 1757. The principal of them are, 1. "The History of Tangiers," 1723, fol. 2. "The History of Portugal, from 1640 to 1657," in 2 vols. folio. 3. "The Life of John I. *king* of Portugal."[2]

ERYCEIRA (FRANCIS XAVIER DE MENESES, COUNT D'), great grandson of the foregoing, and inheritor of the literary industry of his ancestor, was born at Lisbon in 1673. He bore arms with distinguished merit; and obtained in 1735 the title of camp-master general and counsellor at war. He died in 1743, in the seventieth year of his age, member of the academy of Lisbon, of that of the arcades of Rome, and of the royal society of London, to which last he was admitted in 1738, and was then director of the royal academy of history in Portugal. He did not put on the airs of a man of quality among the learned, but was easy, polite, and communicative. Pope Benedict XIII. honoured him with a brevet; the king of France made him a present of the catalogue of his library, and 21

[1] Dict. Hist. [2] Dict. Hist.

volumes of engravings. The academy of St. Petersburg addressed its memoirs to him; several writers of France, England, Italy, &c. paid him the compliment of their works. His ancestors had left him a select and numerous library, which he augmented with 15,000 volumes and 1000 manuscripts. He marked his literary career by upwards of a hundred different publications. The most known of them are, 1. "Memoirs on the value of the Coins of Portugal, from the commencement of the monarchy," 1738, 4to. 2. "Reflections on academical studies." 3. "Fifty-eight Parallels of illustrious men, and twelve of illustrious women." 4. "The Henriade, an Heroic Poem, with observations on the rules to be observed in Epic Poetry," 1741, 4to. Among his manuscripts were found a quantity of essays on the number 22, on occasion of the 22 sorts of Roman coins presented to the king, and dug up at Lisbon the 22d of October 1711, on which day that prince completed his 22d year; and from these accidental circumstances, he proves the number 22 to be the most perfect of all. Such puerilities are sometimes found in otherwise judicious heads. [1]

ERYTHRÆUS. See ERITHRÆUS.

ESCALA. See SCALA.

ESCHENBACH (ANDREW CHRISTIAN), a German divine and philologer, was born at Nuremberg March 24, 1663. After studying at Altorf, where, in 1684, he took his degree of master of arts, and received the poetic crown, he went to Jena, and, as adjunct of the faculty of philosophy, taught the classics with great reputation. He afterwards travelled through Germany and Holland, and on his return assisted his father, who was pastor of the faux-bourg of Wehrd in Nuremberg. Having carried on a correspondence with the most eminent scholars of his time, and now acquired reputation by his works, he was invited by the celebrated Magliabechi to become librarian to the grand duke of Florence; and among other advantages, he was promised the unmolested exercise of his religion, which was the protestant; and he would probably have accepted so liberal an offer, if he had not at the same time been appointed inspector of the schools at Altorf, on which charge he entered in 1691. Four years afterwards he was recalled to Nuremberg, as deacon of the church of St.

[1] Dict. Hist.

Mary, and professor of eloquence, poetry, history, and the Greek languages in the college of St. Giles, to which office, in 1705, was added that of pastor of St. Clare. But these offices do not appear to have been profitable, if, as we are told, he found himself in such circumstances as to be obliged to sell a good part of his valuable and curious library. Here, however, he seems to have remained until his death, Sept. 24, 1722. Some of his philological dissertations were printed in 1700, in the "Syntagma secundum dissertationum Philologicarum," Rotterdam, 8vo. His "Epigenes sive commentarius in fragmenta Orphica" was published at Nuremberg in 1702, 4to. He also published a new edition, Utrecht, 1689, of the "Orphei Argonautica, hymni, et de lapidibus Poema," with notes; and an edition of "Matthei Devarii de particulis Græcæ Linguæ liber singularis," Amst. 1700, 12mo. He translated into German Allix on the Truth of the Christian Religion, and on the coming of the Messiah; and count Marsigli's Letter on Mineral Phosphorus. He wrote a life of himself, which was prefixed to some of his sermons printed after his decease.[1]

ESCOBAR (ANTHONY), surnamed of Mendoza, a Spanish Jesuit, and famous casuist, who died July 4, 1669, aged eighty, is author of several theological works, in which he professes to smooth the way to salvation. His principles of morality have been turned into ridicule by the ingenious Pascal: they are convenient, he allows; but, says he, the gospel proscribes all conveniencies. The most known of his books are, 1. "His Moral Theology," Lyons, 1663, 7 vols. in folio; and, 2. "His Commentaries on the Holy Scriptures," Lyons, 1667, 9 vols. fol.[2]

ESCOBAR (BARTHOLOMEW), a pious and learned Jesuit, born at Seville in 1558, of a noble and ancient family, possessed a large estate, which he employed in works of charity. His zeal led him to the Indies, where he took the habit of a monk, and died at Lima in 1624, at the age of sixty-six. He published, 1. "Conciones quadragesimales et de adventu," fol. 2. "De festis Domini." 3. "Sermones de historiis Sacræ Scripturæ;" but these works are scarcely known out of Spain.[3]

ESOP. See ÆSOP.

[1] Moreri.—Saxii Onomast.
[2] Moreri.—Dict. Hist.
[3] Dict. Hist.—Antonio Bibl. Hisp.

ESPAGNAC (JOHN BAPTIST JOSEPH DE SAHUGUET DAMARZIL, BARON D'), a writer on military affairs, was born at Brive-la-Gaillarde, March 25, 1713, and died at Paris, Feb. 28, 1783. He bore arms at the age of nineteen, signalized his prowess in Italy in 1734, and was aid de-camp in the campaigns of Bavaria in 1742. Marshal Saxe, who was well acquainted with his military talents, employed him either as aide-major-general of the army, or as colonel of one of the regiments of grenadiers created in 1745. Being appointed in 1766 governor of the hôtel-des-invalides, he not only maintained the utmost regularity, but introduced great improvements there. He obtained the rank of lieutenant-general in 1780. Among his works are, 1. "Campagnes du roi en 1745, 1746, 1747, et 1748," 4 vols. 8vo. 2. "Essai sur la science de la Guerre, 1751," 3 vols. 8vo. 3. "Essai sur les grandes operations de la Guerre," 1755, 4 vols. 8vo; works that display the sound knowledge of an experienced officer. 4. "Supplément aux Reveries du maréchal de Saxe," Paris, 1773, 2 vols. 8vo. 5. He gave the history of this same maréchal in 3 vols. 4to, and 2 vols. 12mo. This performance is highly interesting to military men, on account of the plans of battles and of marches found in the 4to edition. The author, after having related the warlike exploits of his hero, concludes, in the manner of Plutarch, with the particular anecdotes and incidents of his life. The baron d'Espagnac had married at Brussels, the 18th of December 1748, Susanna Elizabeth, baroness de Beyer, by whom he had four sons and a daughter. One of these sons went into the church, and was a canon at Paris, where he was first distinguished by considerable literary talents, and afterwards by his avarice and peculation. He belonged at one time to M. Calonne's office, from which he was dismissed for improper conduct, but in 1791 made his appearance in the national assembly with a plan of finance. He was afterwards employed by the revolutionary government as commissary to the army of the Alps, and to that of Dumouriez, by which he got an immense fortune, but this he lost, as well as his life, by a decree of the revolutionary tribunal, being guillotined at Paris, April 4, 1794. Of his literary productions, the best were his "Eloge de Catinat," and "Reflexions sur l'abbé Suger et son siecle."[1]

[1] Dict. Hist.

ESPAGNE (JOHN D'), a French protestant divine in the seventeenth century, was born at Dauphinè, and became minister of the French church in London, an office which he sustained during the reigns of James I. and Charles I. He published several small tracts, which were afterwards collected and published at Geneva and the Hague, in three and in two volumes 12mo, about 1670. He also published a work, which he dedicated to Charles I. entitled "Erreurs Populaires en points generaux qui concernent l'intelligence de la Religion," and in some of his works has a criticism on the catechism of Calvin, which was so much used in the schools at Geneva.[1]

ESPAGNET (JOHN D'), president of the parliament of Bourdeaux, a man of learning in the seventeenth century, acquired considerable fame by publishing in 1623, a book entitled "Enchyridion physicæ restitutæ." He did not put his name to this, but it is proved to be his by several of his acquaintance, as well as by the device at the beginning, "Spes mea est in agno," and before the treatisé of chemistry, "Pene nos unda Tagi," which are both anagrams of his name. It was the first work that appeared in France, professing to contain a complete system of physics contrary to that of Aristotle. The author, however, while he says that he has only re-established the ancient philosophy, has added many things of his own invention. He confutes the opinion of materia prima, which was held to be extended every where without being any where perceived, and incessantly tending to the union of forms without having any, being the basis and support of contraries, viz. of the elements which are said to be produced out of it. He shows that this system of nature is imaginary, that there is no contrariety in the elements, and that which is observed in them proceeds from the excess of their qualities, and that when they are tempered there is no contrariety in them. Yet he believes that there is a materia prima from whence the elements result and become the second matter of things, which are earth and water; for he holds neither air nor fire for elements. The elements, according to his notion, are not transformed into each other: water only becomes vapour, and vapour water, by circulation. He places the real fire of the world in the sun, which he calls not only the eye of the universe, but

[1] Gen. Dict.—Moreri.

the eye of the creator of the universe, by which he beholds in a sensible manner his creatures, and which is the first agent of the world. The rest of his book abounds in curious particulars concerning the origin of things, their subsistence and various alterations, relating to the design of this philosopher to treat of chemical matters. He therefore subjoins another treatise, entitled "Arcanum Hermeticæ philosophiæ opus," in which he discourses of the matter of the philosopher's stone and its digestions, of the degrees of fire, of the figure of the vessels and furnace, of the composition of the elixir and its multiplication. This book was translated into French under the title of "La Philosophie des Anciens retablie en sa pureté." In 1616 he published an old manuscript, entitled "Le Rozier des Guerres;" and added to it a treatise of his own upon the institution of a young prince. This MS. was found at Nerac in the king's closet. Mr. d'Espagnet thought his edition to be the first, but it had been printed in 1523, in folio, which edition is more complete than this of 1616. In the MS. of Nerac, was wanting all the second part, and the three last chapters of the first. For this account the reader is referred to Naudé's "Addition à l'histoire de Louis XI." p. 72; and to "Syntagma de studio militari," p. 73. The prologue alone suffices to convince us that Louis XI. is not the author of that work, as the title pretends, though he speaks in it as giving instructions to the dauphin his son. See the "Bibliothèque Choisie" of M. Colomiés. In the publication of the "Rozier des Guerres," he punctually retains the old spelling; and in his advertisement to the reader gives this reason for it: "This little tract, du Rozier," says he, "seemed to me so good that I would not embellish or disguise it, but have left in its native simplicity: and though the language of it is not in use in our times, yet it may be understood, being so full of good sense and meaning, that with all its jargon it may silence the affected diction of the court and bar. I have also carefully preserved the orthography; because in adding or diminishing a letter, a word is often changed, and of ancient made modern. By this means, in my judgment, the language of Philip de Commines, in his history, has been corrupted: the editors, thinking to mend the spelling, and polish the diction, have destroyed the marks of its antiquity, so that the style of his book is not the style of his times; as we may judge both by this little

manuscript, and by many others of the same age, which are to be found in famous libraries, especially by the history of Charles VI. written by John Juvenal des Ursins, and lately published by the sieur de Godefroy. I imagine this error proceeds from the insufficiency of the correctors; who, pretending to correct the orthography, have adulterated it, and thereby rendered themselves plagiaries."[1]

ESPAGNOLET. See SPAGNOLETTO.

ESPEN (ZEGER BERNARD VAN), an eminent canonist, was born at Louvain in 1646, and after taking his degree of doctor of laws in 1675, filled a chair in the college of pope Adrian VI. with great success. Being fond of retirement and study, he is only known to the world by his writings. Having lost his sight in the sixty-fifth year of his age, by a cataract, which was removed two years afterwards, he neither lost any thing of his vivacity nor his application. His sentiments on the Formulary, and on the bull Unigenitus, and the kind of approbation which he gave to the consecration of Steenoven, archbishop of Utrecht, brought on him much unmerited persecution, chiefly from the envy of individuals. What they made him suffer, however, forced him to retire to Maestricht, and then to Amersfort, where he died, Oct. 2, 1728, at the age of eighty-three. Van Espen is doubtless one of the most learned canonists of his times. His principal work, still consulted, is his "Jus ecclesiasticum universum," in which the most important points of ecclesiastical discipline are circumstantially discussed with profound knowledge of the subject. At Paris, under the imprint of Louvain, was published, in 1753, a collection of all the works of Van Espen, in 4 vols. folio. This edition, which is enriched with the observations of Gibert on the "Jus ecclesiasticum," and the notes of father Barre, a canon-regular of St. Genevieve, contains every particular of importance in ethics, the canon, and even the civil law, and since that time a supplementary volume was published by Gabriel de Bellegarde.[2]

ESPENCE (CLAUDE D'), a learned French divine, was born at Châlons-sur-Marne in 1511, of noble parents, became a doctor of the Sorbonne, and was rector of the university of Paris. He preached with considerable applause; but having in one of his sermons called the "Légende

[1] Gen. Dict.—Moreri. [2] Moreri.—Dict. Hist.

Dorée" the "Légende Ferrée," it was concluded that he did not believe in the worship of the saints; especially from his doubting of certain facts related by the legendary writers in the "Golden Legend," of which he ventured to speak thus disrespectfully. The faculty of Paris was about to pass a censure on him; but he explained himself in another discourse, and the transient storm was succeeded by a calm. The cardinal de Lorraine, who was well aware of his merit, employed him in several affairs of importance. D'Espence attended him to Flanders in 1544, for the purpose of ratifying the peace between Charles V. and Francis I. His eminence took him afterwards to Rome in 1555, where he made so conspicuous a figure, that Paul IV. would have honoured him with the purple, in order to retain him. But his intention was set aside (says father Berthier) as being apparently contrary to the interests of France. The imperialists requested the hat for three monks; and therefore the cardinal de Lorraine, who favoured the design of getting D'Espence into the sacred college, relinquished the idea. "I rather chose," says he in a letter to the king, "that he should not be there, than that three monks should get in; accordingly I entreated his holiness to think no more of it, and, by that means, I kept out the whole crew." D'Espence, liking far less to live at Rome than at Paris, returned to France, and appeared with consequence at the assembly of the states of Orleans in 1560, and at the conference of Poissy in 1561, where he attached himself to the Calvinists, which gave much offence to his popish brethren. He died of the stone at Paris, Oct. 5, 1571, in the sixtieth year of his age. He was one of the most moderate and judicious doctors of the age in which he lived, and with all his attachment to popery, was the declared enemy of all violent measures, and disapproved of persecutions. He was well versed in the sciences, both ecclesiastical and profane. His works are almost all written in Latin, with an elegance scarcely known to the theologians of that period. The principal of them are, 1. "A treatise on Clandestine Marriages;" in which he proves that the sons of distinguished families cannot validly contract marriage, without the consent of their relations. 2. "Commentaries on the Epistles of St. Paul to Timothy and Titus," full of long digressions on the hierarchy and the ecclesiastical discipline. 3. Several con-

troversial tracts, some in Latin and others in French. All his Latin works were collected at Paris in 1619, folio.[1]

ESPERIENTE (PHILIP CALLIMACHUS), an eminent Italian historian, was born at San Geminiano, a village of Tuscany, in 1437. He was of the illustrious family of the Buonaccorsi, which name he changed to that of CALLIMACO or Callimachus, when he had, along with Pomponius Lætus, and other men of learning, established an academy, the members of which adopted Latin or Greek names. The surname of ESPERIENTE, or EXPERIENS, he is supposed to have assumed in allusion to the vicissitudes of his life, but in that case he must have assumed it after he had met with these vicissitudes. It is therefore more reasonable to suppose that he merely meant to infer that all true knowledge is founded on experience. Paul II. having succeeded Pius II. in 1464, did not view Esperiente's academy, and his change of name, in the same favourable light as his predecessor, but fancied he discovered something mysterious and alarming in such a society, and even persecuted the members of it with some severity. Esperiente was therefore obliged to make his escape, and after travelling in various countries, came to Poland in 1473, where he was kindly received by the archbishop of Leopol or Lemberg, and acquired the esteem of Casimir III. king of Poland, who appointed him preceptor to his children, and some time afterwards employed him as his secretary. Acquiring the confidence of the king, who perceived his talents for business, he was entrusted with several important negociations at Constantinople in 1475, and at Vienna and Venice in 1486. In 1488 he had the misfortune to lose his library by an accidental fire. The death of Casimir in 1491, made no difference in his situation, John Albert the successor to the crown, who had been his pupil, admitting him to his confidence, and even to a share of power, which excited the resentment of the natives, who were jealous of the interference of a foreigner and a fugitive; but the virtue and good conduct of Esperiente were superior to the attacks of his adversaries, and he retained his station and favour, with undiminished honour, to the close of his days. He died at Cracow Nov. 1, 1496, and his remains were deposited in a tomb of bronze, with the following inscription: "Philippus Callimachus Experiens,

[1] Moreri.—Niceron, vols. XIII. and XX.—Clement Bibl. Curieuse.

natione Thuscus, vir doctissimus, utriusque fortunæ exemplum imitandum, atque omnis virtutis cultor præcipuus, divi olim Casimiri et Joannis Alberti, Poloniæ regum, secretarius acceptissimus, relictis ingenii, ac rerum a se gestarum, pluribus monumentis, cum summo omnium bonorum mœrore, et regiæ domus, atque hujus reipublicæ incommodo, anno salutis nostræ 1496, calendis Novembris, vita decedens, hic sepultus est."

All his works, of which the following is a correct list, are held in much esteem: 1. "Attila," or, "De Gestis Attilæ," without date, but probably Trevisa, 1489, 4to; reprinted at Haguenau, 1531, 4to, Basil, 1541, 8vo, and inserted in Bonfinius's collection of Latin historians. 2. "Historia de rege Uladislao, seu clade Varnensi," Augsburgh, 1519, 4to. Michael Bruto appears to have been ignorant of this first edition, when he published one from a manuscript, which he entitled "De rebus ab Uladislao Hungariæ et Poloniæ rege gestis ad Casimirum V. libri tres," Cracow, 1582, 4to. He added, however, a very interesting life of Esperiente, which was reprinted at Cracow, 1584, 4to. Paul Jovius preferred this work of Esperiente to any history since the days of Tacitus. It is also printed, with the history of Poland, by Martin Cromer, 1589, and in Bonfidius's collection. 3. "De clade Varnensi epistola," inserted in the second volume of the "Chronicon Turcicum" by Louicerus, Bale, 1556, and Francfort, 1578, folio. 4. "Oratio de Bello Turcis inferendo et historia de his quæ a Venetis tentata sunt, Persis ac Tartaris contra Turcos movendis," Haguenau, 1533, 4to. Among the MSS. he left were some Latin poems, and a history of his travels. [1]

ESPRIT (JAMES), a French moral writer, was born at Beziers in 1611, and entered in 1629 into the oratory, which he quitted five years afterwards to mix again in society; in which, indeed, he possessed all the qualities adapted to please—sense, wit, and the advantages of a good figure. The duke de la Rochefoucault, the chancellor Séguier, and the prince de Conti, gave him unequivocal testimonies of their esteem and friendship. The first introduced him into the circles of fashion; the second obtained for him a pension of 2000 livres and a brevet of

[1] Biog. Universelle in art. Callimachus.—Tiraboschi.—Roscoe's Leo.—Fabr. Med. Lat.—Saxii Onomast.

counsellor of state; the third heaped his favours upon him, and consulted him upon all occasions. Esprit died in 1678, at the age of sixty-seven. He was a member of the French academy, and one of those who shone in the infancy of that society. His works are: 1. "Paraphrases on some of the Psalms," which cannot be read with much pleasure since the appearance of those of Masillon. 2. "The fallacy of Human Virtues," Paris, 1678, 2 vols. 12mo; and Amsterdam, 1716, 8vo, which was intended as a commentary on the Maxims of the duke de la Rochefoucault; but in some places, say his countrymen, it may be compared to the ingenious and lively Horace commented by the heavy Dacier. He cannot, however, be censured for directing his reflections more on persons than on vices—a defect too frequent among modern moralists; and it is to his credit that after having shewn the fallacy of merely human virtues, he concludes all his chapters by proving the reality of the Christian virtues. Louis de Bans has taken from this book, his "Art of knowing mankind." [1]

ESSENIUS (ANDREW), a learned and orthodox Dutch divine, was born at Bommel, in the duchy of Guelderland, in February 1618, and after having been instructed in classical learning at home, was sent to Utrecht, where he studied under Antonius Emilius, who was at that time moderator of the university. He then went through a course of philosophy, mathematics, and theology, under the ablest professors, and in 1639 his name was put into the list of students who were candidates for the ministry. The following year he was admitted to his degree of M. A. In 1641 he was appointed pastor of the church of Nederlangbroeck. In 1645 he took his doctor's degree in theology; and in 1651 was chosen minister of the church of Utrecht: two years after, he was appointed joint professor of divinity with Walter de Bruyn, and began his course of lectures, according to the usual mode, by a discourse "De tractatione verbi divini." He died May 18, 1672, and an eulogium was pronounced on him by his quondam fellow-student, John Voetius, as appears by one of Grævius's letters in Burman's "Sylloge," vol. IV. p. 419. His works were, 1. "Triumphus Crucis, sive fides catholica de satisfactione Jesu Christi," Amst. 1649, a work levelled at the Socinian opinions, especially those of Crellius. It

[1] Moreri.—Niceron, vol. XV.

was the reputation of this learned performance which first pointed him out as fit for the professor's chair. 2. "De moralitate Sabbathi," 1658. 3. "Disquisitio de moralitate Sabbathi hebdomadalis," 1665. 4. "Dissertationes de Decalogo et die Sabbathi adversus Abrahamum Heidanum," Utrecht, 1666, 4to. 5. "Vindiciæ quarti præcepti in Decalogo," ibid. 1666, written in answer to Francis Burman, who defended the opinions of Cocceius. 6. "Defensio concilii Theologici Ultrajectini de Canonicatibus, Vicariatibus, &c." 1658, 4to, which was answered by Desmarais, in his "Vindiciæ de Canonicis," printed at Groningen, 1660, 4to. 7. "Systema Theologicum," Utrecht, 1659, 2 vols. 4to, in the preface to which he promises a system of practical divinity.[1] 8. "Synopsis controversiarum Theologicarum, et index locorum totius sacræ Scripturæ," Amst. 1661, and Utrecht thrice reprinted. 9. "Compendium Theologiæ dogmaticum," Utrecht, 1669, and 1685, 8vo. 10. "Apologia pro ministris in Anglia non conformistis." The date of this is not in our authority, but the work must not be mistaken for one with a similar title, supposed by Hickman, mentioned in our account of Durell; (see DURELL). 11. "Dissertatio de subjectione Christi ad legem divinam." 12. "Doctrina de nostra redemptione per meritum Jesu Christi." 13. "Instructio salutaris de Judæis." 14. "Refutatio vere catholica contra pontificios." 15. "Oratio de celsitudine perseverantiæ." 16. "Oratio funebris in obitum Gualteri de Bruyn," Utrecht, 1653. 17. "Oratio funebris in obitum Gisberti Voetii," ibid. 1677, 4to. He published also in Dutch, a treatise on the tribute-money, from Matthew xvii. verse 24, &c. and various theological dissertations written as theses for disputation.

ESSEX. See DEVEREUX.

ESSEX (JAMES), F. S. A. a man whose astonishing knowledge of gothic architecture could only be equalled by his modesty, was the son of a builder and carpenter at Cambridge, where he was born in 1723, and was educated under Mr. Heath, fellow of King's-college, and then master of the college school near the chapel, the perpetual contemplation of which probably inspired him with that taste for and love of our ancient architecture, which so eminently marked the whole of his progress. The

[1] Burman Traject. Eruditum.—Moreri.

repairs and improvements of that celebrated chapel, and of Ely* and Lincoln minsters, planned and conducted by him, will be a lasting monument of his skill, even if the public should never be indulged with his drawings, admeasurements, and observations, on the first of these admirable specimens of that style of building; not to mention his improvements of several colleges in Cambridge, and of Madingley, the seat of sir John Hinde Cotton, bart. in that county, and his repair of the tower of Winchester college chapel, as well as innumerable instances of his friendly assistance. His proposals for publishing the plans and sections of King's-college chapel, in fifteen plates, with remarks and comparisons, may be seen in Gough's Brit. Top. vol. I. p. 237. All that were actually published of his writing were, "Remarks on the antiquity of different modes of brick and stone buildings in England," Archæol. vol. IV. p. 73. "Observations on Lincoln Cathedral," ib. 149, and "On the origin and antiquity of round churches, and of the round church at Cambridge in particular," ib. vol. VI. p. 163, and "On Croyland abbey and bridge," which forms the 22d number of the Bibliotheca Topog. Britann. He was preparing further remarks on the rise and progress of his favourite science in its various parts, which death intercepted. His designs for the new building of Bene't, King's, and Emanuel colleges, Trinity-hall, and the Public Library at Cambridge, were engraved 1739, 1741, 1743, 1748, and 1752. The first of these drew him into a controversy with the historian of that house, who disputed his claim to the design, and obliged him to publish "A letter to his subscribers to the plan and elevation of an intended addition to Corpus Christi college, in Cambridge," Cambridge, 1749, 8vo, which effectually closed the dispute. Mr. Essex had particularly made himself master of the ancient site of Cambridge, his native town. He married the daughter of Mr. Thurl-

* "The upper part of the outward eastern front of Ely cathedral had given way, and hung out of the perpendicular near two feet; but was restored to its first state under the direction of Mr. Essex; who also gave the design for the new roofing over the whole eastern part of the church, lately finished, and contrived with great judgment to strengthen the stone walls which give it support. To the same judicious architect likewise is owing that strength and security which are seen in the whole wood-work of the dome and lantern, which through long inattention were brought into a dangerous condition; the main supporters being rotted, and the whole threatening ruin by its own weight. This dangerous work was taken in hand in 1757, and a complete reparation effected in five years." Bentham's Ely, p. 284.

bourn, bookseller, by whom he left one daughter, who died in 1787, the wife of the rev. John Hammond. Mr. Essex died at Cambridge, Sept. 14, 1784, aged sixty-one, and his widow in 1790.[1]

ESTCOURT (RICHARD), well known both as an actor and a writer, was born at Tewksbury, in Gloucestershire, in 1668, and received his education at the Latin school of that town; but, having an early inclination for the stage, he stole away from his father's house at fifteen years of age, and joined a travelling company of comedians then at Worcester, where, for fear of being known, he made his first appearance in woman's clothes, in the part of Roxana, in Alexander the Great. But this disguise not sufficiently concealing him, he was obliged to make his escape from a pursuit that was made after him; and, under the appearance of a girl, to proceed with great expedition to Chipping Norton. Here, however, being discovered and overtaken by his pursuers, he was brought back to Tewksbury; and his father, in order to prevent such excursions for the future, soon after carried him up to London, and bound him apprentice to an apothecary in Hatton-garden. From this confinement Mr. Chetwood, who probably might have known him, and perhaps had these particulars from his own mouth, tells us that he broke away, and passed two years in England in an itinerant life; though Jacob, and Whincop after him, say that he set up in business, but, not finding it succeed to his liking, quitted it for the stage. Be this, however, as it will, it is certain that he went over to Ireland, where he met with good success on the stage, from whence he came back to London, and was received in Drury-lane theatre. His first appearance there was in the part of Dominic, the "Spanish Fryar," in which, although in himself but a very middling actor, he established his character by a close imitation of Leigh, who had been very celebrated in it. And indeed, in this and all his other parts, he was mostly indebted for his applause to his powers of mimicry, in which he was inimitable, and which not only at times afforded him opportunities of appearing a much better actor than he really was, and enabling him to copy very exactly several performers of capital merit, whose manner he remembered and assumed, but also by recommending him to a very numerous acquaintance in

[1] Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

private life, secured him an indulgence for faults in his public profession, that he might otherwise, perhaps, never have been pardoned; among which he was remarkable for the gratification of that "pitiful ambition," as Shakspeare justly styles it, and for which he condemns the low comedians of his own time, of imagining he could help his author, and for that reason frequently throwing in additions of his own, which the author not only had never intended, but perhaps would have considered as most opposite to his main intention.

Estcourt, however, as a companion, was perfectly entertaining and agreeable; and sir Richard Steele, in the Spectator, where, as well as in the Tatler, he is often mentioned, records him to have been not only a sprightly wit, but a person of easy and natural politeness. His company was extremely courted by every one, and his mimicry so much admired, that persons of the first quality frequently invited him to their entertainments, in order to divert their friends with his drollery; on which occasions he constantly received very handsome presents for his company. Among others, he was a great favourite with the duke of Marlborough; and at the time the famous beef-steak club was erected, which consisted of the chief wits and greatest men in the kingdom, Mr. Estcourt had the office assigned him of their providore; and as a mark of distinction of that honour, he used, by way of badge, to wear a small gridiron of gold, hung about his neck with a green silk ribband. He quitted the stage some years before his death, which happened in 1713, when he was interred in the parish of St. Paul's, Covent-garden, where his brother comedian, Joe Haines, had been buried a few years before. He left behind him two dramatic pieces; viz. 1. "Fair Example," a comedy, 1706, 4to. 2. "Prunella," an interlude, 4to. The latter of these was only a ridicule on the absurdity of the Italian operas at that time, in which, not only the unnatural circumstance was indulged, of music and harmony attending on all, even the most agitating passions, but also the very words themselves which were to accompany that music, were written in different languages, according as the performers who were to sing them happened to be Italians or English.[1]

[1] Biog. Dramatica.—Tatler and Spectator.—See Indexes to the 8vo edition with notes, 1806.

ESTIUS (WILLIAM), an eminent Dutch divine of the popish persuasion, was born at Gorcum, in Holland, about 1542, and was a descendant of an illustrious family of the lords of the castle of Est, from whom he took his name. He finished his classical studies under Macropedius, at Utrecht, studied divinity and philosophy at Louvain, and taught these two sciences for ten years at that place. In 1580 he was admitted to his degree of D. D. and some time after was appointed to lecture on divinity at Doway, and was made superior of the seminary of that city, and provost of the church of St. Peter. He was also elected chancellor of the university of Doway, and employed all his time in teaching or writing. Although esteemed highly learned, he was no less distinguished for his modesty and benevolence. He died at Doway Sept. 20, 1613, and was buried in the church of St. Peter. His works are, 1. "Martyrium Edmundi Campiani, societatis Jesu," translated from the French; Louvain, 1582, 8vo; (see CAMPIAN). 2. "Historia martyrum Gorcomensium majori numero fratrum minorum," Doway, 1603, 8vo. 3. "Orationes Theologicæ," Doway, 1614, 8vo. 4. "Commentarii in quatuor libros Sententiarum," Doway, 1615, 4 vols. fol. reprinted at Paris, 1638, 3 vols. fol. Dupin says this is one of the best theological works the Roman church can boast, and recommends it to students in divinity. 5. "Annotationes in præcipua difficiliora S. Scripturæ loca," Antwerp, 1621, fol. a work on which a high value appears to have been placed, as it passed through several editions. It resulted from the conferences he held in the seminary of Doway, but, according to Dupin, his observations are rather practical than critical. 6. "In omnes B. Pauli et aliorum apostolorum epistolas Commentaria," Doway, 1614, 2 vols. fol. Dupin praises this as one of the best works of the kind, but it appears that Estius was prevented by death from proceeding farther than 1 John v. and that the rest of the commentary was supplied by Barth. de la Pierre. He wrote also some Latin verses, and an essay "Contra avaritiam scientiæ," censuring the selfishness of learned men who keep their improvements and discoveries to themselves. This is inserted in a work by Francis Vianen of Brussels, entitled "Tractatus triplex de ordine amoris," Louvain, 1685, 8vo.[1]

[1] Dupin.—Foppen Bibl. Belg.—Freheri Theatrum.—Niceron, vol. XXIII. —Moreri.

ESTOILE (PETER DE L'), was grand-auditor of the chancery of Paris, and died in 1611, but we have no account of his early life. He left several manuscripts, of which some were published. 1. His "Journal of Henry III." published by the abbé Lenglet du Fresnoy, in 1744, in 5 vols. 8vo, with the addition of several scarce pieces on the League, selected from a multitude of pamphlets, satires, and polemical works, which those turbulent times produced. This journal begins at the month of May 1574, and terminates with the month of August 1589. 2. "Journal of the reign of Henry IV." with historical and political remarks by the abbé Lenglet du Fresnoy, and several other interesting pieces of the same period; but the years 1598, 1599, 1600, and 1601, which are wanting in the journal of l'Estoile, have been supplied by an anonymous author in this edition, in the way of supplements, published for the first time in 1636. The two journals of the grand auditor were published by the messrs. Godefroi, at Cologne, [Brussels]; the first under the title of "Journal of Henry III." 4 vols. 8vo; the second under that of "Memoires pour servir à l'histoire de France," 1719, 2 vols. 8vo, with plates, and as they contain many things omitted in the edition of the abbé du Fresnoy, they are more sought after, and are become more scarce. L'Estoile, in both these journals, seems attached to the parliament, a good citizen, an honest man, and a faithful historian, relating impartially the good and the bad; the good with pleasure, the bad with simplicity. He was well informed in all the particulars of the reign of Henry III. and that of Henry IV.; and he enters into the minutest circumstances. The affairs of government are mixed with those of his family. Deaths, births, the price of provisions, the prevailing distempers, ludicrous or sorrowful events, in short, every thing that makes the subject of conversation, is the object of his journal; and he retracts when he finds himself mistaken, with as good a grace as he confirms what he finds to be true. The author, under an appearance of ease and openness, conceals a turn for sarcasm, and this no doubt recommended his work to numberless readers. The original manuscript of his Journals, in his own hand writing, in 5 folio volumes, was in the library of the abbey of St. Acheul, at Amiens, where it had been deposited by the nephew of the author, but has been lost; which is rather to be regretted, as it contained many curious particulars not in any of the printed editions.[1]

[1] Moreri.—Dict. Hist.

ESTOILE (CLAUDE DE L'), son of the foregoing, is not so noted as his father, though he was one of the five authors employed by cardinal Richelieu in making his bad plays. He was received into the French academy in 1632, and died in 1652, at about the age of fifty-four. Moderately provided with the goods of fortune, but a man of strict honour, he rather chose to quit the capital with a woman of worth but of no fortune, whom he had married, than to beg at the table of a financier, or to be troublesome to his friends. Pelisson says of him, "that he had more genius than learning and knowledge." Yet he had no small knowledge of the laws of the drama, and was a fastidious critic, both in regard to himself and to others. It is said that he caused a young man of Languedoc to die of grief, who came to Paris with a comedy which he fancied to be a chef-d'œuvre, and in which the severe critic pointed out numerous defects. The same thing is related of Claude de Estoile which is told of Malherbe and of Moliere, that he read his works to his maid-servant. He wrote several pieces for the stage, not above mediocrity; some odes that are rather below it; and a few other pieces of poetry that have great merit. His odes are in the "Recueil des Poetes Francois," 1692, 5 vols. 12mo.[1]

ESTOUTEVILLE (WILLIAM D'), cardinal, archbishop of Rouen, was son of John d'Estouteville, of an ancient and illustrious family of Normandy, and born in 1403. He was charged with important commissions during the reigns of Charles VII. and of Louis XI. reformed the university of Paris, and patronized the learned. He was a man of great firmness of character, and a very stern executor of justice. It is said that the Barigel of Rome having caught a thief in the fact, and resolved to put him to death upon the spot, as there was no hangman to be found, he obliged a French priest who happened to be travelling through that place, to execute an office so unworthy of his character. The cardinal being informed of the transaction, and unable to account for it, sent for the Barigel, and caused him immediately to be hanged at a window of his house. Being a zealous partisan for the pragmatic sanction, he called an assembly of bishops at Bourges, to discuss the means for a strict observance of that regulation, and measures were adopted for that end, notwithstanding the remonstrances

[1] Moreri.—Dict. Hist.

of the deputies of the church of Bourdeaux and Peter their archbishop, in favour of the pope, to whom they were desirous of leaving a plenary power. D'Estouteville died at Rome, being dean of the cardinals, the 22d of December, 1483, at the age of eighty. Besides the archbishopric of Rouen, he possessed six bishopries in France, and in Italy four abbeys and three grand priories; but he employed the greater part of the revenues in the decoration of the churches of which he had the care, and in relieving the poor. It was he who completed the castle of Gaillon, one of the finest pieces of architecture of the sixteenth century, which had been begun by the cardinal George D'Amboise.[1]

ESTRADES (GODFREY, COUNT D'), marshal of France, and viceroy of America, was born at Agen, in 1627, and served a long time in Holland, under prince Maurice, with whom he acted as agent of France, and proved at once a good general and an able negociator. Being appointed ambassador extraordinary to England, in 1661, he had an affront offered to him there, Oct. 10 of that year, by the baron de Vatteville, ambassador from Spain, which his sovereign not only disavowed, but issued orders to his ministers at foreign courts, not to contest with the ambassadors of France in any public ceremonies. Count d'Estrades having negotiated in 1662 the sale of Dunkirk, was commissioned to receive that town from the hands of the English. Though Charles II. had signed the treaty, the parliament strongly opposed its execution, and the English garrison refused to evacuate the place. But the count d'Estrades (according to the French historian's account) judiciously distributed considerable sums of money; and the governor and the garrison embarked for London. On their passage they met the packet conveying to them the order of parliament not to surrender Dunkirk to the French; but the affair was already settled, owing to the active and ingenious address of d'Estrades. Being returned to Paris, he was dispatched again to London, in 1666, in quality of ambassador extraordinary; and the year following went over to Holland, invested with similar powers, and there concluded the treaty of Breda. He distinguished himself not less in 1673, when sent ambassador extraordinary to the conferences of Nimeguen for

[1] Moreri.—Dict. Hist.

the general peace. He died the 26th of February, 1686, at the age of seventy-nine. He had been appointed two years before, governor to the duke of Chartres, and superintendant of his finances. The negociations of the count d'Estrades were printed at the Hague, 1742, in 9 vols. 12mo, which is merely an extract from the originals, which form 22 vols. folio, the thinnest of which is of 900 pages. John Aymon published some of them at Amsterdam, in 1709, 12mo.[1]

ESTREES (JOHN D'), grand-master of the artillery of France, was born in 1486, of a distinguished and ancient family, and died in 1567, at the age of eighty-one. He was at first page to queen Anne of Brittany, and afterwards performed great services to the kings Francis I. and Henry II. being the first who put the French artillery on a respectable footing. He signalized himself at the taking of Calais in 1558, and on several other occasions gave eminent proofs of sagacity and courage. He is also said to have been the first gentleman of Picardy who embraced the protestant religion. Brantome, in his Capitaines François, says, "that M. d'Estrées was one of the worthy men of his rank, without offence to others, and the most intrepid in trenches and batteries; for he went to them holding up his head, as if it had been to a hunting party in the fields; and the greatest part of the time he went on horseback, mounted on a great German hack, above twenty years old, and as intrepid as his master; for as to cannonades and arquebusades that were fired in the trench, neither the one nor the other ever lowered their heads for them; and he shewed himself half the body high above the trench, for he was tall and conspicuous as well as his horse. He was the ablest man in the world in knowing the fittest spots for erecting a local battery, and in directing it best; accordingly, he was one of the confidents that mons. de Guise wished to have about him for making conquests and taking towns, as he did at Calais. It was he who the first provided us with those fine founderies of artillery which we make use of to this day; and even of our cannon, which do not fear being fired a hundred times one after the other, as I may say, without bursting, without splitting, without breaking, as he proved in one before the king, when the first essay was made; but we do not choose to cram them

[1] Moreri.—Marchand.—Dict. Hist.

in this manner, for we spare goodness as much as we can. Before this mode of casting, our cannons were not near so good, but a hundred times more fragile, and requiring to be very often refreshed with vinegar, which occasioned much more trouble. He was of a very large person, a fine and venerable old man, with a beard that reached down very low, and seemed to have been his old comrade in war in the days of yore, which he had all along made his profession, and where he learned to be somewhat cruel."[1]

ESTREES (FRANCIS ANNIBAL D'), duke, peer, and marshal of France, son of the subject of the preceding article, was born in the year 1573. At first he embraced the ecclesiastical state, and king Henry IV. appointed him to the bishopric of Laon; but he quitted the church to take up the profession of arms. He signalized himself on several occasions, brought succours to the duke of Mantua in 1626, took Treves, and distinguished himself no less by his sagacity than by his valour. Being appointed in 1636 ambassador extraordinary to Rome, he honourably executed that office in supporting the glory and interests of the crown, but not with the prudence requisite in such an office; and his rudeness and sallies of temper so involved him in differences with Urban VIII. and his nephews, that it was found necessary to recall him; which he much resented, and refused to appear at court to give an account of his conduct. He died at Paris the 5th of May, 1670, in his ninety-eighth year. The marshal d'Estrées was more calculated for serving the king at the head of his troops, than in intricate negociations. Not content with making his character respected, he would make his person feared. He was brother of the fair Gabriel d'Estrées, whose history is given in a subsequent article. He was the author of, 1. "Memoirs of the regency of Mary de Medicis," the best edition of which is that of Paris, 1666, 12mo, which has a preliminary epistle by Pierre le Moine. 2. Relation of the siege of Mantua, in 1630; and another of the Conclave in which Gregory XV. was elected in 1621. In these different works, although the style, that of a man more accustomed to weild the sword than the pen, is incorrect, there reigns an air of truth which disposes the reader to think favourably of the integrity of the author.[2]

[1] Moreri.—Dict. Hist. [2] Ibid.

ESTREES (CÆSAR D'), cardinal, abbot of St. Germain-des-Prés, son of the preceding, was born in 1628, and raised to the see of Laon in 1653, after having received the doctor's hood of Sorbonne. The king made choice of him, not long after, as mediator between the pope's nuncio and the four bishops of Aleth, of Beauvois, of Pamiers, and of Angers, and he had so far the art of conciliating the most opposite tempers, as to effect a short-lived peace to the church of France. He went afterwards to Bavaria, by the appointment of Louis XIV. to negociate the marriage of the dauphin with the electoral princess, and to transact other affairs of importance; and afterwards he went to Rome, where he asserted the rights of France during the disputes about the regale, and was charged with all the business of the court, after the death of the duke his brother, in 1689. He reconciled the disputes of the clergy with Rome, and had a great share in the elections of popes Alexander VIII. Innocent XII. and of Clement XI. When Philip V. set out to take possession of the throne of Spain, the cardinal d'Estrées received orders to attend him, to be one of the ministry of that prince. He returned to France in 1703, and died in his abbey the 18th of December 1714, at the age of eighty-seven. The cardinal d'Estrées was well-versed in the affairs both of church and state. With a comprehensive genius, he possessed agreeable and polite manners, an amiable talent in conversation, a great equality of temper, a love for literature, and was charitable to the poor. If he was not always successful in his negociations, it was neither the fault of his understanding nor of his prudence. He wrote, 1. "L'Europe vivante et mourante," Brussels (for Paris), 1759, 24mo. 2. "Replique, au nom de M. Desgrouais, a la lettre de l'abbe Desfontaines, inserée dans le 6^e^ vol. des Jugemens de M. Burlon de La Busbaquerie," Avignon, 1745, 12mo.[1]

ESTREES (GABRIELLE D'), sister of François Annibal d'Estrées, was endowed from her birth with all the gifts and graces of nature. Henry IV. who saw her for the first time in 1591, at the château de Coeuvres, where she lived with her father, was so smitten with her figure and wit, that he resolved to take her to be his favourite mistress. In order to obtain an interview, he disguised himself one day like a countryman, passed through the enemy's guards,

[1] Moreri.—Dict. Hist.

and pursued his way at the imminent hazard of his life. Gabrielle, who was fond of the duke de Bellegard, the master of the horse, hesitated at first to comply with the ardent affection of the king; but the elevation of her father and of her brother, the sincere attachment of Henry, his affable and obliging manners, at length prevailed on her. In order that he might visit her more freely, Henry made her marry Nicholas d'Amerval, lord of Liancourt, with whom she never cohabited. Henry loved her to so violent a degree, that though he was married, he was determined to make her his wife. It was in this view that Gabrielle engaged her fond lover to take up the Roman catholic religion, to enable him to obtain from the pope a bull to dissolve his marriage with Marguerite de Valois, and united her utmost efforts with those of Henry IV. to remove the obstacles that prevented their union; but these schemes were defeated by her sudden death, April 10, 1599. It is pretended that she was poisoned by the rich financier Zamet: she died, however, in dreadful convulsions, and on the day following her death, her face was so disfigured, that it was impossible to be known. Of all the mistresses of Henry, he was most attached to this woman, whom he made duchess of Beaufort, and at her death put on mourning, as if she had been a princess of the blood, yet she had not so entire a sway over his heart as to alienate him from his ministers that were not agreeable to her; much less to make him dismiss them. She took occasion to say to him one day on the subject of Sully, with whom she was displeased: "I had rather die, than live under the shame of seeing a footman upheld against me, who bear the title of mistress." "Pardieu, madame," said Henry, "this is too much; and I plainly perceive that you have been put upon this frolic as an attempt to make me turn away a servant whom I cannot do without. But I will not comply; and, that you may set your heart at rest, and not shew your peevish airs against my will, I declare to you, that if I were reduced to the necessity of parting with one or the other, I could better do without ten mistresses like you than one servant like him*." During

* This trait of the two personages is so extremely characteristic in the original, that we cannot refuse it a place. —"Elle lui disoit un jour au sujet de Sully, dont elle etoit mécontente, 'J'aime mieux mourir que de vivre avec cette vergogne, de voir soutenir un valet contre moi, qui porte le titre de maîtresse.' — 'Pardieu, Madame,' lui répondit Henri, 'c'est trop; & je

one of the festivities that Henry occasionally gave to Gabrielle, dispatches were brought him that the Spaniards had taken possession of Amiens. "This stroke is from heaven," said he, "I have been long enough acting the king of France; it is time to shew myself king of Navarre;" and then turning to d'Estrées, who, like him, was dressed out for the occasion, and who had burst into tears, he said to her: "My mistress, we must quit our arms and mount on horseback, to engage in another sort of war." The same day he got together some troops; and, laying aside the lover, assumed the hero, and marched towards Amiens. Henry IV. had three children by her; Cæsar duke of Vendôme, Alexander, and Henrietta, who married the marquis d'Elbœuf.[1]

ESTREES (VICTOR MARIE D'), born in 1660, succeeded John, count d'Estrées, his father, in the post of vice-admiral of France, which he filled with great reputation in the maritime parts of the Levant. He bombarded Barcelona and Alicant in 1691, and commanded in 1697 the fleet at the siege of Barcelona; being appointed in 1701 lieutenant-general of the naval forces of Spain by Philip V. a station which he held together with that of vice-admiral of France, and thus had the command of the Spanish and French fleets. Two years afterwards, in 1703, he was made marshal of France, and took the name of maréchal des Cœuvres. This dignity was followed by those of grandee of Spain, and knight of the golden fleece; all which he merited by his heroic but prudent courage. Though the abbé de St. Pierre describes him as a man of a capricious temper, he had an excellent disposition, and was capable of strong attachments. The French academy, that of sciences, and that of inscriptions, admitted him of their societies. Amidst the tumultuous occupations of war, he never forgot the cultivation of letters. He died at Paris, Dec, 28, 1737, in the seventy-seventh year of his age, equally lamented by the citizen, the scholar, and the philosopher. He left no issue by his wife, Lucia Felicia de Noailles.[2]

vois bien qu'on vous a dressée à ce badinage, pour essayer de me faire chasser un serviteur duquel je ne puis me passer. Mais je n'en ferai rien; & afin que vous en teniez votre cœur en repos, et ne fassiez plus l'accariâtre contre ma volonté, je vous déclare, que si j'étois réduit en cette nécessité de perdre l'un ou l'autre, je me passerois mieux de dix maîtres-es comme vous, que d'un serviteur comme lui'."

[1] Dict. Hist.

[2] Ibid.

ESTREES (Louis Cæsar, Duke d'), marshal of France, and minister of state, was born at Paris, July 1, 1695, the son of François Michel le Tellier de Courtanvaux, captain-colonel of the Cent-Suisses, son of the marquis de Louvois and Marie Anne Catherine d'Estrées, daughter of John count d'Estrées, vice-admiral and marshal of France. He first bore arms in the short war which the duke of Orleans, regent, declared against Spain, and served under the command of the maréchal de Berwick. Having attained by his services the rank of field-marshal and inspector-general of cavalry, he signalized himself in the war of 1741. The blockade of Egra, the passage of the Meine at Selingstadt, the battle of Fontenoi, the siege of Mons, that of Charleroi, &c. were among the exploits in which he was concerned. He had the greatest share in the victory of Laufeldt; and marshal Saxe, an excellent judge of military merit, trusted him on various occasions with the most critical manœuvres. On the breaking out of the war in 1756, Louis XV. who had promoted him to the rank of marshal of France, Feb. 24, 1757, appointed him to the command of the army in Germany, consisting of upwards of 100,000 men. He set out in the beginning of spring, after having shewn the monarch the plan of operations. "At the beginning of July," said he, "I shall have pushed the enemy beyond the Weser, and shall be ready to penetrate into the electorate of Hanover;" and, not content with effecting this, he gave battle to the duke of Cumberland at Hastembeck, the 26th of July; after this, he was replaced by marshal Richelieu, who profited by the advantages that had been gained, to obtain the capitulation of Closterseven, by which the Hanoverians engaged to remain neuter during the rest of the war. Marshal d'Estrées, recalled by intrigues at court, and sent to Giessen, after the battle of Minden, took no share in the command, but contented himself with giving useful advice to M. de Contades. He obtained the brevet of duke in 1763, and he died the 2d of January, 1771, at the age of seventy-six. Marshal d'Estrées left no children.[1]

ETHELBERT, king of Kent, and the first Christian king among the Anglo-Saxons, succeeded to the throne about the year 560. He began his reign, in order to revive the reputation of his family, by making war upon the

[1] Dict. Hist.

king of Wessex, by whom he was twice defeated, though he was afterwards triumphant, and acquired the complete ascendancy over Wessex and the other states, except Northumberland, and reduced them to the condition of his tributaries or dependants. In the reign of Ethelbert, Christianity was introduced into England. The king had married Bertha, daughter of the king of Paris, who, being a Christian, had stipulated for the free exercise of her religion, and had carried over in her train a French bishop. So exemplary in every respect were her life and conduct, that she inspired the king and his court with a high respect for her person, and for the religion by which she appeared to be influenced. The pope, taking advantage of this circumstance, sent a mission of forty monks, at the head of whom was Augustin, to preach the gospel in the island. They landed in Kent, in the year 597, and were well and hospitably received by Ethelbert, who assigned them habitations in the isle of Thanet. A conference was held, and the king took time to consider of the new doctrines propounded to him; and in the mean while gave them full liberty to preach to his subjects. Numbers were converted, and at length the king submitted to a public baptism. (See AUGUSTINE). Christianity proved the means of promoting knowledge and civilization in this island; and the king, with the consent of his states, enacted a body of laws, which was the first written code promulgated by the northern conquerors. Ethelbert died in the year 616, and left his crown, after a reign of fifty years, to his son Edbald.[1]

ETHEREGE (GEORGE), a celebrated wit and comic writer in the reigns of king Charles II. and king James II. is said to have been descended of an ancient family in Oxfordshire, or allied to it. He was born about 1636, not very distant from London, it is believed, as some of his nearest relations appear to have been settled not far from this metropolis. It is thought he was partly educated at the university of Cambridge, but travelled into France, and perhaps Flanders also, in his younger years. At his return, he studied for a while the municipal laws at one of the inns of court in London; but the polite company he kept, and his own natural talents, inclining him rather to court the favour of the muses and cultivate the belles lettres, he produced his first dramatic performance in 1664, entitled "The Comical Revenge; or, Love in a tub," which

[1] Hist. of England.

brought him acquainted, as he himself informs us, with Charles afterwards earl of Dorset, to whom it is dedicated. Its fame also, with his lively humour, engaging conversation, and refined taste in the fashionable gallantries of the town, soon established him in the societies, and rendered him the delight of those leading wits among the quality and gentry of chief rank and distinction, who made pleasure the chief business of their lives, and rendered that reign the most dissolute of any in our history; such as George Villiers duke of Bucks, John Wilmot earl of Rochester, sir Car Scroop, sir Charles Sedley, Henry Savile, &c. Encouraged by his first success, he brought another comedy upon the stage, in 1668, entitled "She would if she could," which gained him no less applause, and it was supposed he would now make the stage his principal pursuit, but whether from indolence, or his pleasurable engagements, there was an interval of above seven years before the appearance of his next and last dramatic production, entitled "The Man of Mode; or, Sir Fopling Flutter." It is dedicated by him to the duchess of York, who then was Mary, the daughter of the duke of Modena; in the service of which duchess our author, as he says in his said dedication, then was. This play still exalted his reputation, even above what both the former had done; he having therein, as perhaps he had also partly set himself some example in the others before, shadowed forth (but somewhat disguisedly) some of his noted acquaintance and contemporaries, who were known, or thought to be so, by his said draughts of them, to many of the audience; and this rendered the play very popular. In the famous poem written by the lord Rochester, after the example of sir John Suckling's upon the like subject, Apollo finds some plausible pretence of exception to the claim of every poetical candidate for the laurel crown; therefore our poet, by the scheme or drift of it, could escape no less disappointment than the rest: yet his lordship, to do him ample justice, has sufficiently shewed his merits to it, in every thing but his perseverance to exert them; which, after having first of all discarded Mr. Dryden, he next expresses thus:

"This reverend author was no sooner set by,
But Apollo had got gentle George in his eye;
And frankly confess'd, of all men that writ,
There's none had more fancy, sense, judgment, or wit:
But i' th' crying sin idleness he was so harden'd,
That his long seven years' silence is not to be pardon'd."

Which shews that the poem in which these lines are written was just before the publication of our author's last comedy. Sir George was addicted to great extravagances; being too free of his purse in gaming, and of his constitution with women and wine; which embarrassed his fortune, impaired his health, and exposed him to many reflections. Gildon says, that for marrying a fortune he was knighted; but it is said in a poem of those times, which never was printed (MS collection of satires, in the Harleian collection), that, to make some reparation of his circumstances, he courted a rich old widow; whose ambition was such, that she would not marry him unless he could make her a lady; which he was forced by the purchase of knighthood to do. This was probably about 1683. We hear not of any issue he had by this lady; but he cohabited, whether before or after this said marriage is not known, for some time with Mrs. Barry, the actress, and had a daughter by her; on whom he settled five or six thousand pounds; but she died young. From the same intelligence we have also learnt, that sir George was, in his person, a fair, slender, genteel man; but spoiled his countenance with drinking, and other habits of intemperance; and, in his deportment, very affable and courteous, of a sprightly and generous temper; which, with his free, lively, and natural vein of writing, acquired him the general character of *Gentle George* and *Easy Etherege*; in respect to which qualities we may often find him compared with sir Charles Sedley. His courtly address, and other accomplishments, won him the favour of the duchess of York, afterwards, when king James was crowned, his queen; by whose interest and recommendation he was sent ambassador abroad. In a certain pasquil that was written upon him, it is intimated as if he was sent upon some embassy to Turkey. Gildon says, that, being in particular esteem with king James's consort, he was sent envoy to Hamburgh; but it is in several books evident, that he was, in that reign, a minister at Ratisbon; at least from 1686 to the time that his majesty left this kingdom, if not later; and this appears also from his own letters which he wrote thence; some to the earl of Middleton, in verse; to one of which his lordship engaged Mr. Dryden to return a poetical answer, in which he invites sir George to write another play; and, to keep him in countenance for his having been so dilatory in his last, reminds him how

long the comedy, or farce, of the "Rehearsal" had been hatching, by the duke of Buckingham, before it appeared: but we meet with nothing more of our author's writing for the stage. There are extant some other letters of his in prose, which were written also from Ratisbon; two of which he sent to the duke of Buckingham when he was in his recess. As for his other compositions, such as have been printed, they consist, for the greatest part, of little airy sonnets, lampoons, and panegyrics, of no great poetical merit, although suited to the gay and careless taste of the times. All that we have met with, of his prose, is a short piece, entitled "An Account of the rejoycing at the diet of Ratisbonne, performed by sir George Etherege, knight, residing there from his majesty of Great Britain; upon occasion of the birth of the prince of Wales. In a letter from himself." Printed in the Savoy, 1688. How far beyond this or the next year he lived, the writers on our poets, who have spoken of him, have been, as in many other particulars of his life, so in the time when he died, very deficient. In Gildon's short and imperfect account of him, it is said, that after the revolution he went for France to his master, and died there, or very soon after his arrival thence in England. But there was a report, that sir George came to an untimely death by an unlucky accident at Ratisbon; for, after having treated some company with a liberal entertainment at his house there, in which having perhaps taken his glass too freely, and being, through his great complaisance, too forward in waiting on some of his guests at their departure, flushed as he was, he tumbled down the stairs and broke his neck.—Sir George had a brother, who lived and died at Westminster; he had been a great courtier, yet a man of such strict honour, that he was esteemed a reputation to the family. He had been twice married, and by his first wife had a son; a little man, of a brave spirit, who inherited the honourable principles of his father. He was a colonel in king William's wars; was near him in one of the most dangerous battles in Flanders, probably it was the battle of Landen in 1693, when his majesty was wounded, and the colonel both lost his right eye, and received a contusion on his side. He was offered, in queen Anne's reign, twenty-two hundred pounds for his commission, but refused to live at home in peace when his country was at war. This colonel Etherege died at Ealing in Middlesex, about the third or fourth

year of king George I. and was buried in Kensington church, near the altar; where there is a tombstone over his vault, in which were also buried his wife, son, and sister. That son was graciously received at court by queen Anne; and, soon after his father returned from the wars in Flanders under the duke of Marlborough, she gave him an ensign's commission, intending farther to promote him, in reward of his father's service; but he died a youth: and the sister married Mr. Hill of Feversham in Kent; but we hear not of any male issue surviving. The editors of the Biographia Dramatica observe, that, as a writer, sir George Etherege was certainly born a poet, and appears to have been possessed of a genius, the vivacity of which had little cultivation; for there are no proofs of his having been a scholar. Though the "Comical Revenge" succeeded very well upon the stage, and met with general approbation for a considerable time, it is now justly laid aside on account of its immorality. This is the case, likewise, with regard to sir George's other plays. Of the "She would if she could," the critic Dennis says, that though it was esteemed by men of sense for the trueness of some of its characters, and the purity, freeness, and easy grace of its dialogue, yet, on its first appearance, it was *barbarously* treated by the audience. If the auditors were offended with the licentiousness of the comedy, their *barbarity* did them honour; but it is probable that, at that period, they were influenced by some other consideration. Exclusively of its loose tendency, the play is pronounced to be undoubtedly a very good one; and it was esteemed as one of the first rank at the time in which it was written. However, Shadwell's encomium upon it will be judged to be too extravagant.

But the production of sir George Etherege which has been most applauded, and on which his reputation has been principally founded, is his "Man of Mode, or sir Fopling Flutter." "This," says the Biographia Dramatica, "is an admirable play. The characters in it are strongly marked, the plot agreeably conducted, and the dialogue truly polite and elegant. The character of Dorimant is, perhaps, the only completely fine gentleman that has ever yet been brought on the English stage; at the same time, that in that of sir Fopling may be traced the groundwork of almost all the Foppingtons and petit-maîtres which appeared in the succeeding comedies of that period."

In another part of the Biographia Dramatica it is asserted, that "The Man of Mode" is, perhaps, the most elegant comedy, and contains more of the real manners of high life, than any one with which the English stage was ever adorned. That the play exhibits a spirited representation of what were then living characters is not denied; but, to the praises which are so generally and indiscriminately given of it, we must be permitted to oppose the censures of sir Richard Steele, in the sixty-fifth number of the Spectator.

In Spence's anecdotes we learn that sir George was himself a great fop, and exactly his own sir Fopling Flutter, but that he designed Dorimant for his own picture.[1]

ETHRYG (GEORGE), or Etheridge, or, as in Latin he writes himself, Edrycus, probably an ancestor of the preceding, was born at Thame in Oxfordshire, and admitted of Corpus Christi college, Oxford, in 1534; of which he was made probationer fellow in 1539. In 1543 he was licensed to proceed in arts; and, two years after, admitted to read any of the books of Hippocrates's aphorisms. At length, being esteemed an excellent Grecian, he was made the king's professor of that language about 1553, and so continued till some time after Elizabeth came to the crown, when, on account of his joining in the persecution of the protestants in Mary's reign, was forced to leave it. He practised medicine with great success in Oxford, where he mostly lived; and also took under his care the sons of many popish gentlemen, to be instructed in the several arts and sciences; among whom was William Gifford, afterwards archbishop of Rheims. He was reckoned a very sincere man, and adhered to the last to the catholic religion, though he suffered exceedingly by it. Wood tells us, that he was living an ancient man in 1588; but does not know when he died. He was a great mathematician, skilled in vocal and instrumental music, eminent for his knowledge of the Greek and Hebrew languages, a poet, and, above all, a physician. There are musical compositions and Latin poems of his still extant in manuscript. In manuscript also he presented to queen Elizabeth, when she was at Oxford in 1566, "Acta Henrici Octavi, carmine Græco." He also turned the psalms into a short form of

[1] Biog. Brit.—Biog. Dram.—Nichols's Poems.—Tatler and Spectator, with notes, edit. 1806, 8vo.

Hebrew verse; and translated the works of Justin Martyr into Latin. In 1588 was published by him in 8vo, "Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum qui hac ætate in usu sunt." The antiquary Leland was his intimate friend, and in his life-time celebrated his praises in these lines:

"Scripsisti, juvenis, multa cum laude libellos,
Qui regi eximie perplacuere meo." [1]

ETIENNE. See STEPHENS.

ETTMULLER (MICHAEL), a physician, was born at Leipsic, May 26, 1644, and studied there and at Wittemberg. He took his master's degree at Leipsic in 1662, travelled for two years in Italy, France, England, and Holland; on his return was admitted M. D. at Leipsic in 1666, where he assiduously read and disputed, was appointed in 1676 assessor of the faculty, and afterwards, in 1681, ordinary professor of botany, and extraordinary professor of surgery and anatomy. He wrote, 1. "Synopsis collegii institutionum medicarum." 2. "Institutiones medicæ." 3. "Collegium chymicum." 4. "Collegium pharmaceuticum." 5. "De præscribendis formulis." 6. "Collegium practicum doctrinale." 7. "Tract. de morborum curationibus." 8. "Fundamenta medicinæ vera." 9. Chymia rationalis & experimentalis curiosa; which last was published by John Ephraim Aussfeldt, Leyden, 1684, 4to. 10. "Dissertationes de corpulentia nimia," and many other topics, which were published together in 1708, at Francfort on the Mayne, by his son Dr. Michael Ernest Ettmuller, and also in 1729 at Naples by professor Cyrillo, in 5 vols. folio, with annotations, and are highly esteemed not only in Germany but over all Europe. He fell ill, after an unsuccessful chemical operation, and died in the prime of life, March 9, 1683. [2]

ETTMULLER (MICHAEL ERNEST), a physician, son of the preceding, was born at Leipsic, Aug. 26, 1673. In 1692 he entered of the academy at Wittemberg, and in 1694 removed to Leipsic, where he took his master's degree, after which he set out on a tour through England, Holland, and Germany, and took the degree of M. D. at Leipsic, in 1697. In 1702, he was made professor extraordinary of medicine, and member of the imperial acade-

[1] Ath. Ox. vol. I.—Warton's History of Poetry, vol. III. p. 284.—Dodd's Church History, vol. I.
[2] Moreri.—Manget.—Haller Bibl. Med. Pract.

my Naturæ Curiosorum; in 1706 extraordinary professor of anatomy and surgery, and physician to the Lazaretto at Leipsic; in 1710 assessor of the medicinal faculty; in 1719 professor of physiology in ordinary; in 1724 professor of pathology of the academy decemvir, and collegiate of the grand ducal college; and in 1730, director of the imperial academy of Naturæ Curiosorum. He died Sept. 25th, 1733. He published his father's works, with a preface, and wrote various dissertations on medical subjects, and contributed various papers to the "Acta Eruditorum," and to the collections of the "Naturæ Curiosorum."[1]

EUBULIDES, of Miletus, a philosopher of the Megaric school, who flourished about the 105th olympiad, or the year 360 B. C. was the disciple and successor of Euclid, and a strenuous opponent of Aristotle, whose writings and character he took every occasion of censuring and calumniating. He is most remarkable, however, for having introduced new subtleties into the art of disputation, several of which, though often mentioned as proofs of great ingenuity, deserve only to be remembered as examples of egregious trifling. Of these sophistical modes of reasoning, called by Aristotle *Eristic* syllogisms, the following may suffice: 1. Of the sophism, called from the example, *The Lying*: "if when you speak the truth, you say you lie, you lie; but you say you lie, when you speak the truth; therefore, in speaking the truth, you lie." 2. *The Occult*, "Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father; for it is your father who is veiled." 3. *Sorites*, "Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and, if one grain be not a heap, it will be impossible to say, what number of grains make a heap." 4. *The Horned*. "You have what you have not lost; you have not lost horns; therefore you have horns." In such high repute were these silly inventions for perplexing plain truth, that Chrysippus wrote six books upon the first of these sophisms; and Philetas, a Choan, died of a consumption which he contracted by the close study which he bestowed upon it.[2]

EUCHERIUS, archbishop of Lyons, of the fifth century, was of an illustrious family, and so reputed for his piety that he was afterwards sainted. He retired with his

[1] Moreri.—Haller. [2] Brucker.—Stanley's Hist.—Dion. Laertius.

sons Salonius and Veranius into the solitude of Lérins, after having distributed a part of his property among the poor, and divided the other part between his daughters. After some time he quitted the isle of Lérins, where the fame of his virtues brought him much applause, and went over to that of Léro, at present called St. Marguerite. It was not till after repeated solicitations that he was prevailed upon to leave this desert for the see of Lyons, which dignity he accepted about the year 434. In this capacity he assisted at the first council of Orange in the year 441, where he acquired much reputation for his judicious speeches. He died about the year 454. History has not handed down to us the events of his episcopate: but Claudian Mamertius informs us, that Eucherius frequently held conferences at Lyons, in which he gave proofs of his learning and judgment, that he often preached, and always with success, and that he was accounted the greatest prelate of his age. He wrote several books in the ascetic taste of the times. 1. "In praise of the desert," addressed to St. Hilary; in which, it must be owned, he paints that of Lérins in very pleasing colours, and the style is in general elegant. 2. A tract "On the contempt of the world;" translated into French by Arnaud d'Andilly, as well as the former, 1672, 12mo. They are both in the form of letters; the latter addressed to his kinsman Valerian. 3. "On spiritual formularies;" for the use of Veranius, one of his sons. 4. "The history of St. Maurice aud the Martyrs of the Thebaic legion." All these are in the Bibliotheca Patrum. His two sons, Salonius and Veranius, were bishops even during the life-time of their father. [1]

EUCLID, an eminent philosopher, who flourished in the 97th olympiad, about 390 B. C. was the founder of the Megaric sect, which was so called from Megara, where he was born. He was endued by nature with a subtle and penetrating genius, and applied himself early to the study of philosophy. The writings of Parmenides first taught him the art of disputation. Hearing of the fame of Socrates, Euclid removed from Megara to Athens, where he long remained a constant hearer, and zealous disciple, of that philosopher; and such was his regard for him, that, when, in consequence of the enmity which subsisted between the Athenians and Megarians, a decree was passed by the for-

[1] Cave, vol. I.—Dupin.—Moreri.—Saxii Onomasticon.

mer, that any inhabitant of Megara, who should be seen in Athens should forfeit his life, he frequently came to Athens by night, from the distance of about twenty miles, concealed in a long female cloak and veil, to visit his master. But as his natural propensity to disputation was not sufficiently gratified in the tranquil method of philosophising adopted by Socrates, he frequently engaged in the business and disputes of the civil courts, at which Socrates, who despised forensic contests, expressed some dissatisfaction. This probably was the occasion of a separation between Euclid and his master; for we find him, after this time, at the head of a school in Megara, in which his chief employment was, to teach the art of disputation, which he did with so much vehemence, that Timon said, Euclid had carried the madness of contention from Athens to Megara. He was, however, at times sufficiently master of his temper, as appears from his reply to his brother, who in a quarrel had said, "Let me perish if I be not revenged on you:" "and let *me* perish," returned Euclid, "if I do not subdue your resentment by forbearance, and make you love me as much as ever." In disputation, Euclid was averse to the analogical method of reasoning, and judged, that legitimate argumentation consists in deducing fair conclusions from acknowledged premises. He held, that there is one supreme good, which he called by the different names of Intelligence, Providence, God; and that evil, considered as an opposite principle to the sovereign good, has no physical existence. The supreme good he defined to be that which is always the same. Good he therefore considered abstractedly, as residing in the Deity, and he seems to have maintained, that all things which exist are good by their participation of the first good, and that in the nature of things there is no real evil. When Euclid was asked his opinion concerning the gods, he replied, "I know nothing more of them than this: that they hate inquisitive persons," an answer which at that time, and remembering the fate of Socrates, shows his prudence at least.[1]

EUCLID, the celebrated mathematician, according to the account of Pappus and Proclus, was born at Alexandria, in Egypt, where he flourished and taught mathematics, with great applause, under the reign of Ptolemy

[1] Gen. Dict.—Brucker.—Stanley's Hist.—Diogenes Laertius.

Lagos, about 280 years before Christ. And here, from his time till the conquest of Alexandria by the Saracens, all the eminent mathematicians were either born, or studied; and it is to Euclid, and his scholars, we are beholden for Eratosthenes, Archimedes, Apollonius, Ptolemy, Theon, &c. &c. He reduced into regularity and order all the fundamental principles of pure mathematics, which had been delivered down by Thales, Pythagoras, Eudoxus, and other mathematicians before him, and added many others of his own discovering: on which account it is said he was the first who reduced arithmetic and geometry into the form of a science. He likewise applied himself to the study of mixed mathematics, particularly to astronomy and optics. His works, as we learn from Pappus and Proclus, are the Elements, Data, Introduction to Harmony, Phenomena, Optics, Catoptrics, a Treatise of the Division of Superficies, Porisms, Loci ad Superficiem, Fallacies, and four books of Conics. The most celebrated of these, is the Elements of Geometry, first published at Basil, 1533, by Simon Grynæus, of which there have been numberless editions, in all languages; and a fine edition of all his works was printed in 1703, by Dr. David Gregory, Savilian professor of astronomy at Oxford, which is the most complete, and is illustrated by the notes of sir Henry Savile, and dissertations and discussions on the authenticity of the several pieces attributed to Euclid.

The Elements, as commonly published, consist of 15 books, of which the two last it is suspected are not Euclid's, but a comment of Hypsicles of Alexandria, who lived 200 years after Euclid. They are divided into three parts, viz. the Contemplation of Superficies, Numbers, and Solids: the first 4 books treat of planes only; the 5th of the proportions of magnitudes in general; the 6th of the proportion of plane figures; the 7th, 8th, and 9th give us the fundamental properties of numbers; the 10th contains the theory of commensurable and incommensurable lines and spaces; the 11th, 12th, 13th, 14th, and 15th, treat of the doctrine of solids. There can be no doubt that, before Euclid, Elements of Geometry were compiled by Hippocrates of Chios, Eudoxus, Leon, and many others, mentioned by Proclus in the beginning of his second book; for he affirms that Euclid new ordered many things in the Elements of Eudoxus, completed many things in those of Theatetus, and besides strengthened such propositions as before were

too slightly, or but superficially established, with the most firm and convincing demonstrations.

Euclid, as a writer on music, has ever been held in the highest estimation by all men of science who have treated of harmonics, or the philosophy of sound. As Pythagoras was allowed by the Greeks to have been the first who found out musical ratios, by the division of a monochord, or single string, a discovery which tradition only had preserved, Euclid was the first who wrote upon the subject, and reduced these divisions to mathematical demonstration. His "Introduction to Harmonics," which in some MSS. was attributed to Cleonidas, is in the Vatican copy given to Pappus; Meibomius, however, accounts for this, by supposing those copies to have been only two different MS editions of Euclid's work, which had been revised, corrected, and restored from the corruptions incident to frequent transcription by Cleonidas and Pappus, whose names were, on that account, prefixed. It first appeared in print with a Latin version, in 1498, at Venice, under the title of "Cleonidæ Harmonicum Introductorium:" who Cleonidas was, neither the editor, George Valla, nor any one else pretends to know. It was John Pena, a mathematician in the service of the king of France, who first published this work at Paris, under the name of Euclid, 1557. After this, it went through several editions with his other works.

His "Section of the Canon," follows his "Introduction;" it went through the same hands and the same editions, and is mentioned by Porphyry, in his Commentary on Ptolemy, as the work of Euclid. This tract chiefly contains short and clear definitions of the several parts of Greek music, in which it is easy to see that mere *melody* was concerned; as he begins by telling us, that the science of *harmonics* considers the nature and use of melody, and consists of seven parts: sounds, intervals, genera, systems, keys, mutations, and melopœia; all which have been severally considered in the dissertation. Of all the writings upon ancient music, that are come down to us, this seems to be the most correct and compressed; the rest are generally loose and diffused; the authors either twisting and distorting every thing to a favourite system, or filling their books with metaphysical jargon, with Pythagoric dreams, and Platonic fancies, wholly foreign to music. But Euclid, in this little treatise, is like himself, close and clear;

yet so mathematically short and dry, that he bestows not a syllable more upon the subject than is absolutely necessary. His object seems to have been the compressing into a scientific and elementary abridgment, the more diffused and speculative treatises of Aristoxenus.

History is silent as to the time of Euclid's death, or his age. He is represented as a person of a courteous and agreeable behaviour, and in great esteem and familiarity with king Ptolemy; who once asking him, whether there was any shorter way of coming at geometry than by his Elements, Euclid, as Proclus testifies, made answer, that there was no royal way or path to geometry.[1]

EUDÆMON (JOHN ANDREW), a learned Jesuit, was a native of Crete, and supposed to be descended from the imperial family of the Palæologi. He went to Rome in pursuit of knowledge, and entered himself a member of the society of Jesus. He was afterwards professor of philosophy, and then of theology in the university of Padua, rector of the Greek college in Rome, and censor of the inquisition. He was honoured with the esteem and friendship of pope Urban VIII. who appointed him chaplain to his nephew cardinal Francis Barberini, when he was sent papal legate into France. He died at Rome Dec. 24, 1625. He was suspected to be the author of a work entitled "Admonitio ad Regem Ludovicum XIII." which attacked the authority of the kings of France, in matters of an ecclesiastical nature. This treatise brought the Jesuits into general disrepute; it was likewise censured by the faculty of the Sorbonne, and the assembly of the clergy at Paris in 1626, and condemned by the parliament. He merits notice here, however, chiefly for having frequently entered the lists of controversy with many eminent English divines, who wrote against popery about the beginning of the seventeenth century, particularly Burhill, Prideaux, Abbot, and Collins, but the titles of his works may now be spared.[2]

EUDES (JOHN), brother of the celebrated historian Mezerai, was born at Rye in the diocese of Sees in 1601, and was educated, and studied for eighteen years in the congregation of the oratory, under the eyes of the cardinal de

[1] Hutton's Math. Dict.—Martin's Biog. Philosophica.—Burney's History of Music, vol. I. and article in Rees's Cyclopædia.—Saxii Onomast.

[2] Alegambe.—Moreri.—Clement Bibl. Curieuse.—Dodd's Church Hist.

Berulle. This he quitted in 1643, to institute the congregation of the Eudists, or as it was called, "The congregation of Jesus and Mary." His former brethren opposing the establishment of this society, Eudes concealed a part of his project, and confined his views to a house at Caen, for the purpose of bringing up priests, "but without any design," said he, "to form a new institution," and his scheme succeeded by means of this pious fraud. Eudes was reckoned a good preacher in his time, when the eloquence of the pulpit was in its ruder state; and, being followed on account of this talent, his congregation increased, principally in Normandy and Bretany. Eudes died at Caen, Aug. 19th, 1680, in the 79th year of his age; leaving behind him several works of the popish mystical kind, the principal of which are, 1. "Traitè de la devotion et de l'office du cœur de la Vierge," 1650, 12mo. 2. "Le Contrat de l'homme avec Dieu," 12mo. The congregation of the Eudists had had eight superior-generals at the time of the revolution.[1]

EUDOCIA, a Roman empress (wife to Theodosius the younger), whose proper name was Athenais, was the daughter of Leontius, an Athenian philosopher, and born about the year 400. Her father took such care of her education, that she became at length so accomplished in learning, that, at his death, he left his whole estate to his two sons, except an hundred pieces of gold, which he bequeathed to his daughter, with this declaration, that "her own good fortune would be sufficient for her." This compliment, however, did not satisfy her, and having gone to law with her brothers, without success, she carried her cause to Constantinople, where she was recommended to Pulcheria, sister of the emperor Theodosius the younger, and became her favourite. In the year 421 she embraced Christianity, and changed her name from Athenais to Eudocia, and the same year was married to the emperor, through the powerful recommendation of his sister; by which event her father's prophecy appeared to be fulfilled. Amidst all the grandeur of her new situation, she still continued to lead a very studious and philosophic life, spending much of her time in reading and writing; and lived very happily till the year 445, when an apparently trifling accident exposed her to the emperor's jealousy. The emperor, it is said, having sent her an apple of an extraordinary

[1] Moreri.—Dict. Hist.

size, she sent it to Paulinus, whom she respected on account of his learning. Paulinus, not knowing from whom it came, presented it to the emperor; who, soon after seeing the empress, asked her what she had done with it. She, being apprehensive of raising suspicions in her husband, if she should tell him that she had given it to Paulinus, very unwisely declared that she had eaten it, which excited a suspicion of her intimacy with Paulinus, that seemed to be confirmed by her confusion on his producing the apple. He also put Paulinus to death. Upon this she went to Jerusalem, where she spent many years in building and adorning churches, and in relieving the poor. It is said that even when here, the jealousy of Theodosius pursued her, and that hearing she visited the priest Severus and the deacon John, he sent Saturninus with orders to put them both to death. Eudocia was so irritated at this barbarous persecution, that she for once stained the purity of her own life, by procuring Saturninus to be murdered. Dupin says, she did not return while the emperor lived; but Cave tells us, that she was reconciled to him, returned to Constantinople, and continued with him till his death; after which, she went again to Palæstine, where she spent the remainder of her life in pious works. She died about A. D. 460; and, as Cave says, upon her death-bed, took a solemn oath, by which she declared herself entirely free from any stains of unchastity.

She wrote several pieces in prose and verse; of the latter sort, 1. An heroic poem, mentioned by Socrates, upon the victory gained by her husband Theodosius over the Persians. 2. A paraphrase of the eight first books of the Bible; and, 3. A history of the martyrs Cyprian and Justina, in heroic metre likewise: of the former kind, 4. A paraphrase upon the prophecies of Daniel and Zecharias, which, according to Photius, must rather be deemed a translation, and a strict one; for he says, that she adheres closely to the sacred text, without adding, diminishing, or changing any thing. Cave tells us also, that she finished and digested the Centones Homerici, or the life of Jesus Christ, in heroic verses, taken from Homer, which were begun by Pelagius, a patrician. This was printed under the title "Homerici centones, Virgiliani centones, Nonni paraphrasis evangelii Joannis," Gr. & Lat. H. Stephanus, 1578, 16mo. It is also in the Bibl. Patrum.[1]

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Biog. Univ. art. Athenais.—Saxii Onom.

EUDOXIUS, the founder of a sect of heretics in the fourth century, was a native of Arabissus in Armenia Minor, and patriarch of Antioch, to which he was advanced in the year 356, and of Constantinople, to which he was promoted in the year 359, and which he retained till his death in the year 370. He was a great defender of the Arian doctrine, though represented as somewhat fluctuating and unsteady in his principles, and was a bitter persecutor of the catholics. Of his works no remains are extant, except some fragments of a treatise "De Incarnatione Dei verbi;" to which Cave has referred. The Eudoxians adhered to the errors of the Arians and Eunomians, maintaining that the Son was created out of nothing; that he had a will distinct and different from that of the Father, &c. [1]

EUDOXUS, a Pythagorean philosopher, of Cnidus, a city of Caria in Asia Minor, flourished about 370 years before Christ. He learned geometry from Archytas, and afterwards travelled into Egypt to learn astronomy and other sciences. There he and Plato studied together, as Laertius informs us, for the space of thirteen years; and afterwards came to Athens, fraught with all sorts of knowledge, which they had imbibed from the priests. Here Eudoxus opened a school, which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him; he also composed elements of geometry, from whence Euclid liberally borrowed, as mentioned by Proclus. Cicero calls Eudoxus the greatest astronomer that had ever lived: and Petronius says, he spent the latter part of his life upon the top of a very high mountain, that he might contemplate the stars and the heavens with more convenience and less interruption: and we learn from Strabo, that there were some remains of his observatory at Cnidus, to be seen even in his time. None of his works are extant, but he is said by Fabricius (Bibl. Græc. lib. iii. c. 5.) to have written upon music, and he gathers from Theon of Smyrna, p. 94, that Eudoxus was the first who expressed the ratios of concords by numbers, and who discovered that grave and acute sounds depend on the slow or quick vibrations of the sounding body. He died in the fifty-third year of his age. [2]

EUGENE (FRANCIS), prince of Savoy, an illustrious general, was born in 1663, and descended from Carignan,

[1] Moreri.—Cave, vol. I. [2] Martin's Biog. Philos.—Brucker.—Rees's Cyclopæd.

one of the three branches of the house of Savoy. His father was Eugene Maurice, general of the Swiss and Grisons, governor of Champaigne in France, and earl of Soissons; his mother donna Olympia Mancini, neice to cardinal Mazarin. In 1670 he was committed to the tuition of a doctor of the Sorbonne; but his father dying before he was ten years of age, after the French king had given him the grant of an abbey as a step to a cardinal's hat, and the government of Champaigne being given out of his family, occasioned an alteration in his intended profession; which was indeed by no means suitable to his genius, although he gave great and early hopes of proficiency in the belles lettres, and is said to have been particularly fond of Curtius and Cæsar. He was a youth of great spirit, and so jealous of the honour of his family, that when his mother was banished by the king's order from the French court to the Low Countries, soon after her husband's decease, he protested against the injustice of her banishment, and vowed eternal enmity to the authors and contrivers of it. After being for a time trained to the service of the church, for which he had no relish, he desired the king, who maintained him according to his quality, to give him some military employment. This, however, was denied him, sometimes on account of the weakness of his constitution, sometimes for want of a vacancy, or a war to employ the troops in. Apprehending from hence that he was not likely to be considered so much as he thought he deserved in France, and perceiving that he was involved in the disgrace of his mother, he resolved to retire to Vienna with one of his brothers, prince Philip, to whom the emperor's ambassador had, in his master's name, promised a regiment of horse. They were kindly received by the emperor; and Eugene presently became a very great favourite with his imperial majesty. He had in the mean time many flattering promises and invitations to return to France; but his fidelity to the emperor was unshaken, and he resolved to think no more of France, but to look on himself as a German, and to spend his life in the service of the house of Austria.

When these two brothers arrived in Germany, the Turks were descending upon the Imperialists, in order to make an irruption into the hereditary country. There prince Philip received his death's wound by the fall of his horse, after he had gallantly behaved himself in a skirmish with

the Turks, and left his command to his brother Eugene. This prince, in 1683, signalized himself at the raising of the siege of Vienna, where he made a great slaughter of the Turks, in the presence of John III. king of Poland, the elector of Bavaria, John George III. elector of Saxony, Charles V. duke of Lorrain, Frederic prince of Waldeck, Lewis William margrave of Baden, and many other great men, of whom he learned the art of war. After raising the siege of Vienna, it was resolved not to give the Turks time to recollect themselves. The project was laid to reduce the most important fortresses in Hungary: and the next year, 1684, he again distinguished himself at the sieges of Newhausel and Buda. He behaved so gallantly at the siege of Buda, that the duke of Lorrain wrote a letter in his commendation to the emperor. He was constantly in the trenches, and one of the first who entered the town sword in hand: and at their return to Vienna, when Newhausel was taken, the duke presented him to the emperor in these words, "May it please your majesty, this young Savoyard will some time or other be the greatest captain of the age:" which prophecy, it is universally agreed, was afterwards fulfilled. His imperial majesty caressed him upon all occasions, and had that firm and well-grounded confidence in his merit, that when Buda was taken, and the army gone into winter quarters, he invested him with the chief command of his troops, during the absence of the supreme officers. Thus he rose daily in the favour of the court of Vienna; and every campaign was only a new step in his advancement to the first military offices.

In 1688 Belgrade was besieged and taken; where Eugene, who was always among the foremost in any onset, received a cut through his helmet by a sabre, but repaid the blow by laying the Turk who gave it him dead at his feet. Lewis XIV. had now invaded the empire with a powerful army, and declared war against the emperor; which caused a great alteration in the affairs of Vienna, and forced that court to form a new plan for the campaign of 1689. As the emperor was more concerned to defend himself against the French than the Turks, the dukes of Lorrain and Bavaria were appointed to command upon the Rhine, and prince Lewis of Baden in Hungary. The duke of Savoy having informed the court of Vienna of the danger he was in by the approach of French troops, the im-

perial ministers promised themselves great advantages from the war in Italy, on the account of the powerful diversion that his royal highness might be able to make there in favour of the empire. Eugene was intrusted by the court of Vienna to manage this expedition; and was thought the most proper person, not only because he was related to the duke of Savoy, but because of the vast reputation he had lately acquired in Hungary, which rendered him yet more acceptable to his royal highness, who received him with all the marks of sincere friendship. Accordingly, he took upon him the command of the emperor's forces in Italy, and blocked up Mantua, which had received a French garrison, of whom he killed above 500 in several sallies: so that during 1691 and 1692 they never durst attempt the least excursion. In 1692, at his return from Vienna, whither he had been to give the emperor an account of the last campaign, he entered Dauphiny. The inhabitants of Gap brought him the keys of the town, and all the neighbouring country submitted to contribution: but the great designs he had formed soon vanished; for the Spaniards would stay no longer in the army, nor keep the post of Guillestre, though Eugene, whom they very much esteemed, endeavoured to make them change their resolution. This miscarriage is also partly attributed to the sickness of the duke of Savoy, who was persuaded to make a will at this time, wherein he declared Eugene administrator, or regent, during the minority of his successor.

In 1696, after the separate peace between France and Savoy, at which Eugene was extremely dissatisfied, the French king made very large offers to draw him over to his interest. He offered him particularly his father's government of Champaigne, the dignity of a marshal of France, and an annual pension of 2000 pistoles: but nothing was capable of shaking his fidelity to the emperor, who afterwards made him commander of his army in Hungary, preferably to many older generals. In 1697, being commander in chief of the imperial army in Hungary, he gave the Turks the greatest blow they had ever received in the whole war, and gained a complete victory over them at Zenta, not far from Peterwaradin. The grand seignior came to command his armies in person, and lay encamped on both sides the Thiesse, having laid a bridge over the river. Eugene marched up to him, and attacked his camp on the west side of the river; and, after a short dispute,

broke in, made himself master of it, and forced all who lay on that side over the river, whither he followed them, and gave them a total defeat. In this action the Germans had no more than 430 men killed, and 1583 wounded: but of the Turks 22,000 were killed in the field, among whom were the grand visier, and the aga of the janisaries; 10 or 12,000 were drowned in the Thiesse, and 6000 wounded and taken prisoners, among whom were 27 pashas, and several agas. The Imperialists took 9000 laden waggons, after 3000 had been thrown into the river; the grand seignior's tent, valued at 40,000 livres, with all the rest belonging to his army; 17,000 oxen, 6000 camels, all heavy laden; 7000 horses, 100 heavy cannon, and 70 field-pieces, besides 500 drums, and as many colours, 707 horses tails, 83 other standards, a scymitar of inestimable value, the sultan's great seal, his coach drawn by eight horses, wherein were ten of the women of his seraglio; 74 pair of silver kettle-drums, all the grand seignior's papers, and all the money that was to pay the army, which came to above 3,000,000 livres; and it is said, that the whole booty amounted to several millions of pounds sterling.

In 1699 the peace of Carlowitch was concluded, and an end put at length to the war, which had lasted fifteen years: and it was a great satisfaction to Eugene to have contributed so much to the finishing of it by this famous victory at Zenta. He had passed the first years of his youth in the wars of Hungary; was in almost all the battles, where he had eminently distinguished himself; and it seemed now, that he had nothing to do but to enjoy at Vienna that tranquillity which is sometimes, although not always, relished by men who have spent their lives amidst the noise of arms and dangers. But this repose was not to last long. The king of Spain's death, and the dreaded union of that monarchy with France which followed, kindled a new war, which called him to Italy to command the emperor's army there. His Imperial majesty published a manifesto, setting forth his title to the crown of Spain, when Eugene was upon the point of entering Italy. The progress of his arms under this general made the French king resolve to send marshal Villeroy into Italy, in the room of marshal Catinat, who had not given satisfaction. But Eugene soon let him see that numbers alone, in which the French were greatly superior, could not gain a victory; for he foiled him in every skirmish and engagement, and at length

took him prisoner by a contrivance conducted with so much secrecy, that the French had not the least suspicion of it. Eugene went to put himself at the head of a body he brought from the Oglio, and ordered another to come from the Parmezan at the same time to force the bridge. He marched with all secrecy to Cremona; and sent in, through the ruins of an old aqueduct, men who got through and forced one of the gates; so that he was within the town before Villeroy had any apprehension of an army being near him. Awakened on a sudden with the noise, he got out to the street, and there was taken prisoner. At the instant that one of the German officers laid hold on him he whispered him, and said, "I am marshal de Villeroy: I will give you ten thousand pistoles, and promise you a regiment, if you will carry me to the castle." But the officer answered him, "I have a long time faithfully served the emperor my master, and will not now betray him." So he was sent to the place where Eugene was; who sent him to one more secure, under a strong guard. But, notwithstanding this, the other body neglecting to come up at the time appointed, an Irish regiment secured the bridge; and the design of capturing the garrison failed, although it was so well contrived and so happily executed on one part. Eugene had but four thousand men with him, and the other body not being able to join him, he was forced to march back, which he did without any considerable loss, carrying marshal Villeroy and some other prisoners with him. In this attempt, though he had not an entire success, yet he gained all the glory to which the ambition of a military man could aspire, and was considered as the greatest and happiest general of the age.

The queen of England now concerted measures with the emperor for declaring and carrying on a war with France. Her Britannic majesty highly resented the indignity offered to herself, and the wrong done the house of Austria, by the duke of Anjou's usurping the crown of Spain. She acted, therefore, to preserve the liberty and balance of Europe, to pull down the exorbitant power of France, and at the same time to revenge the affront offered her, by the king of France's owning the pretended prince of Wales for king of her dominions. Eugene was made president of the council of war by the emperor, and all the world approved his choice; as indeed they well might, since this prince no sooner entered on the execution of his office than

affairs took quite a new turn. The nature and limits of our plan will not suffer us to enlarge upon the many memorable actions which were performed by this great statesman and soldier during the course of this war, which proved so fatal to the glory of Louis XIV.* The battles of Schellenburg, Blenheim, Turin, &c. are so particularly related in almost every history, that we shall not insist upon them here. In 1710 the enemies of Eugene, who had vowed his destruction, sent him a letter, with a paper inclosed, which was poisoned to such a degree, that it made his highness, with two or three more who did but handle it, ready to swoon; and killed a dog immediately, upon his swallowing it after it was greased. The next year, 1711, in April, the emperor Joseph died of the small-pox; when Eugene marched into Germany, to secure the election of his brother to the throne. The same year, the grand visier sent one of his agas in embassy to his highness, who gave him a very splendid audience at Vienna, and received from him a letter written with the grand visier's own hand, wherein he styles his highness "the great pattern of Christian princes, president of the Aulic council of war to the emperor of the Romans, the most renowned and most excellent among the Christian princes, first peer among all the nations that believe in Christ, and best beloved visier of the emperor of the Romans."

In 1712, after having treated with the States General upon the proposals of peace then made by the court of France, he came over to England, to try if it were possible to engage our court to go on with the war, for it met with great obstructions here: but was surprised to find, the day before his arrival, which was on Jan. 5, that his good friend the duke of Marlborough was turned out of all his places. However, he concealed his uneasiness, and made a visit to the lord president of the council, and to the lord treasurer; and having had an audience of the queen, the day after his arrival, he paid his compliments to the foreign ministers, and the new ministry, especially the duke of Ormond, whose friendship he courted for the good of the common cause. But, above all, he did not neglect his fast friend and companion in military labours, the discarded general; but passed his time chiefly with him. He was entertained by most of the nobility, and magnificently feasted in the city of London by those merchants who had formerly contributed to the Silesian loan. But the cour-

tiers, though they caressed him for his own worth, were not forward to bring his negotiations to an happy issue; nor did the queen, though she used him civilly, treat him with that distinction which was due to his high merit. She made him a present of a sword set with diamonds, worth about 5000*l.* which he wore on her birth-day; and had the honour at night to lead her to and from the opera performed on this occasion at court. After he had been told that his master's affairs should be treated of at Utrecht, he had his audience of leave March the 13th, and the 17th set out to open the campaign in Flanders, where he experienced both good and ill fortune at Quesnoy and Landrecy.

In 1713, though forced to act only defensively on the Rhine against the French, who now threatened to overrun the empire, he nevertheless so signalized himself by his vigilance and conduct, that he obliged them to spend one whole summer in taking Landau and Friburg. March 6, 1714, he concluded with marshal Villars, at Rastadt, preliminary articles of a general peace between the empire and France; which were signed by him, as his imperial majesty's plenipotentiary, Sept. the 27th following, in a solemn treaty of peace, at Baden in Ergau: in which treaty he is entitled "The most high prince and lord Eugene, prince of Savoy and Piedmont, knight of the golden fleece, counsellor of state to his sacred imperial majesty, president of the council of war, lieutenant-general and marshal of the holy Roman empire." Upon his return to Vienna, he was received with the loudest acclamations of joy by the people, and with the most cordial affection by the emperor, who presented him with a fine sword richly adorned with diamonds. He now seemed to have some respite from the fatigues of war; but neither was this to last long: for, though peace was concluded with France, yet war broke out on the side of the Turks, who in 1716 began to make extraordinary preparations. Eugene was sent with the command of the imperial army into Hungary, attacked the Turks in their camp, and obtained a complete victory over them. He took the important fortress of Temeswaer, after the Turks had been in possession of it 164 years; and next invested Belgrade, which he also took.

After making peace with the Turks, he had a long suspension from those glories which constantly attended his victorious sword: for, in the war which ensued between

the emperor and the king of Spain, count Merci had the command of the army in Italy, and Eugene had no share in it, any farther than in council; and at the conclusion of it, when he was appointed the emperor's first plenipotentiary in the treaty of Vienna, in 1725. We next find him engaged in a new scene of action, in the war between the emperor his master and the kings of France, Spain, and Sardinia, in which, from 1733 to 1735, he experienced various success. This illustrious hero died at Vienna, April 10, 1736, in his seventy-third year. He was found dead in his bed, though he had been very gay the night before with company, whom he had entertained at supper, without making the least complaint; and it was supposed that he was choaked by an immoderate defluxion of rheum, with which, it seems, he was sometimes troubled.

Among the valuable effects left by prince Eugene, were found a rich crucifix, embellished with diamonds, with which he was presented by the emperor, upon his last campaign into Hungary; six gold-hilted swords, set with diamonds; one presented by his late imperial majesty, another by queen Anne, a third by the king of Prussia, a fourth by George I. before his accession to the crown, a fifth by the republic of Holland, and a sixth by the state of Venice; an exceeding rich string of diamonds for a hat, with a buckle of the same; twenty gold watches, set with diamonds; besides a prodigious quantity of silver plate, jewels, &c. to an immense value. He likewise left a large and curious library of books; among which were several rare manuscripts, besides a fine cabinet of medals, and other curiosities.

As to a general character of prince Eugene, it may easily be collected from what has already been said of him. He was always remarkable for his liberality; one instance of which he shewed, while he was here in England, to Mrs. Centlivre, the poetess; who, having addressed to him a trifling poem on his visiting England, received from him a gold snuff-box, valued at about 35 pistoles. He was also a man of great and unaffected modesty, so that he could scarcely bear, with any tolerable grace, the just acknowledgments that were paid him by all the world. Burnet, who was admitted several times to much discourse with him, says, that "he descended to an easy equality with those who conversed with him, and seemed to assume nothing to himself, while he reasoned with others." He said

jokingly one day, when the duke of Marlborough was talking of his attachment to his queen, *Regina pecunia*, "Money is *his* queen." This great general was a man of letters; he was intended for the church, and was known at the court of France by the name of the abbé de Savrie. Having made too free in a letter with some of old Louis the Fourteenth's gallantries, he fled out of France, and served as a volunteer in the emperor's service in Hungary against the Turks, where he soon distinguished himself by his talents for the military art. He was presented by the emperor with a regiment, and a few years afterwards made commander in chief of his armies. Louvois, the insolent war-minister of the insolent Louis XIV. had written to him to tell him, that he must never think of returning to his country: his reply was, "Eugene entrera un jour en France en dépit de Louvois & de Louis." In all his military expeditions, he carried with him Thomas a Kempis, "de Imitatione." He seemed to be of the opinion of the great Gustavus Adolphus, king of Sweden, "that a good Christian always made a good soldier." Being constantly busy, he held the passion of love very cheap, as a mere amusement, that served only to enlarge the power of women, and to abridge that of men. He used to say, "Les amoureux sont dans la société ce que les fanatiques sont en religion." His amusement was war, and in the Memoirs written by himself, and lately published, he speaks of some of its horrors with too little feeling. It is said that he was observed to be one day very pensive, and was asked by his favourite aid-de-camp on what he was meditating so deeply? "My good friend," replied he, "I am thinking, that if Alexander the Great had been obliged to wait for the approbation of the deputies of Holland before he attacked the enemy, how impossible it would have been for him to have made half the conquests that he did!" This illustrious conqueror lived to a great age, and being tam Mercurio quam Marte, "as much a scholar as a captain," amused himself with making a fine collection of books, pictures, and prints, which are now in the emperor's collection at Vienna. The celebrated cardinal Passionei, then nuncio at Vienna, preached his funeral sermon, from the following text of apocryphal Scripture: "Alexander, son of Philip the Macedonian, made many wars, took many strong holds, went through the ends of the earth, took spoils of many nations: the earth was *quiet* before him.

'After these things he fell sick, and perceived that he should die."—*Maccabees.*[1]

EUGENIUS, catholic bishop of Carthage, was elected to that see in the year 480 or 481, in the reign of Hunneric, and at the request of the emperor Zeno, and for some time presided over that diocese without disturbance. In the year 483, however, Hunneric issued a proclamation ordering all the bishops who believed in the trinitarian doctrine, to appear at Carthage, and hold a conference with the Arian bishops. The catholics at first remonstrated against obeying this order without the approbation of the transmarine bishops. The meeting, however, having taken place, the first debates were respecting the title of Catholics, by which Eugenius and his party were distinguished, and the title of Patriarch assumed by Cyrita, the head of the Arian bishops. Eugenius then presented a confession of faith, or statement of his principles, and offered to defend them in argument with the Arians; but Hunneric, who was himself an Arian, not only refused to hear him, but banished all the catholic bishops, and among them Eugenius, who was sentenced to the desarts in the province of Tripoly, where he remained until the death of Hunneric in the year 484. During the reign of Gondebald, he continued on his diocese in peace; but Thrasamund, the next king, banished him again, into that part of Gaul where Alaricus, king of the Visigoths, then reigned. Eugenius retired to Albi, where he was unmolested during the remainder of his life. He died at Viance in that territory, Sept. 6, in the year 505. There are some small discourses of his extant, in defence of the catholic faith, as, "Expositio fidei Catholici;" "Apologeticus pro fide;" "Altercatio cum Arianis," &c.[2]

EUGENIUS, archbishop of Toledo in the seventh century, and called the Younger, to distinguish him from his immediate predecessor of the same name, was at first clerk of the church of Toledo, and when chosen archbishop on the death of the elder Eugenius, retired to Saragossa with a view to spend his days in the retirement of a monastery. Being however discovered, he was brought back to Toledo by order of his sovereign, and appointed archbishop in

[1] Life of Prince Eugene, 1735, 8vo.—Memoires, &c. 1710, 2 vols. 8vo, &c. —Memoirs of his Life written by himself, Weimar, 1809, translated and published here, in 1811.

[2] Dupin.—Moreri.

the year 646, an office which he filled for nine years. He presided at the councils held at Toledo in the years 653, 655, and 656. He was the author of several works, particularly a treatise on the Trinity, two books of miscellanies, and one in prose and verse, which were published by father Sirmond at Paris in 1619, 8vo, along with the poetical pieces of Dracontius. His style is not remarkable for elegance, but his thoughts are often just and pious. He died in the year 657.[1]

EULER (LEONARD), a very eminent mathematician, was born at Basil, on the 14th of April, 1707: he was the son of Paul Euler and of Margaret Brucker (of a family illustrious in literature), and spent the first year of his life at the village of Richen, of which place his father was protestant minister. Being intended for the church, his father, who had himself studied under James Bernouilli, taught him mathematics, as a ground-work of his other studies, or at least a noble and useful secondary occupation. But Euler, assisted and perhaps secretly encouraged by John Bernouilli, who easily discovered that he would be the greatest scholar he should ever educate, soon declared his intention of devoting his life to that pursuit. This intention the wise father did not thwart, but the son did not so blindly adhere to it, as not to connect with it a more than common improvement in every other kind of useful learning, insomuch that in his latter days men often wondered how with such a superiority in one branch, he could have been so near to eminence in all the rest. Upon the foundation of the academy of sciences at St. Petersburgh, *in* 1723, by Catherine I. the two younger Bernouillis, Nicholas and Daniel, had gone thither, promising, when they set out, to endeavour to procure Euler a place in it: they accordingly wrote to him soon after, to apply his mathetics to physiology, which he did, and studied under the best naturalists at Basil, but at the same time, i. e. in 1727, published a dissertation on the nature and propagation of sound; and an answer to the question on the masting of ships, which the academy of sciences at Paris judged worthy of the *accessit*. Soon after this, he was called to St. Petersburgh, and declared adjutant to the mathematical class in the academy, a class, in which, from the circumstances of the times (Newton, Leibnitz, and so many other

[1] Dupin.—Moreri.—Cave, vol. I.—Fabric. Bibl. Lat. Med.

eminent scholars being just dead), no easy laurels were to be gathered. Nature, however, who had organized so many mathematical heads at one time, was not yet tired of her miracles; and she added Euler to the number. He indeed was much wanted; the science of the *calculus integralis*, hardly come out of the hands of its creators, was still too near the stage of its infancy not to want to be made more perfect. Mechanics, dynamics, and especially hydrodynamics, and the science of the motion of the heavenly bodies, felt the imperfection. The application of the differential calculus, to them, had been sufficiently successful; but there were difficulties whenever it was necessary to go from the fluxional quantity to the fluent. With regard to the nature and properties of numbers, the writings of Fermat (who had been so successful in them), and together with these all his profound researches, were lost. Engineering and navigation were reduced to vague principles, and were founded on a heap of often contradictory observations, rather than a regular theory. The irregularities in the motions of the celestial bodies, and especially the complication of forces which influence that of the moon, were still the disgrace of geometers. Practical astronomy had yet to wrestle with the imperfection of telescopes, insomuch, that it could hardly be said that any rule for making them existed.—Euler turned his eyes to all these objects; he perfected the *calculus integralis;* he was the inventor of a new kind of calculus, that of sines; he simplified analytical operations; and, aided by these powerful help-mates, and the astonishing facility with which he knew how to subdue expressions the most intractable, he threw a new light on all the branches of the mathematics. But at Catherine's death the academy was threatened with extinction, by men who knew not the connection which arts and sciences have with the happiness of a people. Euler was offered and accepted a lieutenancy on board one of the empress's ships, with the promise of speedy advancement. Luckily things changed, and the learned captain again found his own element, and was named Professor of Natural Philosophy in 1733, in the room of his friend John Bernouilli. The number of memoirs which Euler produced, prior to this period, is astonishing*, but what he did in 1735 is almost incredible.

* On the theory of the more remarkable curves—the nature of numbers and series—the calculus integralis—the movement of the celestial bo-

An important calculation was to be made, without loss of time; the other academicians had demanded some months to do it. Euler asked three days—in three days he did it; but the fatigue threw him into a fever, and the fever left him not without the loss of an eye, an admonition which would have made an ordinary man more sparing of the other. The great revolution, produced by the discovery of fluxions, had entirely changed the face of mechanics; still, however, there was no complete work on the science of motion, two or three only excepted, of which Euler felt the insufficiency. He saw, with pain, that the best works on the subject, viz. "Newton's Principia," and "Herman's Phoronomia," concealed the method by which these great men had come at so many wonderful discoveries, under a synthetic veil. In order to lift this up, Euler employed all the resources of that analysis which had served him so well on so many other occasions; and thus uniting his own discoveries to those of other geometers, had them published by the academy in 1736. To say that clearness, precision, and order, are the characters of this work, would be barely to say, that it is, what without these qualities no work can be, classical of its kind. It placed Euler in the rank of the first geometricians then existing, and this at a time when John Bernouilli was still living. Such labours demanded some relaxation; the only one which Euler admitted was music, but even to this he could not go without the spirit of geometry with him. They produced together the essay on a new theory of music, which was published in 1739, but not very well received, probably, because it contains too much geometry for a musician, and too much music for a geometrician. Independently, however, of the theory, which is built on Pythagorean principles, there are many things in it which may be of service, both to composers, and to makers of instruments. The doctrine, likewise, of the *genera* and the modes of music is here cleared up with all the clearness and precision which mark the works of Euler. Dr. Burney remarks, that upon the whole, Euler seems not to have invented much in this treatise; and to have done little more than arrange and methodize former discoveries in a scientific and geometric manner. He may, indeed, not

dies—the attraction of spheroidico-elliptical bodies—the famous solution of the isoperimetrical problem—and an infinity of other objects, the hundredth part of which would have made an ordinary man illustrious.

have known what antecedent writers had discovered before; and though not the first, yet to have imagined himself an inventor. In 1740, his genius was again called forth by the academy of Paris (who, in 1738, had adjudged the prize to his paper on the nature and properties of fire) to discuss the nature of the tides, an important question, which demanded a prodigious extent of calculations, and an entire new system of the world. This prize Euler did not gain alone; but he divided it with Maclaurin and D. Bernouilli, forming with them a triumvirate of candidates, which the realms of science had not often beheld. The agreement of the several memoirs of Euler and Bernouilli, on this occasion, is very remarkable. Though the one philosopher had set out on the principle of admitting vortices, which the other rejected, they not only arrived at the same end of the journey, but met several times on the road; for instance, in the determination of the tides under the frozen zone. Philosophy, indeed, led these two great men by different paths; Bernouilli, who had more patience than his friend, sanctioned every physical hypothesis he was obliged to make, by painful and laborious experiment. These Euler's impetuous genius scorned; and, though his natural sagacity did not always supply the loss, he made amends by his superiority in analysis, as often as there was any occasion to simplify expressions, to adapt them to practice, and to recognize, by final formulæ, the nature of the result. In 1741, Euler received some very advantageous propositions from Frederic the Second (who had just ascended the Prussian throne), to go and assist him in forming an academy of sciences, out of the wrecks of the Royal Society founded by Leibnitz. With these offers the tottering state of the St. Petersburgh academy, under the regency, made it necessary for the philosopher to comply. He accordingly illumined the last volume of the "Melanges de Berlin," with five essays, which are, perhaps, the best things in it, and contributed largely to the academical volumes, the first of which was published in 1744. No part of his multifarious labours is, perhaps, a more wonderful proof of the extensiveness and facility of his genius, than what he executed at Berlin, at a time when he contrived also that the Petersburgh acts should not suffer from the loss of him. In 1744, Euler published a complete treatise of isoperimetrical curves. The same year beheld the theory of the motions of the planets and

comets; the well-known theory of magnetism, which gained the Paris prize; and the much-amended translation of Robins's "Treatise on Gunnery." In 1746, his "Theory of Light and Colours"* overturned Newton's "System of Emanations;" as did another work, at that time triumphant, the "Monads of Wolfe and Leibnitz." Navigation was now the only branch of useful knowledge, for which the labours of analysis and geometry had done nothing. The hydrographical part alone, and that which relates to the direction of the course of ships, had been treated by geometricians conjointly with nautical astronomy. Euler was the first who conceived and executed the project of making this a complete science. A memoir on the motion of floating bodies, communicated to the academy of St. Petersburgh, in 1735, by M. le Croix, first gave him this idea. His researches on the equilibrium of ships furnished him with the means of bringing the stability to a determined measure. His success encouraged him to go on, and produced the great work which the academy published in 1749, in which we find, in systematic order, the most sublime notions on the theory of the equilibrium and motion of floating bodies, and on the resistance of fluids. This was followed by a second part, which left nothing to be desired on the subject, except the turning it into a language easy of access, and divesting it of the calculations which prevented its being of general use. Accordingly, in 1773, from a conversation with admiral Knowles, and other assistance, out of the "Scientia Navalis," 2 vols. 4to, was produced, the "Theorie complette de la Construction et de la Manœuvre des Vaisseaux." This work was instantly translated into all languages, and the author received a present of 6000 livres from the French king: he had before had 300*l.* from the English parliament, for the theorems, by the assistance of which Meyer made his lunar tables†.

* See our life of Dollond, (vol. XII.)

† It was with great difficulty that this extraordinary man, in 1766, obtained permission from the king of Prussia to return to Petersburgh, where he wished to pass the remainder of his days. Soon after his return, which was graciously rewarded by the munificence of Catherine II. he was seized with a violent disorder, which ended in the total loss of his sight. A cataract, formed in his left eye, which had been essentially damaged by the loss of the other eye, and a too close application to study, deprived him entirely of the use of that organ. It was in this distressing situation that he dictated to his servant, a taylor's apprentice, who was absolutely devoid of mathematical knowledge, his Elements of Algebra; which by their

And now it was time to collect into one systematical and continued work, all the important discoveries on the infinitesimal analysis, which Euler had been making for thirty years, and which lay dispersed in the memoirs of the different academies. This, accordingly, the professor undertook; but he prepared the way by an elementary work, containing all the previous requisites for this study. This is called "An Introduction to the analysis of Infinitesimals," and is a work in which the author has exhausted all the doctrine of fractions, whether algebraical or transcendental, by shewing their transformation, their resolution, and their developement. This introduction was soon followed by the author's several lessons on the "calculus integralis, and differentialis." Having engaged himself to count Orlow, to furnish the academy with papers sufficient to fill their volumes for twenty years after his death, the philosopher is likely to keep his word, having presented seventy papers, through Mr. Golofkin, in the course of his life, and left two hundred and fifty more behind him; nor is there one of these that does not contain a discovery, or something that may lead to one. The most ancient of these memoirs form the collection then published, under the title of "Opuscula Analytica." Such were Euler's labours, and these his titles to immortality! His memory shall endure till science herself is no more! Few men of letters have written so much as Euler; no geometrician has ever embraced so many objects at one time; or has equalled him, either in the variety or magnitude of his discoveries. When we reflect on the good such men do their fellow-creatures, we cannot help indulging a wish (vain, alas! as it is) for their illustrious course to be prolonged beyond the term allotted to mankind. Euler's, though it has had an end, was very long and very honourable; and it affords us some consolation for his loss, to think that he enjoyed it exempt from the ordinary consequences of extraordinary application, and that his last labours abounded in proofs of that vigour of understanding which marked his early days, and which he preserved to

intrinsic merit in point of perspicuity and method, and the unhappy circumstances in which they were composed, have equally excited wonder and applause. This work, though purely elementary, plainly discovers the proofs of an inventive genius; and it is perhaps here alone that we meet with a complete theory of the analysis of Diophantus. Some time after this he underwent the operation of couching, which partly restored his sight, but by some neglect or misconduct after the operation, he again became blind.

his end. Some swimmings in the head, which seized him on the first days of September, 1783, did not prevent his laying hold of a few facts, which reached him through the channel of the public papers, to calculate the motions of the aerostatical globes; and he even compassed a very difficult integration, in which the calculation had engaged him*. But the decree was gone forth: on the 7th of September he talked with Mr. Lexell, who had come to dine with him, of the new planet, and discoursed with him upon other subjects, with his usual penetration. He was playing with one of his grand-children at tea-time, when he was seized with an apoplectic fit. "I am dying," said he, before he lost his senses; and he ended his glorious life a few hours after, aged seventy-six years, five months, and three days. His latter days were tranquil and serene. A few infirmities excepted, which are the inevitable lot of an advanced age, he enjoyed a share of health which allowed him to give little time to repose. Euler possessed to a great degree what is commonly called erudition; he had read all the Latin classics; was perfect master of ancient mathematical literature; and had the history of all ages, and all nations, even to the minutest facts, ever present to his mind. Besides this, he knew much more of physic, botany, and chemistry, than could be expected from any man who had not made these sciences his peculiar occupation. "I have seen," says his biographer, Mr. Fuss, "strangers go from him with a kind of surprise mixed with admiration; they could not conceive how a man, who for half a century had seemed taken up in making and publishing discoveries in natural philosophy and mathematics, could have found means to preserve so much knowledge that seemed useless to himself, and foreign to the studies in which he was engaged. This was the effect of a happy memory, that lost nothing of what had ever been entrusted to it; nor was it a wonder that the man who was able to repeat the whole Æneis, and to point out to his hearers the first and last verses of every page of his own edition of it, should not have lost what he had learned, at an age when the impressions made upon us are the

* This reminds us of the illustrious Boerhaave, who kept feeling his pulse the morning of his death, to see whether it would beat till a book he was eager to see was published, read the book, and said, "Now the business of life is over."

strongest*. Nothing can equal the ease with which, without expressing the least degree of ill-humour, he could quit his abstruse meditations, and give himself up to the general amusements of society. The art of not appearing wise above one's fellows, of descending to the level of those with whom one lives, is too rare in these days not to make it a merit in Euler to have possessed it. A temper ever equal, a natural and easy chearfulness, a species of satirical wit, tempered with urbane humanity, the art of telling a story archly, and with simplicity, made his conversation generally sought. The great fund of vivacity which he had at all times possessed, and without which, indeed, the activity we have just been admiring could not have existed, carried him sometimes away, and he was apt to grow warm, but his anger left him as quickly as it came on, and there never has existed a man to whom he bore malice. He possessed a precious fund of rectitude and probity. The sworn enemy of injustice, whenever or by whomsoever committed, he used to censure and attack it, without the least attention to the rank or riches of the offender.—Recent examples of this are in the recollection of all who hear me." As he was filled with respect for religion, his piety was sincere, and his devotion full of fervour.—He went through all his Christian duties with the greatest attention. Euler loved all mankind, and if he ever felt a motion of indignation, it was against the enemy of religion, particularly against the declared apostles of infidelity. He was of a very religious turn of mind. He published a New Demonstration of the Existence of God, and of the Spirituality of the Soul, which last has been admitted into several divinity schools as a standard book. With scrupulous exactness he adhered to the religion of his country, that of Calvinism, and, fortified by its principles, he was a good husband, a good father, a good friend, a good citizen, a good member of private society.

"Euler was twice married, and had thirteen children, four of whom only have survived him. The eldest son was

* "Another proof of the strength of his memory and imagination deserves to be related. Being engaged in teaching his grandchildren geometry and algebra, and obliged, in consequence, to initiate them in the extraction of roots, he was obliged to give them numbers, which should be the powers of other numbers; these he used to make in his head; and one night, not being able to sleep, he calculated the six first powers of all the numbers above twenty, and to our great astonishment, repeated them to us several days after."

for some time his father's assistant and successor; the second, physician to the empress; and the third a lieutenant-colonel of artillery, and director of the armory at Sesterbeck. The daughter married major Bell. From these children he had thirty-eight grand-children, twenty-six of whom are still alive. Never have I been present at a more touching sight than that exhibited by this venerable old man, surrounded, like a patriarch, by his numerous offspring, all attentive to make his old age agreeable, and enliven the remainder of his days, by every species of kind solicitude and care."

The catalogue of his works in the printed edition makes 50 pages, 14 of which contain the MS works.—The printed books consist of works published separately, and others to be found in the several Petersburgh acts, in 38 volumes, (from 6 to 10 papers in each volume)—in the Paris acts—in 26 volumes of the Berlin acts (about 5 papers to each volume):—in the "Acta Eruditorum," in 2 volumes;—in the "Miscellanea Taurinensia;"—in vol. IX. of the society of Ulyssingue—in the "Ephemerides de Berlin;" and in the "Memoires de la Societé Œconomique for 1766." His "Letters on Physics and Philosophy" were translated by the late Dr. Henry Hunter, and published in 1802, 2 vols. 8vo.[1]

EULOGIUS, the patriarch of Alexandria, a man of learning and piety, succeeded John IV. in that office in the year 581. He exerted himself with great effect against the heresies of his time, and wrote an able exposition of the orthodox faith, in a letter which he addressed to Eutychius, patriarch of Constantinople. He wrote also against the Novatians; but of his works there are only a few fragments remaining. He is said to have died in the year 608.[2]

EULOGIUS, archbishop of Toledo in the ninth century, was of an ancient Christian family of Cordova. In his youth he joined the community of ecclesiastics of St. Zoilus, then in the monastery of Cutelar, where he became intimate with Alvarus. In the year 844 he travelled into Navarre, and after his return to Cordova, in the year 850, he was imprisoned, under the reign of Abderamus, with some other Christians, on account of his religion.

[1] Principally from his Eloge by Fuss, printed at Petersburgh and Berlin, 1783, 4to.—Hutton's Math. Dictionary. [2] Dupin.—Cave, vol. I.

From this, however, he appears to have been released, and continued to exhort the Christians to maintain their faith at the risk of their lives. Having concealed a young Christian female named Leocritia, whom her Mahometan parents would have forced to apostatize, he was apprehended with her, and both were condemned to be beheaded, which sentence was executed in the year 859. This was soon after his appointment to the archbishopric of Toledo, to which, however, he was never consecrated. He wrote "Memoriale Sanctorum," an account of the martyrdom of the Christians who had suffered before him in Cordova; and afterwards he wrote an apology or defence of the same martyrs. These and his other writings are inserted in the Bibl. Patrum, vol. XV. and were printed separately by Morales in 1554, and by Poncius Leo in 1574.[1]

EUMENIUS, a celebrated orator of the fourth century, was a Greek by family, as his name imports, but was born at Autun, as he himself informs us in the fine panegyric which he spoke at Treves in the year 309, in the presence of Constantine the Great. In the year 311 he again delivered an oration before that prince at Treves, as spokesman for the inhabitants of Autun, whom Constantine had honoured with a visit, and on whose city he had bestowed marks of liberality and favour. Eumenius long taught rhetoric in that city, and was highly esteemed by Constantine, as he had before been by Constantius Chlorus, the emperor's father, who died in the year 306. Eumenius appeared to most advantage in the oration which he delivered before Rictiovarus, or Riccius Varus, the prefect of Lyons, in favour of the public schools for the young Gauls, of which he himself had the care. They had been destroyed by the incursions of some rebels, and Eumenius, in order to their re-establishment, offered the whole of his salary, which is said to have amounted to 600,000 sesterces, or more than 3000*l.* of our money; but this appears to have included his salary as imperial secretary, an office which he also held. All that remain of his works are printed in the "Panegyrici veteres." His style indicates the declension of pure Latinity.[2]

EUNAPIUS, a native of Sardis in Lydia, flourished in the fourth century, under the emperors Valentinian, Valens,

[1] Dupin.—Moreri.—Cave, vol. I.
[2] Moreri.—Fabric. Bibl. Lat.—Saxii Onomast.

and Gratian. He was a celebrated sophist, a physician and historian. He was brought up by Chrysanthius, a sophist of noble birth, who was related to him by marriage; at whose request he wrote his book "Of the Lives of the Philosophers and Sophists," in which he frequently shews himself an enemy to Christianity. Brucker calls it a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition. He wrote a history of the Cæsars, which he deduced from the reign of Claudius, where Herodian left off, down to that of Arcadius and Honorius. Photius speaks with approbation of this history; but complains, that he all along treats the Christian emperors very injuriously, while he is so partial to the heathen, as even to prefer Julian to Constantine the Great. He inveighs also severely against the monks, whom he charged with pride and insolence, under the mask of austerity; and ridicules with great profaneness the relics of the martyrs. This history is lost; but the substance of it is in Zosimus, who is supposed to have done little more than copy it. We have no other remains of Eunapius, but his "Lives of the Sophists," 1596, 8vo, except a small fragment of his history, which is printed at the end of some editions of the lives; though Fabricius is of opinion that this fragment belongs to another Eunapius, who lived somewhat earlier.[1]

EUNOMIUS, an Arian heretic of the fourth century, was born at Dacora, a town of Cappadocia; and was the son of a peasant: but not relishing a country life, he went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Ætius, but was abundantly more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxius, bishop of that place; but being sent to defend Eudoxius against Basil of Ancyra, before the emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mida, a town of Phrygia. He returned to Constantinople, and in the year 360 was made bishop of Cyzicum, by his protector Eudoxius, who advised him to conceal his doctrines: but Eunomius was incapable of following this

[1] Cave, vol. I.—Moreri.—Brucker.—Lardner's Works.—Saxii Onomast.—Fabric. Bibl. Græc.

advice, and gave so much disturbance to the church by the intemperance of his zeal, that Eudoxius himself, by the order of Constantius, was obliged to depose him from his bishopric, and he was that year banished again. He retired to a house which he had in Chalcedonia, where he concealed the tyrant Procopius in the year 365, and being accused by the emperor Valens of having afforded shelter to his enemy, was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the elder obliged him to quit that place, and sent him first to Halmyris, a desert of Mœsia, near the Danube, and afterwards to Cæsarea of Cappadocia; where, however, the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Tired, at length, with being thus tossed about, he petitioned to retreat to the place of his birth; where he died very old, about the year 394, after having experienced great variety of sufferings.

Eunomius wrote many works; and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the gospels. The greatest part of them are lost: there is, however, besides two or three small pieces, "a confession of his faith" still remaining, which Cave took from a MS. in archbp. Tenison's library, and inserted into his "Historia Literaria," and Whiston afterwards published it in his "Primitive Christianity revived." The substance of his opinions is, "There is one God, uncreate and without beginning; who has nothing existing before him; for nothing can exist before what is uncreate; nor with him, for what is uncreate must be one; nor in him, for God is a simple and uncompounded being. This one, simple and eternal being, is God the creator and ordainer of all things: first indeed, and principally of his only begotten Son, and then through him of all other things. For God begot, created, and made the Son only, by his own direct operation and power, before all things and every other creature; not producing however any other being like himself, nor imparting any of his own proper substance to the Son: for God is immortal, uniform, indivisible, and therefore cannot communicate any part of his own proper substance to another. He alone is unbegotten; and it is impossible that any other being

should be formed of an unbegotten substance. He did not use his own substance in begetting the Son, but his will only; nor did he beget him in the likeness of his substance, but according to his own good pleasure. He then created the Holy Spirit, the first and greatest of all spirits by his own power indeed and operation mediately, yet by the immediate power and operation of the Son. After the Holy Spirit, he created all other things in heaven and in earth, visible and invisible, corporeal and incorporeal, mediately by himself, by the power and operation of the Son, &c. &c."[1]

EUPHORION, the son of Polymnestus of Chalcis in Eubœa, a Greek poet and historian, was born, according to Suidas, in the 26th olympiad, at the time when Pyrrhus was defeated by the Romans, which was in the third year of that olympiad, or B. C. 274. Although his person was not captivating, he is said to have been beloved by Nicia, the wife of Alexander the king of his country. Towards the latter end of his life, he grew rich, and became librarian to Antiochus the Great, king of Syria, at the time of whose accession he was above fifty years of age. The time of his death is uncertain. He wrote in heroic verse, some few fragments of which are still extant. Cicero speaks of his compositions as obscure: but he was highly esteemed by the emperor Tiberius, who imitated his style, and placed statues of him in the libraries of Rome. There was also another EUPHORION, a son of Æschylus, who gained prizes at Athens for some posthumous tragedies of his father's; and wrote a few himself; and a third, author of some Greek epigrams in the Anthologia, who flourished in the 126th olympiad.[2]

EUPHRANOR, an excellent sculptor and painter of Athens, was the disciple of Aristides, and flourished about 362 years before Christ. He wrote several volumes on the art of colouring, and on symmetry, which are lost. His conceptions were noble and elevated, his style masculine and bold; and he was, according to Pliny, the first who signalized himself by representing the majesty of heroes. Among his most celebrated paintings were the twelve Gods, the battle of Mantinea, and Theseus. The refinements of expression were certainly carried very far by Euphranor, if we may form our judgment from the Theseus,

[1] Cave, vol. I.—Lardner's Works.—Moreri.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

which he opposed to that of Parrhasius, and the bronze figure of Alexander Paris, in whom, says Pliny, the umpire of the goddesses, the lover of Helen, and yet the murderer of Achilles, might be traced. He made the character of Paris so pregnant, that those who knew his history might trace in it the origin of all his future feats, though first impressed by the expression allotted to the predominant quality and moment. Such appears to be the expression of the sitting Paris, formerly in the cortile of the palace Altheims at Rome, a work of the highest style, and worthy of Euphranor, "though," says Mr. Fuseli, "I shall not venture to call it a repetition in marble of his bronze."[1]

EUPHRATES of Alexandria, a stoic philosopher, who flourished in the second century, was a friend of Dio and of Apollonius Tyanæus, who introduced him to Vespasian. Although a violent quarrel arose between the latter philosopher and Euphrates, in consequence of which Philostratus, the panegyrist of the former, inveighs with great severity against the latter, it appears from the testimony of Epictetus, Pliny the younger, and Eusebius, that Euphrates was universally esteemed for his talents and virtues, and that the censures of Philostratus deserve only contempt. Pliny's character of him is highly interesting. "If ever," says he, "polite learning flourished at Rome, it certainly does at present. Of this I could give you many instances; but I will content myself with naming only Euphrates the philosopher. When in my youth I served in the army in Syria, I had an opportunity of conversing familiarly with this excellent man, and took some pains to gain his affection, though that indeed was not difficult; for he is exceedingly open to access, and full of that gentleness of manner which he teaches. Euphrates is possessed of shining talents, which cannot fail to interest even the unlearned. He discourses with great accuracy, dignity, and elegance; and frequently rises into the sublimity and luxuriance of Plato himself. His style is copious and diversified, and so wonderfully sweet as to captivate even the most reluctant auditor. Add to all this, his graceful form, comely aspect, long hair, and large white beard; circumstances which, though they may probably be thought trifling and accidental, contribute, however, to procure him much reverence. There is no dis-

[1] Dict. Hist.—Fuseli's Lectures, p. 46, &c.

gusting negligence in his dress; his countenance is grave, but not austere; his approach commands respect, without exciting awe. With the strictest sanctity, he unites the most perfect politeness of manner. He inveighs against vice, not against men; and, without chastising, reclaims the offender. You listen with fixed attention to his exhortations, and even when convinced, still hang with eagerness upon his lips." In conformity to the principles of the stoic philosophy, Euphrates, when he found his strength worn out by disease and old age, voluntarily put a period to his life by drinking hemlock, having first, for some unknown reason, obtained permission from the emperor Adrian.[1]

EUPHRATES, a heretic of the second century, was the founder of the sect of Ophites or Serpentarians, one of whose dogmas was, "that the serpent by which our first parents were deceived, was either Christ himself or Sophia (wisdom) concealed under that form," for which reason they paid a kind of divine honours to certain serpents kept for that purpose. In most points he adhered to the Oriental or Gnostic philosophy, of two opposite principles with the Æons, and other dreams of those sects. Origen did not consider the disciples of Euphrates as Christians, but as calumniators of Jesus Christ; but Dr. Lardner, in their defence, has proved that they believed in Jesus, as an excellent *man*, and the true Messiah.[2]

EUPOLIS, was an Athenian comic poet, who flourished about the year 435 before Christ, in the time of the old comedy. (See CRATINUS). His play of "Numeniæ" was acted in this year, and his "Flatterers," about the year 420. Many others of his pieces are known by name, of which only fragments now remain. Of his death various accounts are given. Some say that he was thrown into the sea, by order of Alcibiades, for writing the "Baptæ" against him; others, that he was shipwrecked in a military expedition in the Hellespont, which produced, says Suidas, a decree, that no poet should perform military service. He obtained seven prizes in the theatres of Athens. His first drama was produced at the age of seventeen. There are some remarks on this poet in Cumberland's "Observer," but which are now known to have been Bentley's.[3]

EURIPIDES, a celebrated tragic poet, the contemporary and rival of Sophocles, was born of a creditable Athe-

[1] Brucker.—Moreri. [2] Lardner's Works.—Mosheim's Hist.
[3] Vossius de Poet. Græc.—Fabric. Bibl. Græc.

nian family; especially on his mother Clito's side, whom Suidas reports to have been nobly descended, though Aristophanes in jest calls her a cabbage-seller, and Valerius Maximus has recorded it in earnest. He was born in the island Salamis, whither his father and mother had fled, with a great many other eminent families of Athens, upon the formidable invasion of Greece by Xerxes; and his birth is supposed to have happened in the first year of the 75th olympiad, 480 years before Christ. His name is supposed to have been formed from the *Euripus*, or narrow sea, in which the battle of Salamis was fought, and the Persians defeated. It is said, that while his mother was with child, her husband Mnesarchus consulted the oracle of Apollo, to know what he might hope for; and that he received in answer, that the child who should be born to him would reach the summit of glory, and gain the honour of the sacred garland. Mnesarchus merely interpreting this promise of the oracle, that his son should win the prize in the Olympic games, took care to educate him in the same manner with those whom the Greeks designed for athletæ or wrestlers: but Euripides, though he made so good a progress in these feats of the body, as to gain the crown at the Athenian sports in honour of Ceres and Theseus, had always a more laudable ambition: and therefore, while his father was labouring to have him perfect in the palæstra, became a constant auditor of Anaxagoras in philosophy, and Prodicus in rhetoric; and diverted his leisure hours by studying painting, which some will have to have been at first his profession. It is not probable, that Euripides learnt morality of Socrates, as Gellius reports: Socrates was ten or twelve years younger than Euripides, and therefore is more likely to have profited by him; but it is certain that they were friends, and Socrates is thought to have been consulted by him in the composition of his dramas. Socrates very rarely frequented the theatre, except when the pieces of Euripides were represented. In the character of Palamedes, Euripides is supposed to have delineated that of his friend, and some verses are quoted addressing the Greeks as having slain the best and wisest of their nation, which the audience are said to have applied to the fate of Socrates, and to have burst into tears at the recollection of their crime. This, however, seems rather to savour of conjecture, and if the Athenians were ever thus affected, it must have been at some representa-

tion of the play subsequent to the death of Socrates, who survived Euripides some years, and therefore, in the character of Palamedes could have only alluded to his death, as the probable result of the jealousy and rashness of the Athenians.

The occasion of his applying himself to dramatic poetry was the extreme danger his master Anaxagoras had incurred by his philosophy: who, under the accusation of despising the public gods, was banished from Athens by the fury of the mob, and narrowly escaped with his life. Euripides was then eighteen; but his works will evidently shew, that he did not afterwards lay aside the study of morality and physics. He wrote a great number of tragedies, which were highly esteemed both in his life-time and after his death: and Quintilian, among many others, doubted whether he was not the best of the tragic poets. "Sophocles and Euripides," says he, "have far excelled Æschylus in tragedy. Many people question, which of these two poets in their different manner deserves the preference; but, as this bears no relation to what I am now writing upon, I shall leave it undetermined. However, there is no one but must own, that Euripides will be of much more use to those who are intended to plead: for his diction, which is censured by such as think there is more sublimity in the grave, majestic, and sonorous style of Sophocles, comes nearer to that of an orator. He likewise abounds with moral reflections; and is almost equal to the sages, when he treats on the same subject with them. In his manner of reasoning and replying, he may be compared to the most renowned orators at the bar. He charms all, when he attempts to raise the passions; and, when he would raise pity, he is inimitable." Quintilian has here specified three of the most prominent characteristics of Euripides, his disposition to philosophize, the rhetorical cast of his style, and the power of touching the passions, which, notwithstanding frequent insipidity, he sometimes exercises in a high degree. The philosophy of his master Anaxagoras may be often traced in his writings, as has been proved by Valckenaer in his learned diatribe on the fragments of Euripides, some chapters of which are devoted to the illustration of this subject.

It has been wondered, that the Roman poets should celebrate Sophocles, Æschylus, and Thespis, as Virgil, Propertius, and Horace have done, yet should make no men-

tion of Euripides: but the reason assigned for this omission is, that the syllables which compose his name were not suited to hexameter verse, and not that they thought him inferior, at least to Æschylus and Thespis. Varro relates, that out of the seventy-five tragedies written by him, five only gained the victory; yet observes, that most of those who conquered him were wretched poetasters. He was probably defeated by that private interest and intrigue, which frequently pronounces the fate of compositions; and the basest arts, we are told, were employed, in order to procure the favour of the judges. In the mean time, his pieces were prodigiously applauded; and nothing can better demonstrate the high esteem they were in, than the service they did to the Athenians in Sicily. The Athenian army under the command of Nicias suffered all the calamities of unsuccessful war, and the victors made a most cruel advantage of their victories; but although they treated the Athenian soldiers with so much inhumanity, yet they are said to have spared such as could repeat any verses of Euripides. "We are told," says Plutarch, "that many, who returned safe to their country, kindly saluted Euripides, declaring that they had been restored to their liberty, for teaching their victors such verses of his as they remembered; and that others, who roamed up and down, had meat and drink given them, in return for singing his verses."

It was almost impossible for two great poets, such as Sophocles and Euripides, who were contemporary, and aspired to the same glory, to love one another, or to continue long in friendship; and Athenæus relates several particulars of their enmity, which are no way honourable to them. Yet Sophocles discovered a great esteem for Euripides, when he heard of his death, and caused a tragedy to be represented, in which he himself appeared in a mourning habit, and made his actors take off their crowns. Aristophanes took great pleasure in ridiculing Euripides in his comedies, which perhaps might give him more uneasiness than his quarrel with Sophocles.

About a year after the Sicilian defeat, Euripides left Athens, and went to the Macedonian court, to which king Archelaus, who was fond of learned men, invited them by acts of munificence, gave them a gracious reception, and often raised them to very high honours. Euripides, if Solinus may be credited, he made his prime minister. Nothing can be a more express proof of the high esteem

Archelaus had for him, than his resenting some personal insults of one Decamnichus offered to Euripides. Our poet was seventy-two years of age when he went to that court, and had passed but few years there, when an unhappy accident concluded his life. He was walking in a wood, and, according to his usual manner, in deep meditation; when unfortunately meeting with Archelaus's hounds, he was by them torn to pieces. Every account gives him the same end, though it differs from the rest in some minute circumstances. Some indeed relate that he was pulled to pieces by women, to revenge the honour of their sex; but this is a fable, copied from that of Orpheus, who is said to have been destroyed by Bacchanals. It is not certain, whether his death happened by chance, or through envy of some of the courtiers. The author of an epigram in the Anthology denies all these accounts, and ascribes his death to a decay of nature. Archelaus, however, buried him with great magnificence; and not contented with solemnizing his funeral obsequies, he also cut his hair, and assumed all the marks of grief. The Athenians were so moved with his death, that the whole city went into mourning; and one of his friends, named Philemon, declared that, could he be persuaded that the dead enjoy a sense of things, he would hang himself, in order to be with Euripides. The Athenians also sent ambassadors to Macedonia, to request of Archelaus that his body might be removed to his native country; but the king refused their demand, and erected in memory of the poet a noble monument in the vicinity of Pella, his chief city. Disappointed of this, the Athenians testified their respect for Euripides by a cenotaph on the road leading from the city to the Piræus. Thucydides the historian is said to have written an epitaph on him, to this purpose: "All Greece is the monument of Euripides; the Macedonian land possesses his bones, for there he reached the boundary of his life. His country is Athens, the Greece of Greece. Having afforded general delight by his muse, he enjoys the recompense of general praise." That he was the friend of Socrates, may be thought a circumstance which strongly testifies the virtues of his private character. He seems not to have possessed the social qualities which distinguished his rival Sophocles. Both Euripides and his fellow-disciple Pericles are said to have imitated the austere manners of their master Anaxagoras. An ancient poet, Alexander

Ætolus, quoted by Gellius, says of him, that he was morose in social intercourse, averse from laughter, and even during the festivity of the banquet, ignorant how to promote hilarity; but that whatever he wrote he tempered with the sweetness of honey, and the charms of the Sirens. He has been charged with a professed antipathy to the fair sex. This should seem to be contradicted by his having been twice married; but it appears that he was unhappily married in both instances, and may from his own experience have contracted some degree of prejudice against the sex in general. Yet although he seems eager to take every opportunity of uttering a bitter or malignant sentiment against women, Sophocles is said to have observed, that the hatred which he expressed against them was confined to the stage. And even there our countryman, Barnes, observes that if he has described some females with all the vices incident to human nature, yet he has delineated many others with all the virtues that can adorn their sex.—He was near seventy-five years old when he died; and, notwithstanding some aspersions recorded by Athenæus, he was, according to the best accounts, a man of great gravity and severity in his conduct, and regardless of pleasures.

He is, of all writers, the most remarkable for having interspersed moral reflections and philosophical aphorisms in his dramatic pieces; and, it is generally thought, he has done it too frequently. Though he had the fate of Anaxagoras before his eyes, yet he was not always so well guarded in his maxims as he should have been. He hazarded one, relating to the sanctity of an oath, in his Hippolytus, which brought him in danger: "My tongue has sworn, but still my mind is free." For this verse he was impeached of impiety, as teaching and defending perjury; but it does not appear that he was punished for it. The answer he made to the accuser is left on record by Aristotle: "that it was a very unreasonable thing to bring a cause into a court of judicature, which belonged only to the cognizance of a theatre, and the liberty of a public festival; that, when these words were spoken on the stage, there went along with them some reason to justify them, and that he was ready to justify them, whenever the bill should be preferred in the right place." Another time, Seneca informs us, he incensed the audience highly, by making Bellerophon dogmatize too gravely in favour of avarice; so highly, that they would have driven the actor from the

stage, if Euripides himself had not appeared, and besought them to have a little patience, by assuring them, that they would soon see the unhappy end of the miser, whose maxims had so strongly disgusted the audience. Plutarch relates, that at another time such offence was taken at the two first verses of his Menalippus, which seemed to doubt the existence of Jupiter himself, that he was forced to change them: and others have concluded him to be an atheist, from impious speeches uttered in his plays. His error seems to have been his giving a turn, more offensive than necessary, to those impious sentiments which he was obliged to put into the mouths of his vicious characters. His editor Barnes observes, that, to support the character of Sisyphus, he was obliged to make him reason as an atheist; and that therefore Plutarch had no just cause to suspect there the artifices of an author, of giving vent to his own thoughts under another man's name. "I wonder very much," says Barnes, "what it was could make so great a man believe, that Euripides had delivered his sentiments craftily in the person of Sisyphus; and that this should be our tragic poet's opinion, since no man ever had a deeper sense of religion than Euripides, as is manifest from numberless passages in his works; and it very justly suited the character of Sisyphus to speak impiously, as I observed on Bellerophon."

He used to shut himself up in a gloomy cave, and there compose his works. This cave was in the isle of Salamis, and Aulus Gellius had the curiosity to go into it. He composed his verses with great difficulty. He one day complained to the poet Alcestis, that in the three last days he had been able to write but three verses, though he had laboured with all his might. Alcestis observed, with an air of high vanity, that he had written an hundred with the utmost ease. "Ay, but," says Euripides, "you don't consider the difference: your verses are made to live no longer than these three days, whereas mine are to continue for ever." The works of Euripides, as well as Sophocles, were transmitted to king Ptolemy, when he was founding the Alexandrian library, a circumstance thus related by Galen: "King Ptolemy," says he, "sent to the Athenians to borrow the original manuscripts of Sophocles, Æschylus, and Euripides, in order to transcribe them for his library; laying down in their hands fifteen talents of silver, by way of security. Upon receipt of the books, he took care to have them written out on the fairest parch-

ment, and set off with the richest ornaments: and then, keeping the originals, he sent the copies to Athens, with this message, viz. that the king had desired the city to accept of those books, and of the fifteen talents which he had left in their hands: that they had no reason to be angry, since, if he had neither sent them the originals nor the copies, he had done them no injury, inasmuch as they themselves, by taking a security, supposed it a sufficient reparation for the loss."

There are now extant but nineteen of his tragedies, and part of a twentieth; though according to Suidas he composed ninety-two; according to others, seventy-five only; but Barnes found the titles of eighty-four. It seems to be generally agreed, that in the construction of his plots, and the delineation of his characters, Euripides is inferior to Sophocles; his introductory prologues are inartificial, and too much impair the interest of the catastrophe; his incidents are frequently improbable, and he sometimes throws parts of his subject into long and tedious narratives; but yet his beauties are more striking than his faults, and he was in the highest sense a poet, and by the ancients was placed at the head of the tragic writers. Besides his plays, five letters are ascribed to Euripides, three of which are addressed to king Archelaus, and the two others to Sophocles and Cephisophon; but these are consigned by Bentley to the same condemnation with the epistles of Phalaris, and other forgeries of the ancient sophists.

The earliest edition of any part of the works of Euripides was printed at Florence, about the end of the fifteenth century. It is a small volume in 4to, printed in capital letters, and containing only the Medea, Hippolytus, Alcestis, and Andromache. This was followed by the *princeps* or Aldine edition, Venice, 1503, 8vo, containing eighteen tragedies, but not taken from very good manuscripts. Three editions, printed at Basil by Hervagius, 1537, 1544, and 1551, 8vo, were chiefly taken from the Aldine copy. To the last is annexed the Electra, first published by P. Victorius, at Florence, 1545. The edition of Oporinus, Basil, 1562, fol. contains the nineteen tragedies, with the Latin version of Stiblinus, and the notes of Brodæus on several of the tragedies. A small edition was published by Canter, at Antwerp, 1571, 12mo, the Greek only, which is correct, and was the basis of several of the subsequent editions. This edition was reprinted at

Heidelberg, 1597, 2 vols. 8vo, with a Latin version, and the commencement of the imperfect play (the Danae) found in a MS. of the Palatine library. The notes of Æmilius Portus, printed separately, are frequently annexed to it. Joshua Barnes's magnificent edition appeared at Cambridge, 1694, and still maintains considerable estimation; but there is no editor to whom Euripides is more indebted than to Dr. Musgrave, whose edition was printed at Oxford, 1778, 4 vols. 4to. Beck's edition, Leipsic, 1778—1788, 3 vols. 4to, contains a reprint of that of Barnes, with a collation of Musgrave's edition, and his notes. An account of the editions of the separate plays may be seen in our authorities. By the laudable labours of Mr. Wodhull and Mr. Potter, the English language can now boast of two good poetical translations of Euripides.[1]

EUSDEN (LAWRENCE), an English poet, descended from a good family in Ireland, was son of Dr. Eusden, rector of Spotsworth in Yorkshire, and was educated at Trinity college, Cambridge; after which he went into orders, and was for some time chaplain to Richard lord Willoughby de Broke. His first patron was the celebrated lord Halifax, whose poem "On the Battle of the Boyne," Eusden translated into Latin. He was also esteemed by the duke of Newcastle, on whose marriage with lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain, and considered the verses as an elegant compliment) preferred in 1718 to the laureatship. He had several enemies; and, among others, Pope, who put him into his Dunciad; though we do not know what provocation he gave to any of them, unless by being raised to the dignity of the laurel. Cooke, in his "Battle of the Poets," speaks thus of him:

> "Eusden, a laurel'd bard, by fortune rais'd,
> By few been read, by fewer still been prais'd," &c.

And Oldmixon, in his "Art of Logic and Rhetoric," p. 413, is not sparing of his reflexions on the poet and his patron. His censures, however, are plainly those of a disappointed competitor, and perhaps great part of the ridicule, which has been thrown on Eusden, may arise from his succeeding so ingenious a poet as Rowe. That he was no inconsiderable versifier, the poems he has left will evince; and, as his moral character appears to have

[1] Gen. Dict.—Atheneum, vols. IV. and V.—Dibdin's Classics.—Saxii Onomast.

been respectable, the duke acted a generous part in providing for a man who had conferred an obligation on him. The first-rate poets were either of principles very different from the government, or thought themselves too distinguished to undergo the drudgery of an annual ode. Eusden, however, seems to have been but little known before his preferment, if we judge by the manner in which he is mentioned in the duke of Buckingham's "Session of the Poets:"

> "In rushed Eusden, and cried, who shall have it
> But I the true laureat, to whom the king gave it?
> Apollo begg'd pardon, and granted his claim,
> But vow'd that till then he ne'er heard of his name."

Eusden has been mentioned among the writers of the Spectators and Guardians, but only one or two trifles can be attributed to him on good authority. Gray, in a letter to Mason, says that Eusden set out well in life, but afterwards turned out a drunkard, and besotted his faculties away. He died at his rectory at Coningsby, Lincolnshire, the 27th of September, 1730; and left behind him in MS. a translation of the works of Tasso, with a life of that poet. Some of his best poems may be seen in Nichols's "Select "Collection."[1]

EUSEBIUS, an eminent ecclesiastical historian, surnamed Pamphilus, from his friendship with Pamphilus the Martyr, was born in Palestine, about A. D. 267. Cave thinks it probable, that he was born at Cæsarea; but we have no account of his parents, or his masters. He tells us himself, that he was educated in Palestine, and saw Constantine there, while he travelled through that country in the retinue of Diocletian. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimacy with Pamphilus, an eminent presbyter of that church. During the persecution under Diocletian, he exhorted the Christians to suffer resolutely for the faith of Christ; and particularly assisted his friend Pamphilus, who suffered martyrdom in the year 309, after two years imprisonment. In the time of the same persecution he went to Tyre, where he was an eye-witness of the glorious combats of the five Egyptian martyrs. He was likewise in Egypt and at Thebais, where he saw the admirable con-

[1] Cibber's Lives.—Nichols's Poems.—Spectator and Guardian, with notes, octavo edit. 1806.

stancy of many martyrs of both sexes, and was himself imprisoned. He has been reproached with having offered incense to idols in this persecution, in order to free himself from prison. This imputation was fixed upon him by Potomon, bishop of Heraclea, at the council of Tyre. Epiphanius informs us that Potomon, seeing Eusebius sitting in the council, cried out, "Is it fit, Eusebius, that you should sit, and that the innocent Athanasius should stand to be judged by you? Who can bear such things as these? Tell me, were not you in prison with me during the time of the persecution? I lost an eye in defence of the truth; but you are maimed in no part of your body, nor did you suffer martyrdom, but are whole and alive. By what means did you escape out of prison, unless you promised our persecutors that you would do the detestable thing, and perhaps have done it?" Epiphanius adds, that Eusebius, hearing this, rose and broke the assembly, saying, "If, when you are out of your own country, you say such things against us, it is certain that your accusers must be in the right: for, if you exercise your tyranny here, you will do it with much more assurance in your own country." Valesius observes, from the above-cited passage of Epiphanius, that those persons are mistaken, who relate that Eusebius had sacrificed to idols, and that it was openly objected to him in the council of Tyre; since Potomon did not charge him with it, but only grounded a suspicion on his being dismissed safe and whole. Besides, as Cave very properly remarks, had he really sacrificed, the discipline of the church was then so rigid, that he would have been degraded from his orders; at least, would never have been advanced to the episcopal dignity. Dr. Lardner has also brought various authorities to prove this accusation unfounded.

When the persecution was over, and peace restored to the church, Eusebius was elected bishop of Cæsarea, in Palestine, in the room of Agapius, who was dead; and this was about the year 313 or 315. He had afterwards a considerable share in the contest relating to Arius, priest of Alexandria; whose cause he, as well as other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He not only wrote to that bishop in favour of Arius, but likewise, not being able to procure his restoration, permitted him and his followers to preserve their

rank, and to hold in their churches the ordinary assemblies of the faithful, on condition that they should submit to their bishop, and intreat him to restore them to communion. He assisted at the council of Nice, held in the year 325, and made a speech to the emperor Constantine, at whose right hand he was placed, when he came to the council. He at first refused to admit of the term Consubstantial; and the long and formal opposition which he made to it occasioned a suspicion for which there seems to be very good ground, that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About the year 330 he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed, but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it; which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in the year 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend what they had done against Athanasius; and it was then that he pronounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem: he frequently received letters from him, several of which are inserted in his books; and he was often invited to the emperor's table, and admitted into private discourse with him. When Constantine wanted copies of the scriptures for the use of those churches which he had built at Constantinople, he committed the care of transcribing them to Eusebius, whom he knew to be well skilled in those affairs; and when Eusebius dedicated to him his book "concerning Easter," he ordered it immediately to be translated into Latin, and desired our author to communicate as soon as possible the other works of that nature which he had then in hand.

Eusebius did not long survive Constantine, for he died about the year 338, according to Dupin; or the year 340, according to Valesius. He wrote several great and important works, of which among those that are extant we

have, 1. "Chronicon;" divided into two parts, and carried down to A. D. 325; in which, not long before the council of Nice, Cave supposes this work to have been finished. The first part, which is at present extremely mutilated, contains an history of the Chaldeans, Assyrians, Medes, Persians, Lydians, Jews, Egyptians, &c. from the creation of the world. In the second part, which is called "Canon Chronicus," he digests the history of the several nations according to the order of time. St. Jerom translated both parts into Latin: but we have remaining of the version of the first part, only some extracts, containing the names of the kings, printed with the translation of the second part. It was printed at Basil, and afterwards published more accurately by Arnauld de Pontac, bishop of Baras, at Bourdeaux in 1604. But no person ever undertook to collect the Greek fragments of the original, till Joseph Scaliger published them at Leyden, 1606, in folio, under the following title: "Thesaurus temporum, complectens Eusebii Pamphili chronicon Latine, S. Hieronymo interprete, cum ipsius chronici fragmentis Græcis antehac non editis, et auctores omnes derelicta ab Eusebio continuantes. Edente Josepho Justo Scaligero, qui notas et castigationes in Eusebium, nec non Isagogicorum Chronologiæ canonum libros tres adjecit." There was another edition, much enlarged, printed at Amsterdam in 1658, in 2 vols. fol. under the care of Alexander Morus. Dupin says, that "this work of Eusebius displays a prodigious extent of reading, and consummate erudition. It is necessary to have read an infinite number of books and ancient monuments, in order to compile an universal history; and to have been master of a very clear understanding at the same time, in order to collect such a multitude of facts, and dispose them in their proper order. This is an immense labour, which is a strong proof of the vast reading and prodigious memory of Eusebius. It must be owned, indeed, that Africanus's Chronicle was of great service to him, and that he has copied that author throughout his work. However, he has corrected several of Africanus's mistakes, though he has fallen into others himself. But it is almost impossible not to err in a work of such vast extent and difficulty as an universal chronicle. Mistakes are excusable in a performance of this kind; nor can they hinder it from being deservedly considered as one of the most useful works of antiquity."

His next work is, 2. "Præparationis Evangelicæ, libri XV." Valesius tells us that this book, as well as his treatise "De Demonstratione Evangelicâ," was written before the Nicene council, since they are expressly cited in his "Ecclesiastical History," which Valesius affirms to have been written also before it; but Cave is of opinion that the book "De Præparatione Evangelicâ" was written after that council, undoubtedly after his "Chronicon," since his "Canones Chronici" are expressly cited in it. 3. "De Demonstratione Evangelicâ." We have of this work only ten books extant, though Eusebius wrote twenty. A beautiful edition of this and the former book was printed in Greek by Robert Stephens in 1544 and 1545, in 2 vols. fol. They were reprinted at Paris, 1628, in 2 vols. fol. with a new version of the book "De Præparatione," by the Jesuit Francis Vigerus, and with Donatus's translation of the book "De Demonstratione." 4. "Historiæ Ecclesiasticæ, libri V." containing the history of the church from the beginning to the death of Licinius the elder, which includes a period of 324 years. Valesius observes, that he wrote this after almost all his other works; and Cave says, that it was written after the Nicene council, since he mentions in it not only his "Chronicon," but likewise his treatise "De Demonstratione." At the end of the eighth book we find a small treatise "Of the Martyrs of Palestine;" in which he describes the martyrdom of those who suffered for the faith of Christ in that province. This has been erroneously confounded with the 8th book of the history; whereas it is a separate tract, which serves for a supplement to that book. The Ecclesiastical History has been often translated and printed: but the best edition is that of Henry Valesius, who, having remarked the defects of all the former translations, undertook a new one, which he has joined to the Greek text revised by four manuscripts, and has added notes full of erudition. Valesius's edition was printed at Paris in 1659 and 1671, and at Francfort in 1672, with the rest of the ecclesiastical historians. It was printed again at Cambridge in 1720, in three vols. folio, by William Reading, who has joined to the notes of Valesius such observations of modern authors as he could collect; but, in Le Clerc's opinion, somewhat too harsh, "they might as well have been placed at the end of the book, since they are much inferior to those of Valesius, both for style and matter; and appear

with the same disadvantage as an ordinary painting placed by the work of an eminent master."

Eusebius wrote, 5. "Contra Hieroclem liber." Hierocles had written a book under the name of Philalethes, against the Christian religion; in which, to render it ridiculous, he had compared Apollonius Tyanæus with Christ, affirming that the former had worked miracles as well as the latter, and was ascended to heaven as well as he. Against this work of Hierocles, Eusebius's book was written; and it is printed at the end of the "De Demonstratione Evangelicâ," and at the end of Philostratus "De vita Apollonii." 6. "Contra Marcellum, libri II." and "De Ecclesiastica Theologia, libri III." This work was designed to confute Marcellus, bishop of Ancyra, who was condemned for Sabellianism in the synod at Constantinople in the year 336; and was written at the desire of that synod. It is subjoined also to the book "De Demonstratione." 7. "Epistola ad Cæsarienses de fide Nicæna." Socrates and Theodoret have preserved this in their ecclesiastical histories. 8. "De locis Hebraicis," containing a geographical description of all the countries, cities, and places, mentioned in the Old Testament. It was translated into Latin, and at the same time enlarged and corrected by St. Jerom. The original, with that translation, and a new version, with learned notes, was published by James Bonfrerius at Paris in 1631 and 1659. 9. "Oratio de laudibus Constantini," mentioned above, which is printed at the end of the Ecclesiastical History. 10. "De vita Constantini, libri IV." This is rather a panegyric than a life, being written in a florid and oratorical style. Some have denied this to be Eusebius's; but Cave thinks their arguments so inconsiderable, as not to deserve a particular answer. It is subjoined to the Ecclesiastical History. 11. "Expositio in Canticum Canticorum." This was not written entirely by Eusebius, but compiled partly out of his writings, and partly out of those of Athanasius, Didymus, St. Gregory of Nyssen, and others. It was published in Greek with Polychronius and Psellus by Meursius at Leyden, 1617, 4to. 12. "Vitæ prophetarum," ascribed to Eusebius in an ancient manuscript, and published with the Commentaries of Procopius on Isaiah, in Greek and Latin, by Curterius, at Paris, 1580, in folio. 13. "Canones sacrorum evangeliorum X." The translation of these by St. Jerom is published among that father's works,

and in the "Bibliotheca Patrum." 14. "Apologiæ pro Origene liber primus," translated by Ruffinus, is published in St. Jerom's works. St. Jerom tells us that Eusebius was the sole author of the "Six Books of the Apology for Origen," ascribed to his friend Pamphilus: but it is evident from the testimony of Eusebius himself, and from that of Photius, that he wrote the first five books in conjunction with Pamphilus, and added the sixth after the death of that martyr. The Latin translation of the first book of this work is all that we have remaining of it. 15. "Sermo in illud, Sero sabbatorum. Item, De Angelis ad monumentum visis." These two sermons were published in Greek and Latin by Combefisius. Besides these works of Eusebius, there are several extant in MS. which have not yet been published; and the titles of several, which are not extant. Of the latter kind, the thirty books "against Porphyry," (though Cave makes but twenty-five) "are," says Le Clerc, "in all probability the greatest loss which we have sustained with respect to the writings of Eusebius; for we might have learned from them the objections of the most learned philosopher of his time, and the answers of the most learned bishop also of his time."

Photius has said of Eusebius, that he was a man of extensive learning, but that his style is neither agreeable nor polite. Dupin observes, that he was one of the most learned men of antiquity, as his friends and enemies have equally acknowledged; and that there was none among the Greek writers who had read so much; but remarks, that he never applied himself to the polishing his works, and is very negligent in his style. Dr. Jortin styles Eusebius "the most learned bishop of his age, and the father of ecclesiastical history. Like the illustrious Origen," says he, "of whom he was very fond, he hath had warm friends and inveterate enemies; and the world hath ever been divided in judging of his theological sentiments. The Arians and Unitarians have always laid claim to him—and in truth any party might be glad to have him.—He scrupled at first to admit the word Consubstantial, because it was unscriptural; but afterwards, for the sake of peace and quiet, he complied with it in a sense which he gave to it. He seems to have been neither an Arian nor an Athanasian, but one who endeavoured to steer a middle course, yet inclining more to the Arians than the Athanasians." Le Clerc had a dispute with Cave about the orthodoxy of Eusebius;

who, as Cave said, was a Consubstantialist, but, according to Le Clerc, an Arian, which last opinion appears to us most probable, as he associated with Arius, and joined in the condemnation of the Athanasians. Brucker, speaking of his "Preparatio et Demonstratio Evangelica," says, that had this celebrated work been more free from prejudice; had he taken more care not to be imposed upon by spurious authorities; had he more clearly understood, from the leading principles of each sect, its peculiar language; had he distinguished the pure doctrine of Plato from that of the later Platonists; had he more accurately marked the points of difference between the tenets of the sectarian philosophers and the doctrine of Christ, his works would have been much more valuable. [1]

EUSEBIUS. Of the bishops of this name who lived in the fourth or fifth centuries, the following only seem deserving of brief notice. They were in general polemics, and their lives were spent in controversy, for or against the Arian doctrines. Of these, EUSEBIUS, bishop of Berytus and Nicomedia in the fourth century, adopted the errors of Arius, persecuted St. Athanasius, was assiduous about the emperor Constantine till his death, and gained Constantius and all the imperial family to his party. Eusebius usurped the see of Constantinople, after procuring the banishment of Paul, the legal bishop, and died in the year 342. [2]

EUSEBIUS (EMISSENUS), so called from his being bishop of Emessa, was among the disciples of Eusebius of Cesarea, and died about the year 359. Several works are ascribed to him, which appear to belong to more modern authors: they are in the library of the fathers. [3]

EUSEBIUS (ST.), bishop of Verceli, in the fourth century, was a warm defender of St. Athanasius, whose firmness on that occasion offending the emperor Constantius, he was sent into exile. At his return he opposed Auxentius, the Arian bishop of Milan. He died about the year 370. A Latin version of the four Evangelists is attributed to him, which was published at Milan by John Andrew Trici, 1748, 4to; and whether this version was really by St. Eusebius or not, it is said to be very valuable. Two of his letters are in the library of the fathers. [4]

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Lardner's Works.—Jortin's Remarks on Eccl. History.
[2] Cave, vol. I.—Lardner's Works.—Moreri. [3] Ibid. [4] Ibid. and Dupin.

EUSEBIUS (St.) bishop of Samosata, in the fourth century, at first joined the Arian party. The see of Antioch being vacant, they agreed with the orthodox to choose Meletus bishop, and entrusted Eusebius with the decree of this election; but St. Meletus declaring immediately for the catholic faith, the Arians, supported by the emperor Valens, resolved to depose him. Eusebius, informed of their mischievous design, retired to his diocese, with the writings which had been entrusted to him. On this messengers were dispatched after him, and the emperor's envoy threatened to cut off his right hand, if he did not deliver up the act of election; but Eusebius presenting his two hands, said he would suffer them both to be cut off, rather than part with this act, unless in presence of all those who had entrusted him with it. In the year 353 he subscribed to the Nicene faith in the council of Antioch, and went to Cæsarea in Cappadocia in the year 371, at the request of St. Gregory the elder, of Nazianzen, to elect St. Basil bishop of that city. His zeal for the faith caused him to be banished by Valens in the year 373, during which exile he went disguised as a soldier, to comfort the orthodox under their persecutions. After the death of Valens, St. Eusebius assisted at the council of Antioch in the year 378, and was employed by the members of it, to visit some eastern churches, which he did with good success in Mesopotamia, and part of Syria; but having ordained Maris, bishop of the little city of Doliche in Syria, on his entering the city to put him in possession of his church, a woman of the Arian party threw a tile upon his head, which wounded him mortally. In his last moments he sought and obtained a promise from those who attended him, that the woman should not be prosecuted; which was done nevertheless, but the catholics procured her pardon. St. Gregory of Nazianzen, and St. Basil, wrote several letters to St. Eusebius.[1]

EUSTACHIUS (Bartholomew), one of the most celebrated anatomists of the sixteenth century, was a native of San Severino, a village in Italy. He was educated at Rome, where he first conceived a bias in favour of medicine, and especially of anatomy, and cultivated the latter with such success, that he was appointed to the professor's chair in that college. His life probably passed in the quiet pursuit

1 Moreri.—Dupin.—Milner's Ch. Hist. vol. II. p. 166.

of his studies and exercise of his profession, as no other events are on record concerning him. He died at Rome in 1574. Eustachius was the author of several works, the greater part of which are lost. His treatise "De Controversiis Anatomicorum," which was one of the most considerable of his productions, is much regretted. His opuscula which remain appeared under the following titles, "Opuscula Anatomica, nempe de Renum structura, officio, et administratione: de auditûs organo: ossium examen: de motu capitis: de vena quæ azygos dicitur, et de alia, quæ in flexu brachii communem profundam producit: de dentibus," Venet. 1563, and again in 1674, with the notes of Pinus. An edition was also published at Leyden, in 1707, under the superintendance of Boerhaave. He has the merit of several discoveries in anatomy; being the first who described the renal capsules, the thoracic duct, and the passage leading from the throat to the internal ear, which is still called from him the Eustachian tube. A series of figures engraved on copper were mentioned in his "Opuscula" as nearly finished; but they were not discovered until 1714, when they were published at Rome by Lancisi, physician to pope Clement XI. in one volume, folio. These plates were again published, but not well printed, at Geneva in 1717. The edition of Rome in 1728 is excellent; but the one published at the same city in 1740, by Petrioli, is less valuable. The same work was twice published at Leyden, under the direction of Albinus, viz. in 1744 and 1762. Eustachius edited the lexicon of Erotian at Venice in 1666, under the title of "Erotiani, Græci scriptoris vetustissimi, vocum, quæ apud Hippocratem sunt, collectio, cum annotationibus Eustachii," in quarto.[1]

EUSTATHIUS (St.) a pious and learned bishop of Berea, was born at Sida in Pamphilia, and translated to the see of Antioch in the year 323. He assisted at the council of Nice in the year 325, and zealously defended the orthodox faith against the Arians, who accused him of infamous crimes, deposed him, and procured his banishment, by Constantine, to Trajanopolis in Thrace, where he died, about the year 337. He wrote several works, of which we have none remaining but his "Treatise on the Pythoness;" which Leo Allatius published in 1689, 4to,

[1] Rees's Cyclopædia.—Manget apd Haller Bibl. Anat.—Saxii Onomast.

with another treatise on the "Exaëmeron," which is also attributed to St. Eustathius, but probably written by a more modern author. It is in the library of the fathers, and was published separately at Lyons, 1624, 4to.[1]

EUSTATHIUS, a learned critic of the twelfth century, was born at Constantinople. He was at first master of the rhetoricians *(rhetorum magister)*, and afterwards deacon of the great church, under the patriarchate of Lucas Chrysobergus, who arrived at that dignity in 1155, and appears to have conferred many favours on Eustatius. Having been elected bishop of Myra in Lycia, he had accepted the office, and was about to be consecrated, when the emperor Emanuel Comnenus sent a congé d'elire to the synod, enjoining them to choose him archbishop of Thessalonica. In this he displayed great prudence, knowledge of business, and extensive learning, as appears by his works. In 1180 he was one of the prelates who remonstrated against the order of Emanuel Comnenus to erase from the Greek catechism, a censure of what is said of God by Mahomet in the Alcoran. Five years after, we find Eusebius displaying his spirit and regard for his flock in a remarkable manner. Andronicus Comnenus, cousin-german of the emperor Emanuel, had usurped the throne, by causing Alexis, the son and successor of Emanuel, to be strangled in 1183. This act of barbarity procured Andronicus many enemies, and among the rest Alexis Comnenus, the nephew of Emanuel, to whom he had been cup-bearer, and who was afterwards banished to Scythia by him. Alexis went then to Sicily, to the court of William II. surnamed the Good, and excited him to declare war against the empire of Constantinople. The king of Sicily, who appears to have wanted little persuasion on this occasion, raised an army, passed the straights, and took the city of Duras. He then went by sea to Thessalonica, which he besieged both by sea and land. Eustathius would not for a moment quit his flock amidst so many dangers, but shut himself up in the city, endured the hardships of the siege, with the greatest fortitude, and exhorted his people to bear with Christian patience the chastisements of the Almighty. The city was at last taken by the cowardice of the governor, and was pillaged, the churches themselves not being spared, and the inhabitants were treated with the utmost cruelty by the

[1] Cave, vol. I.—Dupin.—Moreri.—Lardner's Works.

conquerors. Eustathius, not fearing their power, addressed himself with so much spirit and eloquence to the Sicilian commanders, as to obtain a considerable alleviation of the sufferings of the inhabitants, from which they were entirely delivered the following year. Nicetas attributes this in a great measure to the prayers of their archbishop. The time of his death is unknown, but he appears to have been alive in 1194.

The learned works for which he is chiefly memorable are his "Commentaries upon Homer and Dionysius Periegetes." His "Commentaries upon Homer" were first published with that poet at Rome in 1550, under the pontificate of Julius III. to whom they were dedicated; and were reprinted by Frobenius at Basil ten years after. They are very copious, and frequently illustrate the text; but are principally valued by grammarians, for the great assistance they afford, in understanding the Greek language. The learned Duport, in his "Gnomologia Homerica," wonders that Eustathius, who was a Christian and an archbishop, should never mention Holy Scripture, and very seldom the ecclesiastical writers, throughout his Commentaries, though he had so many opportunities of introducing both. Fabricius, however, imputes this silence to his having collected the materials of them from the more ancient commentators upon Homer, who knew nothing of the sacred books, which is not improbable. Eustathius's "Commentaries upon the Periegesis of Dionysius," were first published at Paris in 1577, but very imperfectly; they were afterwards greatly augmented by Fabricius, who supplied a hiatus between verses 889 and 917; and this addition was inserted in its proper place by Hudson, in his edition at Oxford, 1697, 8vo. From the similarity of the name, the "Loves of Ismenias and Ismene" have very unjustly been attributed to him. "Eustathii Comment. in Hexæmeron," Leyden, 1629, has also by some been attributed to him, but the real author and the time he lived are unknown. Among the MSS. in the library of the Escurial, are two discourses attributed to him; the one, "Oratio ad eos qui in templo erant Sancti Myroblytæ, id est Demetrii, in principio indictionis, anno mundi 6702 (A. C. 1194);" the other, "Oratio ad Michaelem Stathmitem, Saccularium et Chartophylacem, quod sæpe cum melodiis celebrare debeant memoriam Sancti martyris Demetrii." Oudin, who informs us of these manuscripts, adds, that among the MSS.

upon paper in the library of Basil, there is a very beautiful one in Greek, of the quarto size, which is titled "The Homilies of Eustathius the metropolitan of Thessalonica," and in the Bodleian are some MSS. attributed to him, as, an "Oratio in Imperatorem Em. Comnenum;" "Supplicatio," as it appears to be, "ad eundem Imperatorem, nomine civitatis cum siccitate laboravit," & "Lamentatio in obitu fratris." In the same collection also, are two funeral orations delivered on the death of Eustathius, one of which Fabricius assures us was by Michael Chonita Acominat, archbishop of Athens; the other bears the name of Euthymius, who, according to Fabricius and Oudin, was Euthymius Zigabenus, or Zigadenus, who flourished under Alexis Comnenus, but this is doubtful. Du Cange notices a correspondence between Eustathius and Michael Psellus in the French king's library, and in that of Vienna is a commentary by him on John of Damascus's hymn for the day of Pentecost. In Aldus's collection of Greek grammarians is a treatise by him on the dialects used by Homer. The manuscript copies of his Commentary on Homer are not scarce in France, and there are some in Italy, of which Polito availed himself when he began his new edition of Eustathius in 1730, &c. but he finished only the first five books of the Iliad. The only complete editions are those mentioned above.[1]

EUSTRATIUS, bishop of Nice, flourished in the beginning of the twelfth century, and was celebrated for his polemic writings in divinity, and his philosophical works. Anna Comnena says of him, that "he was a man wise in divine knowledge; and, in the profane disputations of the schools, superior to the best ornaments of the academy, and the porch." His Greek commentaries on Aristotle's latter analytics, and on his ethics, are still extant; the former published at Venice in 1534, the latter at the same place in 1536, and at Paris in 1543. A work against Chrysolanus on the Holy Ghost is said also to be extant in manuscript.

There was another EUSTRATIUS, a priest of Constantinople, whose time is not exactly known, but conjectured to be the sixth century. Photius has given a character of his writings, and an account of a work by him on the state of the dead, and a life of the patriarch Eutychius.[2]

[1] Fabr. Bibl. Græc.—Chaufepie.—Saxii Onomast.
[2] Cave, vol. I. and II.—Dupin.—Moreri.

EUTHYMIUS (ZIGABENUS, or ZIGADENUS, for it is read both ways; and though the name has the appearance of a Gentile adjective, no place is known from which it can be derived) a Greek monk of Constantinople, was in favour with the emperor Alexis Comnenus, whom he survived, the emperor dying in 1118. At the command of Alexis, he composed his great work, entitled "Panoplia dogmatica Orthodoxæ fidei," or, the whole armour of the doctrine of the orthodox faith, against heretics of all kinds; which has lately been rendered famous by being cited in the dispute concerning 1 John v. 7. It was printed at Leyden, 1556, 8vo, and reprinted at Tergovist in Wallachia, 1710. He wrote besides nine other works on various theological subjects, which are enumerated by Fabricius, in his Biblioth. Græc. l. v. c. 11: the principal are a commentary on the four Gospels and the Psalms, and on Solomon's Song: these commentaries are literal, moral, and allegorical; but in the use of allegory, he is more rational than most of the authors of the thirteenth century. In some of his works he very highly praises Alexis for his theological knowledge and excellence in disputation. It is not known at what time he died. We have mentioned him above as the supposed author of a funeral oration on the Greek commentator Eustathius. There is also a Georgius Zigabenus mentioned by Fabricius.[1]

EUTOCIUS, of Ascalon in Palestine, a Greek mathematician of the sixth century, was one of the most intelligent of those who lived in the decline of Greek literature. He wrote Commentaries on the Conics of Apollonius, which were addressed to Anthemius, and are inserted in Halley's edition of that author, published at Oxford in 1710; and on the most important works of Archimedes, which lately appeared with every advantage of elegance and correctness, in the folio edition of Archimedes, issued from the Clarendon press in 1792, which was prepared for publication by Torelli of Verona. Eutocius has some of the best qualities of a commentator. He very seldom passes over a difficult passage in his author without explaining it, or a chasm in the reasoning without supplying the defect. His remarks are usually full; and so anxious is he to render the text perspicuous, that sometimes he undertakes to elucidate where his author may be thought sufficiently

[1] Fabric. Bibl. Græc.—Cave, vol. II.—Dupin.—Lardner's Works.—Clarke's Bibl. Dictionary.

clear. Writers have differed about his age; Saxius, one of the latest, and generally most accurate, authorities, places him in the fifth century; but Eutocius addresses Anthemius; and we find from his own writings, that Isidorus was his preceptor, both of whom were, according to Procopius, the architects of the church of St. Sophia, built at Constantinople, about the year 532; consequently, Eutocius must have flourished in the middle of the sixth century.[1]

EUTROPIUS (FLAVIUS), an Italian sophist, according to Suidas, but probably a Greek by birth, wrote a compendious history of Roman affairs, divided into ten books, from the foundation of the city to the reign of Valens, to whom it was dedicated: that is, to A. D. 364. He was secretary to Constantine the Great, and afterwards served as a soldier under Julian the Apostate, whom he attended in his unfortunate expedition against the Persians. It appears, too, that he bore the offices of Proconsul, and Prætorian Præfect. There have been two opinions about his religion, some supposing him to have been a Christian, others a heathen. The former ground their opinion chiefly upon a passage, where he speaks of Julian as a persecutor of Christians: "Nimius Religionis Christianæ insectator, perinde tamen ut cruore abstineret;" a persecutor of the Christian religion, yet abstaining from sanguinary methods. But it is more probable that he was an heathen, not only from his situation and character under Julian, but from the testimony of Nicephorus Gregoras, who declares him to have been "of the same age and sect" with that emperor. Vossius thinks that he might be neither Christian nor heathen; and seems inclined to rank him with many others of his times, who hesitated between the two religions, without embracing either. A passage in some editions of his history, in which he speaks of Jesus Christ as our God and Lord, is acknowledged to be spurious. The best editions of Eutropius, are those of Havercamp, 1729, and of Verheyk, published at Leyden in 1762, in 8vo, with every useful illustration. At the end of the tenth book, he promises another historical work, or rather a continuation of this; and he tells us, that he "must raise his style, and double his diligence, when he enters upon the reign of

[1] Torelli's Archimedes, Oxon. 1792.—Hutton's Dictionary, Supplement.—Saxii Onomast.

such respectable and illustrious princes as Valens and Valentian :" but death, probably, prevented the execution of his purpose. There are two Greek versions of this short history of Eutropius, one by Capito Lycius, and another by Pæanias, both ancient. There is a French translation by the abbé Lezeau ; but no good one in English. Eutropius has long been one of our most common school-books; but as his style is not of the first purity, some eminent teachers have lately discontinued the use of his history.[1]

EUTYCHES, originally a monk of the fifth century, and for his piety elected abbot of the convent near Constantinople to which he belonged, is said to have lived to an advanced age before he distinguished himself by any peculiar opinions. Then, through a violent desire to oppose the Nestorian heresy, which was supposed to divide the nature of Christ into two distinct persons, he became the leader of a new heresy, by absorbing the human nature of Christ entirely in the divine, and maintaining that the human body of Christ was only apparent. His doctrines were first noticed in a council assembled at Constantinople by Flavianus, in the year 448, where they were condemned, and himself deposed from his dignity of abbot. Eutyches, however, had interest enough with the emperor Theodosius to procure another council at Ephesus, in the year 449, in which the former acts were reversed, Flavian and other bishops who had opposed Eutyches deposed, and every thing carried with such violence, that this council is generally named συνοδος ληστρικη, the convention of robbers. A third council was necessary to settle these differences; and pope Leo the First, (called St. Leo, or Leo the Great) prevailed on Marcian, the successor of Theodosius, to call one at Chalcedon, which met in the year 451, and was reckoned the fourth œcumenical or general council. Six hundred and thirty bishops were present. Here Eutyches was condemned, though absent, and the following doctrine laid down in opposition to his heresy: "That in Christ two distinct natures were united in one person, without any change, mixture, or confusion." Yet even after this decision, violent disputes and divisions subsisted for a considerable time. It is uncertain what became of Eutyches after the council of Ephesus; Leo certainly applied to Marcian and to Pulcheria to have him deposed; but whe-

[1] Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onomast.

ther he succeeded or not, is unknown. Two supplications to Theodosius, one confession, and a fragment of another by Eutyches, are still extant.[1]

EUTYCHES or EUTYCHUS, a grammarian of the sixth century, was a disciple of Priscian, and wrote a treatise "De aspiratione," which is noticed by Cassiodorus, in the ninth chapter of his work on Orthography. He left also two books, "De discernendis conjugationibus, which Joachim Camerarius printed along with some pieces by Victorinus and Servius, at Tubingen, in 1537, 4to; but Eutyches's work is said to be printed more completely in the edition of the ancient grammarians by Putchius, at Hanover, 1605, 4to. Simler says that the commentary of one Sedulius, on Eutyches's work, is in the library at Zurich.[2]

EUTYCHIUS, a Christian author, of the sect of the Melchites, was born at Cairo, in Egypt, in the year 876, and became eminent in the knowledge of physic; which he practised with so much success and reputation, that even the Mahometans reckoned him one of the best physicians in his time. Towards the latter part of his life, he applied himself to divinity; and was chosen in the year 933, patriarch of Alexandria. He then took the name of Eutychius; for his Arabic name was Said Ebn Batrick; Said, meaning happy, in Arabic, as Eutychius does in Greek. He had the misfortune not to be very acceptable to his people; for there were continual jars between them, from his first accession to the see, to the time of his death, which happened in the year 950, or, according to Saxius, in the year 940. He wrote annals from the beginning of the world to the year 900; in which may be found many things which occur no where else; but certainly many which were collected from legends, and are entirely fabulous. An extract from these Annals, under the title of "Annals of the Church of Alexandria," was published by Selden, in Arabic and Latin, London, 1642; 4to; and the Annals entire were published by Pocock, in Arabic and Latin, in 1659, Oxford, 2 vols. 4to, with a preface and notes by Selden. Besides these, Eutychius wrote a book "De rebus Siciliæ," after Sicily was conquered by the Saracens; the manuscript of which is now in the public library at Cambridge, subjoined to the Annals; also "A

[1] Cave, vol. I.—Dupin.—Mosheim's Eccl. Hist.
[2] Moreri.—Fabric. Bibl. Med. Lat.—Saxii Onomast.

disputation between the heterodox and the Christians," together with some small medical performances.[1]

EVAGRIUS, a Greek writer of the fifth century, composed a book under the title of "Altercatio Symonis Judæi & Theophili Christiani," which may be seen in Martenne's "Thesaurus Anecdotorum." The authors of the "Histoire literaire de la France," tom. II. have shewn that the author of this writing mentioned by Gennadius was not a Greek, but a French priest, who had been the disciple of St. Martin. They place him accordingly in the former half of the fifth century, and ascribe to him likewise the "Consultationes seu deliberationes Zachæi Christiani & Apollonii philosophi," which Luke d'Acheri has printed in his "Spicilegium," tom. X.[2]

EVAGRIUS (PONTICUS, or HYPERBORITA), a monk at the latter end of the fourth century, surnamed Ponticus from the place of his nativity, not far from the Pontus Euxinus, was at first lecturer of the congregation at Cæsarea, afterwards deacon, and lastly made archdeacon of Constantinople, by Gregory Nazianzen, by whom he had been instructed in the Scriptures; but was obliged to fly that country in the year 385, on account of some suspicions thrown out against him by a person of consequence concerning his wife; upon this, he devoted himself to the monastic life at Jerusalem, and afterwards in Syria, where he espoused the tenets of Origen, and propagated others which afterwards led to the Pelagian heresy. He wrote, 1. "Orationes, sive preces centum." 2. "Gnosticus, sive de iis, qui cognitionis munere donati sunt, in anachoretarum usum, sive elementarium, lib. ii." 3. "Περὶ διαφόρων λογισμῶν," which tractate is usually ascribed to Evagrius Scholasticus, but without foundation. 4. "Monachus, sive de vita activa." 5. "Anthirrticus adversus tentantes dæmones," &c. All these are found in the "Bibl. Patrum," and in Cotelerius's "Monum. Eccl. Græc." He died A.D. 399.[3]

EVAGRIUS SCHOLASTICUS, an ancient ecclesiastical historian, was born at Epiphania, a city of Syria, about the year 536. He was sent to a grammar school at four years of age; and two years after, was seized with the plague, as he himself informs us. He says, that this pestilence raged two and fifty years, and in a

[1] Cave, vol. II.—D'Herbelot.—Clement Bibl. Curieuse.—Saxii Onomast.
[2] Moreri.—Fabric. Bibl. Lat. Med.
[3] Cave, vol. I.—Dupin.—Fabric. Bibl. Græc.—Saxii Onomast.

manner desolated the earth; and that he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to rhetoric; and making a great progress in that art, was registered among the advocates, whence he obtained the name of SCHOLASTICUS, a term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in the year 592, when deprived of his wife and children, he married again, an holiday was kept, and a public marriage festival celebrated in pompous shows. In the reign of Tiberius Constantinus, he had the dignity of quæstor conferred upon him; and not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In the year 589 he attended Gregory, patriarch of Antioch, to Constantinople, in quality of counsellor, when he appealed to the emperor and synod upon an accusation of incest, brought against him by a silversmith. After this he published "Six Books of Ecclesiastical History," beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with the year 594. It is not certain when he died. Photius tells us, that his style is not unpleasant, though sometimes too redundant; but that, of all the Greek historians, he has most strictly adhered to the orthodox faith. Valesius observes, that he has been less diligent in collecting the monuments of ecclesiastical antiquity than those of profane history; and indeed almost his whole sixth book is spent in giving an account of the Persian war. Cave remarks of him, that he is too credulous in relating upon all occasions, fabulous stories of miracles said to be performed by the cross and relics of saints. His ecclesiastical history was published in Greek, by Robert Stephens, Paris, 1544; at Geneva, in Greek and Latin, in 1612; at Paris in 1673, with a new version and notes by Henry Valesius; and afterwards re-published at Cambridge, 1720, by William Reading, with additional notes of various authors; all of them in folio. Besides this history, there were "Letters, relations, decrees, orations, and disputations," written chiefly in the name of Gregory of Antioch; but these are now lost;

as is likewise his "Panegyric to the emperor Mauricius, upon the birth of Theodosius."[1]

EVANS (ABEL), though a man of genius, the friend of the first poets of the times, and applauded by them, is now hardly known. He was a man of remarkable wit and vivacity, and many of his repartees were long remembered and repeated at Oxford. He is generally styled Dr. Evans the epigrammatist, and was one of the Oxford wits enumerated in the following distich (wretchedly imitated in the Additions to Pope, vol. I. p. 163).

"Alma novem genuit celebres Rhedycina poetas;
Bub, Stubb, Cobb, Crabb, Trapp, Young, Carey, Tickell, Evans."

He is likewise mentioned in the Dunciad, book ii. ver. 116, in company with Dr. Young and dean Swift, as one of the authors whose works had been claimed by James More Smith. Dr. Evans was of St John's college, Oxford, and took the degree of M. A. March 23, 1699; that of B. D. April 26, 1705, and D. D. May 16, 1711. He was bursar to his college; vicar of St. Gyles's, Oxford; and appears to have been intimate with Mr. Pope, to whom there are two letters by him in print, in one of which the initial letter W. (intended for his Christian name) is by mistake put instead of that by which he used to sign himself. The time of his death we have not been able to ascertain. A good specimen of his poems may be seen in Nichols's Select Collection; particularly "The Apparition, occasioned by the publication of Tindal's Rights of the Christian Church," an admirable satire on that infidel. "Vertumnus, an epistle to Mr. Jacob Bobart, 1713," and some of his best epigrams.[2]

EVANS (ARISE, or RICE, or according to Wood, JOHN), was a Welch conjuror, of whom Wood has extracted the following account from a manuscript life of the famous William Lilly, astrologer, written by himself, and preserved in Ashmole's museum. Evans is said to have applied his mind to astrology, after he had continued some time in the university of Oxford, where he was brought up. Then, entering into orders, he obtained a cure in Staffordshire; but was forced to fly from it some years after, not only on account of debaucheries, for which he was infamous, but for "giving judgment upon things lost, which," as Lilly

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Blount's Censura.—Saxii Onomast.
[2] Nichols's Poems, vols. III. and V.

saith, " is the only shame of astrology." He is described as the most saturnine person that ever was beheld; of a middle stature, broad forehead, beetle-browed, thick-shouldered, flat-nosed, full-lipped, down-looked, of black curling stiff hair, and splay-footed. But, says Wood, to give him his due, he had a most piercing judgment, naturally, upon a figure of theft, and many other questions; though for money he would at any time give contrary judgment. He was addicted to drinking, we are told, as well as to women; and in his liquor was so very quarrelsome and abusive, that he was seldom without a black eye, or a bruise of some kind or other. He made a great many antimonial cups, upon the sale of which he principally subsisted. After he was forced from Enfield, he retired with his family to London; where Lilly found him in 1632, and received from him instructions in astrology. Wood relates, that he had done some acts above and beyond astrology, having been well versed in the nature of spirits; and had many times used the circular way of invocating, of which he produces the following instance: In 1630 he was desired by lord Bothwell and sir Kenelm Digby to shew them a spirit; which he promised to do. When they were all in the body of the circle which he had made, Evans upon a sudden, after some time of invocation, was taken out of the room, carried into the field, and flung down near Battersea Causey, close to the Thames. Next morning a countryman going by to his labour, and espying a man in black clothes, came to him; and awakening him, for it seems he was asleep, asked him how he came there. Evans by this understood his condition; and, when Lilly inquired afterwards of him upon what account the spirits carried him away, he answered, that " he did not at the time of invocation make any suffumigation; at which the spirits were vexed." If the reader should be in pain about what became in the mean time of lord Bothwell and sir Kenelm Digby, we are able to make him easy upon that head. They both got home without any harm. During the reigns of Elizabeth and James I. these ridiculous impostures were the fashionable credulity of the times; and the greatest men were often the dupes of these pretenders to occult science. Ben Jonson, in his excellent comedy of the Alchemist, for a time gave almost as fatal a blow to the black art, as Cervantes did in Spain to chivalry; but since avarice and

curiosity are passions most difficult to conquer, it rose again with fresh vigour, and maintained its ground till the restoration.

Evans published several almanacs and prognostications; two of which, as Wood tells, he had seen; one for 1613, with a Latin dedication to the bishop of Worcester, and some good Latin verses at the end upon the stars and planets: the other for 1625, with this advertisement at the end: "At my house, the Four Ashes in the parish of Enfield, within the county of Stafford, are taught these arts; namely, to read and understand the English; Latin, Greek, and Hebrew, to know in a very short time; also to write the running secretary, set secretary, Roman, Italian, and court hands; also arithmetic and other mathematical sciences."

Absurd as this man appears to be, the strong-minded Warburton wrote "An account of the Prophecies of Arise Evans," 1751. Dr. Jortin having mentioned Evans's name in his "Remarks on Ecclesiastical History," Warburton, who happened to have some of Evans's prophecies, published under the title of an "Echo from Heaven," sent Jortin an extract, with a large commentary upon it, which the doctor inserted in the Appendix to the first book of his "Remarks." Warburton speaks here of Evans as a prophet, and mentions one of his visions as a prediction, which, he says, "astonishes all who carefully consider it." This exposed the bishop to some ridicule, particularly in a pamphlet entitled "Confusion worse confounded; Rout on Rout; or the bishop of Gloucester's Commentary upon Rice or Arise Evans's Echo from Heaven, examined and exposed. By Indignatio," 1772, 8vo. Indignatio, who employs learning, wit, and argument, in this pamphlet, was the rev. Henry Taylor, rector of Crawley, and vicar of Portsmouth, and one of the writers against Gibbon.[1]

EVANS (CALEB), D. D. a dissenting minister of the baptist persuasion at Bristol, was the son, and successor in the ministry, of the rev. Hugh Evans, M. A. pastor of a congregation at Broadmead, in that city, where he was born, in 1737. Having gone through the usual course of studies at the dissenting academy, Mile-end, London, he was admitted a preacher, and for some time exercised his function in the metropolis, but afterwards became assistant

[1] Ath. Ox. vol. I.—Nichols's Bowyer.

to his father in the congregation at Broadmead, Bristol. On his father's death he succeeded him, and remained in that office for about thirty-two years, admired and beloved by his people, and not less esteemed as the superintendant of a seminary for the education of young men who were designed for the ministry. He was likewise a man of unwearied benevolence, and liberally promoted the establishment of schools for the instruction and clothing of destitute children at Broadmead, Downend, Mangotfield, &c. and himself set a bright example of personal charity and contributions, while he stirred up others to the performance of a similar duty. His publications having procured him considerable reputation as a divine and scholar, he received in 1789, the degree of D. D. from King's-college, Aberdeen. He died of a paralytic affection, Aug. 9, 1791. Dr. Evans was twice married; first, in 1762, to miss Sarah Jeffries, the only daughter of the rev. Joseph Jeffries, of Taunton, in Somersetshire, by whom he had five children, one of whom, Joseph Jeffries Evans, esq. a merchant of London, died very lately. Mrs. Evans died in 1771; and in 1774, Dr. Evans married miss Sarah Hazle, of Bristol, who survived him. His publications are, 1. "Sermons on the Scripture doctrine of the Son and Holy Spirit," 1766, 12mo, in answer to a petulant attack on the doctrine of the Trinity by one Williams, who was, or pretended to be, a livery-servant. 2. "A collection of Hymns, adapted to public Worship," 1769, 12mo. 3. "An address to the serious and candid professors of Christianity," 1772, 12mo, 5th edit. 4. "Christ crucified; or the Scripture doctrine of the Atonement, in four discourses," 1789, 12mo. 5. Seventeen occasional Sermons, and a few tracts on fugitive subjects.[1]

EVANS (Evan), a Welch divine and poet, was born at Cynhawdrew, in Cardiganshire, about 1730, and was entered of Jesus college, Oxford, about the beginning of 1751, where he probably took a bachelor's degree, but left college after taking orders, and officiated as curate in several places, particularly Newick in Kent, Llanvair Talhaiarn in Denbighshire, and Towyn in Merion. He was at the same time an assiduous student of Welch literature, employing all his leisure hours in transcribing an-

[1] Funeral Sermon by Dr. Stennett, 1791, 8vo.

cient manuscripts, of which labour he left behind him about an hundred volumes of various sizes. Having passed a great part of his life in such pursuits, without being able to procure the smallest promotion in the church, his fortitude deserted him, and, to chase away his vexations, he fell into that which increased them, a habit of drinking, which at times produced symptoms of derangement, and precluded his chance of obtaining any new friends. He inherited a small freehold in Cardiganshire, which he conveyed over to a younger brother to raise money to support himself at the university. Such a sacrifice to the laudable ambition of learning ought not to have gone unrewarded. Mr. Evans died at his birth-place in 1790. In 1764 he published a 4to vol. "Dissertatio de Bardis," or "Some Specimens of the Poetry of the ancient Welch Bards. Translated into English, with explanatory notes on the historical passages, and a short account of the men and places mentioned by the Bards; in order to give the curious some idea of the taste and sentiments of our ancestors, and their manner of writing," 4to. Although these specimens appeared to considerable disadvantage in a translation, yet Mr. Evans's Latin Dissertation proved his very intimate acquaintance with the subject, and that his researches into the history of his poetical countrymen had been profound and successful. His other works were an English poem called "The Love of our Country, with historical notes," 1772, 4to, in which, with some not inelegant versification, there is rather too much of prejudice and personal complaint; several Welch compositions, printed in the "Diddanwch Tenluaidd," and two volumes of Sermons by Tillotson and others, translated into Welch. All the manuscripts that Mr. Evans possessed at his death became the property of Paul Panton, esq. of Plas Gwyn, in Mona, in consideration of an annuity of twenty pounds, which that gentleman settled upon him.[1]

EVANS (JOHN), a dissenting divine of Wales, was born in 1680, at Wrexham, in Denbighshire, descended from a race of clergymen of the establishment until his father, who was ejected for non-conformity from the living of Oswestry, in Shropshire, in 1662, and became the minister to an independent congregation at Wrexham. The son was educated with great care, and inducted to the different

[1] Owen's Cambrian Biography.

branches of literature necessary to qualify him for the office of the ministry, which he afterwards exercised in London, first as an assistant, and afterwards as successor to Dr. Daniel Williams. He was also one of the lecturers at Salter's hall meeting; and belonged to what is called "The Merchant's lecture." In youth he was remarkably studious, and not only read over all the Christian writers of the first three centuries, but also the whole of Pool's Synopsis, in five large folio volumes. He married a lady of family, and had a daughter supposed to be a considerable fortune; but he had been tempted to embark his property in the South-sea scheme, and the loss is supposed to have contributed to shorten his days. He died in 1730, in the fifty-first year of his age, highly esteemed by all who knew him. He had ever been eminent for piety, integrity, and public spirit; in his principles he was orthodox, but disposed to think well of and to honour those who differed from him, without any regard to the sentiments which they might hold. He received a diploma of D. D. from the universities of Edinburgh and Aberdeen. His "Practical Discourses concerning the Christian Temper," are still in considerable estimation. The celebrated Dr. Watts characterized them as "the most complete summary of those duties which make up the Christian life," and Dr. Doddridge, as the best practical pieces in our language. His other works are, "Sermons upon various subjects, preached to young people," 1725, 12mo; "A Letter to Mr. Cumming, concerning the regard which ought to be had to Scripture consequences;" "A Second Letter," in defence of the former, and about twenty occasional Sermons, printed separately. He was the editor also of the "Life of the rev. James Owen," 1711, 12mo.[1]

EVANS (Thomas), a bookseller of London, and deserving notice not only for spirit and integrity in business, but for considerable literary taste and talents, was born in 1742, and served his apprenticeship with Mr. Charles Marsh, a bookseller of reputation in Round-court, Strand, and at Charing-cross. Mr. Evans soon after his apprenticeship had terminated, set up in business, and by his acquaintance with English literature, which he had assiduously cultivated, was enabled to strike out many of those

[1] Funeral Sermon by Harris, 1730, 8vo.—Middleton's Biog. Evangelica, vol. IV.

schemes of publication which do credit to the discernment of the trade, and as far as his own fortune permitted to embark alone in many republications which shewed the correctness of his judgment and his regard for the literary character of his country. Among these we may enumerate new editions of, 1. "Shakspeare's Poems," 1774. 2. "Buckingham's Works," 1775. 3. "Nicolson's Historical Library," 1776. 4. "Four volumes of Old Ballads, with notes," 1771—1784. Of this his son has lately published an improved edition. 5. "Cardinal de Retz's Memoirs." 6. "Savage's Works," 1777. 7. "Goldsmith's Works," 1777. 8. "Prior's Works," 1779. 9. "Rabelais's Works." 10. "History of Wales." 11. "Peck's Desiderata Curiosa," 1779, in an advertisement to which he announced an intention of re-printing the "Notitia Monastica" of bishop Tanner, which has since been accomplished by Dr. Nasmith. To all these works Mr. Evans prefixed Dedications written with neatness and elegance, addressed to his literary patrons, Garrick, sir Joshua Reynolds, Mr. Sheridan, &c. He died in the prime of life, April 30, 1784, leaving a widow and son, the latter now a bookseller in Pall-mall, and the well-known and successful vendor of the most curious and valuable library ever sold in this, or perhaps, in some respects, in any other country, that of the late duke of Roxburgh.

Mr. Evans was much beloved, respected, and esteemed by his numerous acquaintance, friends, and relations; by the latter, for his affectionate regard; by his friends, for his readiness and activity in their service; and by his acquaintance, for the pleasantness of his conversation, and his entertaining manner of displaying his wit and humour, of both of which he possessed a more than ordinary portion. Few persons in the middling rank of life had their company more courted, and few have been more successful in the exertion of social qualities; and there are not many to whom the public have been more obliged for a right use of professional powers.[1]

EVANSON (EDWARD), one of the most determined opponents of revealed religion in modern times, was born at Warrington, Lancashire, April, 1731, and at first educated by an uncle, who sent him to Emanuel college, Cambridge, when in his fourteenth year. Here he took the degree of

[1] Nichols's Bowyer, vol. VI.—Gent. Mag. 1784.

B. A. in 1749, and that of M. A. in 1753. At a proper age he was ordained, and for several years officiated as curate to his uncle, who had the living of Mitcham in Surrey. In 1768 he obtained the vicarage of South Mimms, near Barnet, and resided in the vicarage house about two years, when, by the interest of John Dodd, esq. M. P. for Reading, lord Camden, then lord chancellor, presented him to the rectory of Tewkesbury. In conjunction with this, Mr. Evanson held the vicarage of Longton, a village in Worcestershire, about five miles from Tewkesbury, for which he exchanged that of South Mimms. While settled at Tewkesbury, he seems first to have inclined to those deviations from the opinions of his church, which by degrees led him much farther than he could find any to follow him, even among those who had hitherto been most distinguished for their hostility to orthodoxy. We are told that almost as soon as he began to entertain doubts concerning the doctrine of the Trinity, he wrote a letter to the archbishop of Canterbury, stating the rise of his first scruples, with the grounds of them, and requesting of his grace to favour him, by means of his secretary, with such information as might assist in removing those doubts, and enable him conscientiously to remain in his office as a minister of the Gospel, &c. At what precise time, or to what archbishop this letter was written, we have not been informed, but no answer was returned, or could indeed have been reasonably expected. Perhaps, however, it was about the same time that Mr. Evanson began to take such liberties in reading the Liturgy as suited his new opinions; and for this, and some of those opinions delivered in the pulpit, particularly in a sermon preached in 1771, on the doctrine of the resurrection, a prosecution was commenced against him, which, after a considerable expence incurred on both sides, on account of some irregularity in the proceedings of the prosecutors, ended in a nonsuit. Seven years after this Mr. Evanson published the sermon, with an affidavit to its literal authenticity. To this he appears to have been obliged by the publication, on the part of his opponents, of "A narrative of the origin and progress of the prosecution against the rev. Edward Evanson." This last was followed by "A word at parting; being a few observations on a *mutilated* sermon, and an epistle dedicatory to the worthy inhabitants of Tewkesbury, lately published by Edward Evanson, M. A.: to which are added, the argu-

ments of counsel in the court of delegates touching Mr. Evanson's prosecution." Both these were published by the late Neast Havard, esq. town clerk of Tewkesbury, who had been principally active in instituting the prosecution. In favour of Mr. Evanson, however, we are told that it was only "a small party" who found fault with his doctrines, and that the principal inhabitants of Tewkesbury supported him by subscribing a very large sum to defray his expences. The inhabitants of Longdon were still more partial, for it is said that "they would willingly have kept him among them, *permitting* him to make, as he had been accustomed, any alterations in the church service that his own views of the subject might have dictated." Mr. Evanson, however, does not appear to have set a very great value on a licence of this description, and acted a more fair and wise part in resigning both his livings. He then (in 1778) returned to Mitcham, and undertook the education of a few pupils, the father of one of whom, col. Evelyn-James Stuart, settled an annuity upon him, which was regularly paid until his death.

While Mr. Evanson yet held his livings, he published in 1772, but without his name, a pamphlet, entitled "The Doctrines of a Trinity, and the Incarnation of God, examined upon the principles of reason and common sense; with a prefatory address to the king, as first of the three legislative estates of this kingdom." In this attack on the articles and creeds of the church, his friends allow that in a few instances, he descended to a language beneath the dignity of theological disquisition and controversy; but they qualify their allowance of this fact by a conjecture that this "may have had its effect with many minds, upon which a different course of reasoning would have been completely ineffectual."

His next publication was "A Letter to Dr. Hurd, bishop of Worcester, wherein the importance of the prophecies of the New Testament, and the nature of the grand apostacy predicted in them, are particularly and impartially considered," 1777. The object of this pamphlet was to prove that either the Christian revelation is not true, or the religion of every orthodox church in Europe is fabulous and false, and as the church of England was in his opinion one of those false and fabulous *orthodox* churches, this pamphlet was followed by the author's resignation of his livings, in obedience, as he says,

to the "heavenly admonition" in Rev. xviii. 4. "Come out of her my people, &c."

His next attempt was to prove that we have no authority from scripture to keep the Sabbath holy, which appeared in some papers in the "Theological Repository," vol. V. His arguments on this subject were answered by Dr. Priestley and others, but without producing any effect on the mind of the author, who collected the whole controversy, and published it in 1792, with an additional letter to Dr. Priestley. Yet, lest it should be thought that he was a man devoid of all religion, and one who rejected the worship of the Deity as of no account, we are told that he had worship in his family on the Sunday, making use of Dr. Clarke's *reformed* Liturgy, but not so reformed as that he did not think it necessary to introduce some alterations of his own. He even did more. When he had visitors, he administered the Lord's supper, which he considered as the sole Christian rite, and always to be administered when a number of the professors of the religion of Jesus met for social worship. He appears at this time to have taken a hint from the Theophilanthropists of France, and would have gladly assisted in forming a society of Christophilanthropists, "meeting, like the Christians of the second and third centuries, merely to hear the *authentic* scriptures read, and rationally explained; and to commemorate the death of our Lord and Master, according to the mode ordained by himself."

What Mr. Evanson meant by the *authentic* scriptures, he explained very freely in a volume published in 1792, which amply justifies our classing him among the most determined enemies of revealed religion, nor are we ashamed to class ourselves among "the superficial readers" (if that epithet must be applied) who "on the appearance of this publication, concluded that the author himself was an unbeliever, and that he was taking this method to undermine the principles of Christianity." This work was entitled "The Dissonance of the four generally received Evangelists, and the evidence of their authenticity examined." In this work the author undertakes to shew that a considerable part of the New Testament is a forgery, and has no claims whatever to the title of inspired writing. He therefore discards, as destitute of all authority, the Gospels of Matthew, Mark, and John; the Epistles to the Romans, Ephesians, Colossians, and the Hebrews; the Epistles of James, Peter,

John, and Jude; and in the Book of Revelation, the Epistles to the Seven Churches of Asia. His very moderate desires are satisfied with one Gospel, and part of the Epistles, and he maintains that St. Luke's history implies that neither Matthew nor any other apostle could have published any history previously to his own. But even St. Luke's gospel is not entirely to his taste, for in it, as well as in the Acts, he is persuaded that there are manifest interpolations. This strange performance involved him in a controversy with Dr. Priestley, although of no long duration, and brought, we are told, "a considerable share of obloquy and persecution from persons of *all* parties." Two instances, however, are all that are specified of this persecution: first, he was expelled from a book-club in Suffolk, for which there was no remedy; and secondly, he was pestered by anonymous letters, from the expence of which the post-office relieved him; and what is of more importance, we are told that "notwithstanding the *apparent* liberties this gentleman took with the scriptures, no man living was a firmer believer in the divine mission of Christ!"

Mr. Evanson's work, in its superstructure, after having been effectually attacked by opponents in agreement with him upon other points, has been undermined in its foundation principles very recently, and with more consistency, by the rev. Thomas Falconer, A. M. of Corpus Christi college, Oxford, in his course of Bampton lectures preached in 1810, and published in 1811.—Mr. Evanson's other publications are, "Reflections upon the State of Religion in Christendom, &c. at the commencement of the nineteenth century of the Christian æra," 1802; and "Second Thoughts on the Trinity," in a letter addressed to the bishop of Gloucester, 1805. Soon after this he was afflicted with a serious complaint, which was partly relieved by a surgical operation, but a paralytic attack following, proved fatal Sept. 25, 1805. His personal character is thus given by his biographer: "Those who have watched his conduct through every period of his existence, bear witness to the strictest integrity, honour, and benevolence of his character. The relative duties of a son, a husband, and a brother, he performed with the greatest attention. From his neighbours, wherever he resided, he received the sincerest testimony of respect and esteem. His manners were highly conciliating and engaging, and by his particular

friends no man was more beloved. In his death the needy have lost a friend that will not easily be replaced." [1]

EVAX, a king of the Arabs, is said to have lived in the first century, and to have applied himself with great industry to the study of medicine. Pliny mentions that he wrote a book "De simplicium effectibus," which he dedicated to Nero. But it is proved, both by Salmasius and Hardouin, that this account is not found in the best manuscripts of Pliny; for which reason the former delivers it as his opinion, that by an error of transcribers, from Cratevas, who in some copies is also named Cratevax, this Evax has arisen. A manuscript is still found in several libraries "On the properties and effects of precious stones," which is attributed to a certain Evax; but Salmasius has remarked, that this piece was first cited by Marbodée, a French poet of the eleventh century, and therefore spurious in regard to its pretended antiquity. It was published by Henry Rantzovius at Leipsic in 1585, 4to. under the title "De Gemmis scriptum, olim a poeta quodam non infeliciter carmine redditum, et nunc primum in lucem editum." [2]

EVEILLON (JAMES), an ingenious canon, and grand vicar of Angers, under Messrs. Fouquet, Miron, de Reuil, and Arnaud, was born at Angers in 1572, or 1582, and obtained his preferments in consequence of his superior knowledge of ecclesiastical laws and customs. He was the author of an excellent treatise "des Excommunications, et des Monitoires," 1672, 4to, and other valuable works. Eveillon also wrote "De Processionibus Ecclesiasticis," 8vo; "De recta psallendi ratione," 4to, &c. So great was his charity to the poor, that he denied himself almost every convenience of life for their sakes. Being blamed one day for having no hangings to his room, he replied, "When I come into my house in winter, I do not hear the walls complain of cold; but the poor, who are shivering at my door, tell me they want clothing." He died at Angers in 1651. [3]

EVELYN (JOHN), celebrated as a philosopher, patriot, and learned writer of the seventeenth century, was descended from an ancient and honourable family, a branch of which, at the time of his birth, was settled in the county

[1] Monthly Magazine, Dec. 1805.—Gent. Mag. 1805.—Nichols's Bowyer.
[2] Moreri.—Dict. Hist. [3] Moreri.—Dupin.—Niceron, vol. XIV.

of Surrey, though it flourished originally in the county of Salop, at a place which is still called Evelyn. George Evelyn, esq. purchased the family estate at Wotton in Surrey, in the reign of queen Elizabeth, and had, by two wives, sixteen sons and eight daughters. He died May 30, 1603, in the seventy-third year of his age, leaving his estate at Wotton to Richard Evelyn, esq. his youngest and only surviving son by his second wife. This Richard Evelyn, esq. married Eleanor, or Ellen, daughter and heiress of John Stansfield, of the Cliff near Lewes, esq. and had by her three sons, George, John, and Richard.

Of John Evelyn, the second of these sons, and the subject of this article, it is to be regretted that no good account has yet been given. That in the first edition of the "Biographia Britannica," written by Dr. Campbell, is valuable chiefly for an accurate catalogue and analysis of his works, which we shall in part adopt, but it is deficient in facts, and totally erroneous in Mr. Evelyn's early history. In the second edition of the Biographia, the narrative, with all its mistakes, was literally copied, and the principal additions are some captious remarks on Dr. Campbell's notes. The family are in possession of a life of Mr. Evelyn, written by himself, which we hope will soon be presented to the public. In the mean time we have been favoured with some extracts from it and other original papers, with the assistance of which we hope at least to correct the errors of our predecessors.

Mr. Evelyn was born at his father's seat at Wotton, a few miles from Dorking, on Oct. 31, 1620, and was educated at the school of Lewes, under the care of his grandmother Stansfield, where he acknowledges in his own memoirs, that he was too much indulged, and did not make so good use of his time as he ought to have done: but for this he made ample amends by his future diligence, and perhaps his neglect here appeared in a more unfavourable light to him in his advanced years than it deserved, for he was only ten when sent to this school. In April 1673 he was entered of the Middle Temple, though then at school; but in the following month, May 9, was admitted fellow commoner of Baliol college, Oxford, where his tutor was a Mr. Bradshaw (which he calls *nomen invisum*, alluding to serjeant Bradshaw, who presided on the trial of Charles I.) This Bradshaw was a relation of the regicide, and son of the rector of Ockham. While at col-

lege, Mr. Evelyn informs us, that Nathaniel Canopius came thither out of Greece, being sent by the celebrated patriarch Cyrill, and had a pension from archbishop Laud. On the rebellion breaking out, Canopius returned to Constantinople, was made bishop of Smyrna, and, as Mr. Evelyn thinks, patriarch of Alexandria. Having already a turn for objects of that kind, Mr. Evelyn records in this part of his diary, that Canopius was the first he ever saw or heard of, that drank coffee. Mr. Evelyn's brother Richard was also of Baliol college, but his brother George was of Trinity, where he is mentioned by Wood among the benefactors to that house.

In December 1640, he entered the Middle Temple, and at this time his father died of the dropsy in his fifty-third year. The ominous appearance of public affairs in 1641 inclined him to pass some time abroad, and accordingly he set out for Holland, after having witnessed the trial of the earl of Strafford. Having viewed what was most remarkable in the principal towns of Holland, with Brussels, Bruges, &c. and paid a visit to the prince of Orange's camp before Genap, he returned to Dover by the way of Dunkirk in October. In 1642 he went to Brentford to offer his services to his majesty Charles I. and was assigned to ride volunteer in prince Rupert's troop; but the king marching to Gloucester, and by that step leaving Surrey and Sussex, where Mr. Evelyn's estate lay, exposed to the rebels, he was advised to travel, and having obtained his majesty's leave, went in July 1643 to France, and thence to Italy, in which he spent above a year. A thirst of knowledge of every kind was his ruling passion; his mind too at this early period of life, was not unfurnished with science, and he could now contemplate, with consequent improvement, the antiquities, arts, religion, laws, and learning and customs of the countries through which he passed. He has, accordingly, left a large and minute account of what he thought worthy of observation, and nothing seems to have escaped him. At Padua he purchased the rare tables of veins and nerves of Dr. John Athelsteinus Leonænas; and caused him to prepare a third of the lungs, liver, and nervi sextipar with the gastric veins, which he sent into England, being the first that had been seen here, and which he afterwards presented to the royal society. Another instance of his diligence and curiosity Mr. Boyle has recorded in his works (vol. II. p. 206), who

received from Mr. Evelyn, whom he consulted on the occasion, a valuable and minute account of the method by which magazines of snow are preserved in Italy, for the use of the tables of the luxurious. During his stay at Rome, Mr. Evelyn informs us of his having an opportunity of learning the true sentiments of the popish party, on the execution of archbishop Laud, so frequently accused in this country of an inclination towards popery. "I was at Rome," says he, "in the company of divers of the English fathers, when the news of archbishop Laud's sufferings, and a copy of his sermon, came thither. They read the sermon, and commented upon it, with no small satisfaction and contempt; and looked on him, as one that was a great enemy to them, and stood in their way, whilst one of the blackest crimes imputed to him was, his being popishly affected."

Mr. Evelyn's early affection to, and skill in, the fine arts, appeared during these travels; for we find that he delineated upon the spot, the prospects of several remarkable places that lie between Rome and Naples, particularly "The three Taverns or the forum of Appius," mentioned in the twenty-eighth chapter of the Acts; "The promontory of Auxur;" "A prospect of Naples from mount Vesuvius;" "A prospect of Vesuvius, as it appears towards Naples," and "The mouth of mount Vesuvius." All these were engraved from our author's sketches, by Hoare, an artist of character at that time, though some have attributed these engravings to himself. Architecture, painting, and sculpture, Mr. Evelyn particularly studied, and seems to have contracted an acquaintance with those persons who were most eminent in each branch of these arts. Nanteuil, the celebrated French engraver, appears to have been his particular favourite, who, besides drawing a portrait of him in black and white, with Indian ink, engraved a print of him in 1650, which is mentioned by Florent Le Comte in these words, "Yvelin, dit le petit milord Anglois, ou le portrait Grec; parcequ'il y a du Grec au bas; ou est ecrit aussi, meliora retinete." The Greek is a sentence from Isocrates, to this purpose, "Let your pictures rather preserve the memory of your virtues, than of your person."

Mr. Evelyn's tour is thus chronicled by himself: "July 26, 1643, he went to France, and having passed the remainder of the year, with the winter and next spring, at

Paris, in which time he made an excursion into Normandy, and saw Rouen, April 25, 1644, he set out for Orleans, and after visiting Blois, Tours, Anjou, and all the fine places on the Loire, together with the town and palace built by the great cardinal Richelieu, and called by his name, he arrived Sept. 2 at Lyons, and went from thence by Avignon to Marseilles, and so along the coast to a little town called Canes, where (in Oct.) he embarked and arrived at Genoa, the curiosities of which having viewed, he proceeded to Pisa, Leghorn, Florence, Sienna, and so came (Nov. 4) to Rome, where he spent the winter in seeing all the antiquities and curiosities of that famous city, making an excursion (Jan. 27, 1644-5) to Naples, and returning Feb. 7. May 18 he left Rome, and passing through Bologna and Ferrara, came (in June) to Venice, where he spent the remaining part of the year, and sometimes going to Padua, where the earl of Arundel was, the great collector of pictures, statues, &c. whom he was acquainted with, and who, at his taking leave of him, gave him directions written with his own hand, what curiosities to inquire after in his travels. March 20, 1646, he left Venice in company with Mr. Waller the poet, and went to Milan, taking Vincenza and Verona in his way; from hence he passed the Alps, and came to Geneva. In July he departed from Geneva, and in October got to Paris again by the way of Orleans."

Being now recommended to sir Richard Brown, bart. the king's minister there, he made his addresses to his only daughter Mary, whom he married June 27, 1647, and in her right became possessed of Sayes-court near Deptford, in Kent, where he resided after his return to England, which was in October of that year. Soon after his arrival he went to Hampton court, where he had the honour to kiss his majesty's hand, and gave him an account of several things he had in charge. On Jan. 21, 1648-9, he published his tract on liberty and servitude, for which he was severely threatened, and probably on this account he went again to France in July 1649, and in November of that year he attended his father-in-law sir Richard Brown, when he had his first audience at the French court, after the death of Charles I. and delivered his credentials from Charles II. In July 1650 he went again to England, but returned to Paris in the following month. In Jan. 1651-2 he left France, and returning to England, settled at Sayes-court near Deptford, and in May was joined by his wife

from France. In all he appears to have spent about seven years in his travels, and with a mind highly improved by what he had seen and read, he silently pursued his studies at this retirement (for such it then was), and wrote and published some of those works which afterwards gave him a distinguished name in the learned world. It was here also that he first shewed his skill in planting and gardening, both then very little understood in England, and rendered this place the wonder and admiration of the most judicious men of his time. The situation, indeed, of public affairs induced him to consider privacy as a very great blessing; and so fond was he of his rural retreat, that he very rarely quitted it, though but a young man, with a considerable fortune*, and extremely admired and courted by all his acquaintance. This studious disposition, together with his disgust of the world, occasioned by that strange scene of violence and confusion that was then acted upon the public stage, was so strong, that he actually proposed to the honourable Mr. Robert Boyle, the raising of a kind of college for the reception of persons of the same turn of mind, where they might enjoy the pleasure of agreeable society, and at the same time pass their days without care or interruption. His plan was thus formed: "I propose the purchasing of thirty or forty acres of land, in some healthy place, not above twenty-five miles from London, of which a good part should be tall wood, and the rest upland pastures, or downs sweetly irrigated. If there were not already an house which might be converted, &c. we would erect, upon the most convenient site of this near the wood, our building, viz. one handsome pavillion, containing a refectory, library, withdrawing-room, and a closet; this the first story: for, we suppose the kitchen, larders, cellars, and offices, to be contrived in the half-story under ground. In the second should be a fair lodging-chamber, a pallet-room, gallery, and a closet, all which should be well and very nobly furnished, for any worthy person that might desire to stay any time, and for the reputation of the college. The half-story above, for servants, wardrobes, and

* Of his fortune we find the following particulars among some MS memorandums. June 1648, purchased the manor of Horcott in Worcestershire, of his brother George for 3300*l.* Dec. 2, sold it for 3400*l.* 1649, March 12, bought Warley Magna Minor in Essex for 2500*l.* 1653, Feb. 23, purchased Sayes-court of the Commonwealth, being crown lands, for 3500*l.* 1655, Sept. 17. Received 2600*l.* for Warley Magna. There is also a memorandum dated 1653, Jan. 17, "began his garden at Sayes-court."

like conveniences. To the entry fore-front of this court, and at the other back-front, a plot walled in, of a competent square for the common seraglio, disposed into a garden, or it might be only carpet, kept curiously, and to serve for bowls, walking, or other recreations, &c. if the company please. Opposite to the house, towards the wood, should be erected a pretty chapel, and, at equal distances, even within the flanking walls of the square, six apartments or cells for the members of the society, and not contiguous to the pavillion, each whereof should contain a small bed-chamber, an outward room, a closet, and a private garden, somewhat after the manner of the Carthusians. There should likewise be an elaboratory, with a repository for rarities and things of nature; aviary, dove-house, physic-garden, kitchen-garden, and a plantation of orchard-fruit, &c. all uniform buildings, but of single stories, or a little elevated. At a convenient distance, towards the olitory garden, should be a stable for two or three horses, and a lodging for a servant or two. Lastly, a garden-house and conservatory for tender plants. The estimate amounts thus: the pavillion 400*l.* the chapel, 150*l.* apartments, walls, and out-housing, 600*l.*; the purchase of a fee for thirty acres, at fifteen pounds; 1600*l.* will be the utmost. Three of the cells, or apartments, that is, one moiety with the appurtenances, shall be at the disposal of one of the founders, and the other half at the others. If I and my wife take up two apartments (for we are to be decently asunder, however, I stipulate, and her inclination will greatly suit with it, that shall be no impediment to the society, but a considerable advantage to the œconomic part), a third shall be for some worthy person; and, to facilitate the rest, I offer to furnish the whole pavillion completely to the value of 500*l.* in goods and moveables, if need be for seven years, till there shall be a public stock, &c. There shall be maintained, at the public charge, only a chaplain well qualified, an ancient woman to dress the meat, wash, and do all such offices; a man to buy provision, keep the garden, horses, &c. a boy to assist him and serve within. At one meal a day, of two dishes only, unless some little extraordinary upon particular days or occasions (then never exceeding three) of plain and wholesome meat; a small refection at night: wine, beer, sugar, spice, bread, fish, fowl, candle, soap, oats, hay, fuel, &c. at four pounds per week, 200*l.* per annum; wages, fifteen pounds; keeping

the gardens, twenty pounds; the chaplain, twenty pounds per annum. Laid up in the treasury 145*l.* to be employed for books, instruments, drugs, trials, &c. The total, 400*l.* a year, comprehending the keeping of two horses for the chariot, or the saddle, and two kine; so that 200*l.* per annum will be the utmost that the founders shall be at to maintain the whole society, consisting of nine persons (the servants included), though there should no others join capable to alleviate the expence. But, if any of those who desire to be of the society be so well qualified as to support their own particulars, and allow for their proportion, it will yet much diminish the charge; and of such there cannot want some at all times, as the apartments are empty. If either of the founders thinks expedient to alter his condition, or that any thing do *humanitus contingere*, he may resign to another, or sell to his colleague, and dispose of it as he pleases, yet so as it still continue the institution. *Orders.* At six, in summer, prayers in the chapel. To study till half an hour after eleven. Dinner in the refectory till one. Retire till four. Then called to conversation (if the weather invite) abroad, else in the refectory. This never omitted but in case of sickness. Prayers at seven. To bed at nine. In the winter the same, with some abatements for the hours, because the nights are tedious, and the evening's conversation more agreeable. This in the refectory. All play interdicted, sans bowls, chess, &c. Every one to cultivate his own garden. One month in spring a course in the elaboratory on vegetables, &c. In the winter a month on other experiments. Every man to have a key of the elaboratory, pavillion, library, repository, &c. Weekly fast. Communion once every fortnight, or month at least. No stranger easily admitted to visit any of the society, but upon certain days weekly, and that only after dinner. Any of the society may have his commons to his apartment, if he will not meet in the refectory, so it be not above twice a week. Every Thursday shall be a music-meeting at conversation hours. Every person of the society shall render some public account of his studies weekly, if thought fit, and especially shall be recommended the promotion of experimental knowledge, as the principal end of the institution. There shall be a decent habit and uniform used in the college. One month in the year may be spent in London, or any of the universities, or in a perambulation for the public be-

nefit, &c. with what other orders shall be thought convenient."

This scheme, which is characteristic of the state of Mr. Evelyn's mind, at a time when good men sickened at the contemplation of successful rebellion, would, in all likelihood, have gradually departed from its principles, and is perhaps too romantic to have stood the collision of human passions and human events. But, when a prospect appeared of better times, it occasioned some change in his sentiments; and, upon an attempt being made to damp the desires of the people for the king's return, he drew his pen in that critical season in defence of his majesty's character, which, at such a juncture, was both an acceptable and a very important service. The conduct of Mr. Evelyn in this critical year, 1659, which was in truth the most active in his whole life, is hardly taken notice of by any of those who have undertaken to preserve his memoirs. After the death of Oliver and the deposition of Richard Cromwell, there were many of the commanders in the army that shewed an inclination to reconcile themselves to the king; which disposition of theirs was very much encouraged by such as had his majesty's interest truly at heart. Amongst these, Mr. Evelyn had a particular eye upon colonel Herbert Morley, an old experienced officer in the parliament army, who had two stout regiments entirely at his devotion, was very much esteemed by his party, and had the general reputation of being a person of probity and honour. It was a very dangerous step, as things then stood, to make any advances to one in his situation; yet Mr. Evelyn, considering how much it might be in that gentleman's power to facilitate the king's return, fairly ventured his life, by advising the colonel freely to make his peace with, and enter into the service of, the king. The colonel, as might well be expected, acted coldly and cautiously at first, but at last accepted Mr. Evelyn's offer, and desired him to make use of his interest to procure a pardon for himself, and some of his relations and friends whom he named, promising in return to give all the assistance in his power to the royal cause. At the same time that Mr. Evelyn carried on this dangerous intercourse with colonel Morley, he formed a resolution of publishing something that might take off the edge of that inveteracy, expressed by those who had been deepest in the parliament's interest, against such as had always adhered to the king; and with this view

he wrote a small treatise, which had the desired effect, and was so generally well received, that it ran through three impressions that year. The title of this piece was, "An Apology for the Royal Party, written in a letter to a person of the late council of state; with a touch at the pretended plea of the army," Lond. 1659, in two sheets in 4to.

But while Mr. Evelyn and other gentlemen of his sentiments were thus employed, those of the contrary party were not idle; and, amongst these, Marchamont Needham, who first wrote with great bitterness for the king against the parliament, and afterwards with equal acrimony for the parliament against the king, was induced to write a pamphlet, which was deservedly reckoned one of the most artful and dangerous contrivances for impeding that healing spirit that began now to spread itself through the nation, and with that view was handed to the press by Praise-god Barebones, one of the fiercest zealots in those times, the title of which, at large, runs thus: "News from Brussels, in a letter from a near attendant on his majesty's person, to a person of honour here, dated March 10th, 1659." The design of this pretended letter was to represent the character of king Charles II. in as bad a light as possible, in order to destroy the favourable impressions that many had received of his natural inclination to mildness and clemency. All the king's friends were extremely alarmed at this attempt, and saw plainly that it would be attended with most pernicious consequences; but Mr. Evelyn, who had as quick a foresight as any of them, resolved to lose no time in furnishing an antidote against this poison, and with great diligence and dexterity sent abroad in a week's time a complete answer, which bore the following title: "The late news or message from Brussels unmasked," London, 1659, 4to. This very seasonable and very important service, for his own safety, our author managed with such secrecy, that hardly any body knew from whom this pamphlet came. But how much soever he had reason to be pleased with the success of his pen upon this occasion, he could not help being extremely mortified at the change he perceived in his friend colonel Morley's behaviour, who on a sudden grew very silent and reserved, and at length plainly avoided any private conversation with Mr. Evelyn. In this situation our author had the courage to write him an expostulatory letter, which was in effect putting his life into his hands, and yet even this failed of procuring him the satis-

faction he expected. However, he felt no inconvenience from it; for this alteration in colonel Morley's countenance towards him was not the effect of any change in his disposition, but arose from his having entered into new engagements for the king's service with sir Anthony Ashley Cooper and general Monk, who had tied him down to such absolute secrecy that he was not able at that juncture to give Mr. Evelyn any hint that might make him easy; but the latter soon saw plainly enough, from the colonel's public behaviour, that he had no reason to apprehend any mischief from the confidence he had reposed in him.

Immediately after the king's return, Mr. Evelyn was introduced, on June 5, 1660, to the king by the duke of York, and very graciously received; nor was it long before he experienced the king's esteem and confidence, in a remarkable instance. There had been many disputes between the ambassadors of the crowns of France and Spain, for precedence in the courts of foreign princes, and amongst these there was none more remarkable than that upon Tower-hill, on the landing of an ambassador from Sweden, September 30, 1660, which was so premeditated a business on both sides, that the king, foreseeing it would come to a quarrel, and being willing to carry himself with indifference towards both, which could not be otherwise done than leaving them at liberty to adjust their respective pretences, yet for the sake of public tranquillity, orders were given that a strict guard should be kept upon the place, and all his majesty's subjects were enjoined not to intermeddle, or take part with either side; and the king was farther pleased to command, that Mr. Evelyn should, after diligent inquiry made, draw up and present him a distinct narrative of the whole affair, which he accordingly did, and it is a very curious and remarkable piece. It is inserted in Baker's Chronicle. Our author began now to enter into the active scenes of life, but yet without bidding adieu entirely to his studies. On the contrary, he published, in the space of a few months, several learned treatises upon different subjects, which met with great applause; the rather because the author expressed in some of them his intention to prosecute more largely several philosophical subjects, in a manner that might render them conducive to the benefit of society; and of his capacity for performing these promises, some of these pieces were instances sufficient to satisfy every intelligent reader, as well

as to justify the character he had already acquired, of being at once an able and agreeable writer. It is certain that very few authors of his time deserve this character so well as Mr. Evelyn, who, though he was acquainted with most sciences, and wrote upon many different subjects, yet was far from being a superficial writer. He had genius, taste, and learning, and he knew how to give all these a proper place in his works, so as never to pass for a pedant, even with such as were least in love with literature, and to be justly esteemed a polite author by those who knew it best.

About the close of 1662, when his majesty was pleased, by his letters patent, to erect and establish the royal society for the improvement of natural knowledge, John Evelyn, esq. was appointed one of the first fellows and council, on June 20. He had given a proof the same year how well he deserved that distinction, by his "Sculptura." Upon the first appearance of the nation's being obliged to engage in a war with the Dutch, the king thought proper to appoint commissioners, in November 1664, to take care of the sick and wounded, and Mr. Evelyn was one of the number, having all the ports between Dover and Portsmouth in his district; and sir Thomas Clifford, who was afterwards a peer, and lord high treasurer of England, was another. We find these particulars in a letter from our author to Mr. Boyle, in which he expresses how great a satisfaction it would have been to have had that worthy and charitable person for his colleague. Notwithstanding the plague which raged in London in 1665, he frequently went thither on the business of this office, having at one time no less than 3000 Dutch prisoners under his care. In January 1665-6, he waited on his majesty at Hampton-court, who was newly returned from Oxford, where he had resided during the plague, and his majesty took this opportunity to thank him for his zeal and fidelity in his service at a time of such danger, when every one was desirous of quitting London, and kindly told him he had often been alarmed for his safety.

Mr. Evelyn's literary labours now began to accumulate, from his ardent wish to support the credit of the royal society, and to convince the world that philosophy was not barely an amusement, to take up the time of melancholy and contemplative persons, but a high and useful science, worthy the attention of men of the greatest parts, and ca-

pable of contributing in a supreme degree to the welfare of the nation. He exerted his talents also in the defence, and for the improvement, of the public taste in architecture and painting, with equal vigour and with equal applause.

As there is nothing more natural than for men of liberal and cultivated minds to cherish an affectionate remembrance of the academies where they first pursued their studies, Mr. Evelyn gave a noble testimony of his high respect for his alma mater, Oxford, by using his utmost interest with the lord Henry Howard, in order to prevail upon him to bestow the Arundelian marbles, then in the garden of Arundel-house in the Strand, upon the university, in which he happily succeeded, and obtained the thanks of that learned body, delivered by Dr. Barlow, and other delegates specially appointed for the purpose. Nor was this the last favour conferred by lord Arundel, at the request of Mr. Evelyn, whom he honoured with his closest friendship, after he arrived at the title of Duke of Norfolk. Of this interest Mr. Evelyn made no other advantage than giving a right direction to the natural generosity of that excellent person, whence flowed some particular marks of kindness to the royal society, which were very gratefully accepted; and something farther would have been procured, if the duke's sudden and unexpected death had not frustrated the schemes formed by our author for the service of that learned society, to which, from its very foundation, he was attached with unabated zeal. Mr. Evelyn spent his time, at this juncture, in a manner as pleasing as he could wish. He had great credit at court, and great reputation in the world; was one of the commissioners for rebuilding St. Paul's, attended the meetings of the royal society with great regularity, undertook readily whatever tasks were assigned him to support that reputation, which, from their first institution, they had acquired, and which, by degrees, triumphed over that envy which it raised. He was punctual in the discharge of his office as a commissioner of the sick and wounded; and when he had leisure retired to his seat at Sayes-court, where the improvement of his garden was his favourite ambition*. Yet in the midst of

* A few more memorandums may here be added from the MS. already quoted: Sept. 7, 1660, he went to Chelsea to visit Mr. Boyle, and saw his pneumatic engine. Dec. 22, his wife presented the princess Henrietta with her character in writing, afterwards printed. 1660-1, March 13,

his employments, both public and private, and notwithstanding the continual pains that he bestowed in augmenting and improving the books he had already published, he found leisure sufficient to undertake fresh labours of the same kind, without any diminution of the high character he had obtained by his former writings. He made a journey to Oxford in the summer of 1669, where, on the 15th of July, at the opening of the theatre, he was honoured with the degree of doctor of the civil law; at the same time this honour was conferred on the duke of Ormond, their chancellor, and on the earl of Chesterfield. After king Charles II. had tried, with very little effect, to promote trade, according to the advice of persons engaged in it, he thought proper to constitute a particular board for that purpose, in Sept. 1672, and named several persons of great rank to be members of that council, and amongst them Mr. Evelyn, who had previously (Feb. 1671) been nominated one of the council of foreign plantations. These preferments were so welcome to a person of his disinterested temper and true public spirit, that he thought he could not express his gratitude better than by digesting, in a short and plain discourse, the chief heads of the history of trade and navigation, dedicated to the king, which was very graciously received, and is allowed to contain as much matter in as small a compass as any that was ever written upon the topic. Notwithstanding these late additions to his employments, when the royal society found it requisite to demand the assistance of some of its principal members, and to exact from them the tribute of certain dissertations upon weighty and philosophical subjects, he produced his share with his usual vigour and promptitude, as appears by their Transactions. We have now named all the preferments conferred on him in that reign; and though they were none of them very considerable in respect of profit, yet he was

prince Rupert shewed him the new manner of engraving, called Mezzo tinto. Jan. 16, 1662, the duke of York made him a visit at Sayes-court. April 30, 1663, the king came to see him at Sayes-court. This spring he planted the home field and the West field with elms. May 20, 1664, king Charles drew upon a scrap of paper a sketch of a design for Whitehall, and gave it him. 1664-5, he planted the lower grove next the pond. July 1, 1666, he was made a commissioner for regulating the farming and making saltpetre. Aug. 27, he went with several others to view the repairs wanting at St. Paul's cathedral—his last sight of that ancient and noble pile, for this notice is followed by another memorandum. Sept. 3, he went from Sayes-court to the Bank-side in Southwark, from whence he had a full sight of the fire of London. Dec. 9, 1667, he was with the chancellor Clarendon at his new house, the night before he went away.

so easy in his own circumstances, so good an œconomist, and so true a patriot, that while he daily saw fresh improvements made in every county throughout the kingdom, and the commerce of the nation continually extended, he thought himself amply recompensed, and never failed to express his sentiments in that respect with great cordiality. The severe winter of 1683 gave some interruption to his domestic enjoyments, the frost committing dreadful depredations in his fine gardens at Sayes-court, of which he sent a full and very curious account to the royal society in the beginning of the succeeding spring. After the accession of king James, we find him, in December 1685, appointed with the lord viscount Tiviot of the kingdom of Scotland, and colonel Robert Philips, one of the commissioners for executing the great office of lord privy-seal, in the absence of Henry earl of Clarendon, lord lieutenant of Ireland, which he held till March 11, 1686, when the king was pleased to make Henry baron Arundel of Wardour lord privy seal. While in this office he refused to put the seal to Dr. Obadiah Walker's licence to print popish books. On May 5, 1695, he was appointed treasurer of Greenwich hospital, and although now much advanced in years, continued his literary labours, with his accustomed zeal, at his leisure hours.

In 1696, we find that he lett his seat at Sayes-court to admiral Benbow for three years. In June of that year he was present at laying the first stone of the hospital at Greenwich. In 1698 when Peter the Great came over to England to learn ship-building, he took a fancy, as Mr. Evelyn tells us, to his house at Sayes-court, because it was near the king's yard at Deptford, and insisted on turning out admiral Benbow. What stay the czar made does not appear, but he did no little mischief to the house and gardens, and for this damage paid Mr. Evelyn 150*l.* In Oct. 1699, Mr. Evelyn's elder brother George died, in his eighty-third year, and having no issue male, the paternal estate at Wotton came to our author. In Jan. 1700 he paid his first visit to it as possessor, and in May removed his family and goods thither from Sayes-court. He was here during the great storm of 1703, when above a thousand trees were blown down in sight of his house. His last visit was paid to Wotton in July 1705, and the last memorandum made in his Journal was of Feb. 3, 1706.

During his latter days there was no relaxation of his

endeavours to be useful. As his collections were very great, so he was ever ready to communicate them for the benefit of others. He furnished Dr. Gibson, bishop of London, with those additional remarks on the county of Surrey, which are published in his English edition of the "Britannia." He contributed largely to Mr. Houghton's valuable work on husbandry and trade, and to Burnet's History of the Reformation; and Mr. Aubrey has testified how often he was indebted to him for his friendly assistance in many of his undertakings. In respect to the royal society, he was equally assiduous in his attendance, and careful in his intelligence. Whatever fell within the compass of his own extensive inquiries, he never failed to transmit to that body, nor was he less active in procuring them proper correspondents both at home and abroad, of which copious testimonies are to be met with in their registers, and in their printed Transactions. He might, therefore, justly style himself, as he did, a pioneer in their service; an expression which marked at once how humble and how indefatigable he was in whatever might contribute to the advancement of that noble design, which was the basis of their institution. He was a true lover of freedom of thought in philosophical inquiries, which he practised upon all occasions himself, and very readily indulged to others; and though nobody was freer from prejudices, or spoke more discreetly than he did, of books that it was impossible for him to commend, yet he never resented any attack made upon his own, but bore the contradiction of his opinion with all imaginable temper, being persuaded that truth and reason would always triumph in the end, and that it was better to leave things to the decision of the public than to embark in endless controversies, though in the defence of sentiments ever so well founded. When we consider the number of the books he published, and the variety of the subjects upon which he employed his time, our admiration of his industry and application is greatly heightened when we reflect how careful he was in reviewing, correcting, and augmenting, all his original works. Whatever subject appeared weighty enough to attract his attention, never lost its place in his thoughts, but was often revolved, and reaped the continual benefit of the new lights he received.

This learned person's life and labours terminated together; for, in a short time after he had prepared the

fourth edition of his "Sylva" for the press, he departed this life in the eighty-sixth year of his age, Feb. 27, 1705-6, and was interred at Wotton. His tomb is about three feet high, of free-stone, shaped like a coffin, with an inscription upon a white marble stone, expressing, according to his own intention, "That living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he desired might be thus communicated to posterity, That all is vanity which is not honest, and that there is no solid wisdom but in real piety." By his wife, Mary, daughter of sir Richard Brown, who was the companion of his fortunes, and in some measure also of his studies, for almost threescore years, he had five sons and three daughters. Of the former, all died young except one, of whom we shall speak in the next article; of the latter, only one survived him, Susannah, married to William Draper, of Adscomb, in the county of Surrey, esq. His excellent widow did not outlive him quite three years, but, dying Feb. 9, 1709, was, according to her own desire, deposited in a stone coffin, near the corpse of her husband. Upon the stone coffin, in which the leaden one lies that holds her body, a white marble stone is placed of the same shape, with a very short inscription, which informs us, that, at the time of her demise she was in the seventy-fourth year of her age, and that she was esteemed, admired, beloved, and regretted, by all who knew her.

Mr. Evelyn's personal character was truly amiable. In the relative duties of father, husband, and friend, few could exceed him in affection and constancy; and his correspondence, of which a large portion still exists in MS. affords many proofs of a kind heart, and a placid, humble temper. He was greatly beloved by all who knew him, and his acquaintance was most extensive. Titles he never appears to have courted; but it is rather singular, that a monarch like Charles II. by no means a niggard in what cost him nothing, should not have tendered the rank of baronet to a man who was one of the ornaments of his reign. With James, we apprehend, he was not very cordial, and after the revolution, it is probable that he thought the addition of title very insignificant at his time of life.

As considerable light is thrown on the history and merits of Mr. Evelyn from the account given of his works, little apology need be made for the length of the article, taken

principally from the Biographia Britannica. These were, 1. His treatise "Of Liberty and Servitude," 1649, 12mo. This was a translation, and in all probability the first essay of our author's pen. 2. "A Character of England, as it was lately presented in a letter to a nobleman of France, with reflections upon Gallus Castratus," 1651, 16to. The third edition of this book appeared in 1659; at present it is very scarce. 3. "The State of France," London, 1652, 8vo. 4. "An Essay on the First Book of Titus Lucretius Carus, de rerum natura, interpreted, and made into English verse, by J. Evelyn, esq." London, 1656, 8vo. The frontispiece to this book was designed by his lady, Mary Evelyn. There is a copy of verses by Edmund Waller, esq. of Beaconsfield, prefixed and directed to his worthy friend Mr. Evelyn, perhaps too extravagant. As there are many faults, however, in this work which do not belong to the author, we shall subjoin the transcript of a MS note in his own hand-writing in the copy at Wotton: "Never was book so abominably misused by printer; never copy so negligently surveied by one who undertooke to looke over the proofe-sheetes with all exactnesse and care, namely *Dr. Triplet*, well knowne for his abillitie, and who pretended, to oblige me in my absence, and so readily offer'd himselfe. This good yet I received by it, that publishing it vainely, its ill successe at the printer's discouraged me with troubling the world with the rest." 5. "The French Gardener, instructing how to cultivate all sorts of fruit-trees and herbs for the garden, together with directions to dry and conserve them in their natural," &c. Lond. 1658, in 12mo, and several times after. In most of the editions is added, "The English Vineyard vindicated, by John Rose, gardener to his majesty king Charles II. with a tract of the making and ordering of wines in France." The third edition of this French Gardener, which came out in 1676, was illustrated with sculptures. 6. "The golden book of St. Chrysostom, concerning the Education of Children." Lond. 1659, 12mo, in the preface to which is a very interesting account of his son Richard, an amiable and promising child, who died in infancy, Jan. 27, 1657. This little narrative, as Mr. Evelyn's work is scarce, may be seen in decade first of Barksdale's Memorials, which, however, is almost as scarce. 7. "An Apology for the Royal Party, &c." 1659, 4to, mentioned above. 8. "The late News or Message from Brussels unmasked," 1659, 4to, also mentioned above. 9. A

Panegyric at his majesty king Charles II. his Coronation," Lond. 1661, fol. 10. "Instructions concerning the erecting of a Library, written by Gabriel Naudé, published in English, with some improvements," Lond. 1661, 8vo. 11. "Fumifugium; or the inconveniences of the air and the smoke of London dissipated; together with some remedies humbly proposed," London, 1661, 4to, in five sheets, addressed to the king and parliament, and published by his majesty's express command. Of this there was a late edition in 1772. 12. "Tyrannus; or the Mode; in a discourse of sumptuary laws;" Lond. 1661, 8vo. 13. "Sculptura; or the history and art of Chalcography and Engraving in Copper, with an ample enumeration of the most renowned masters and their works; to which is annexed, a new manner of engraving, or mezzo-tinto, communicated by his highness prince Rupert to the author of this treatise," Lond. 1662, 8vo. In the dedication to Mr. Robert Boyle, dated at Sayes-court, April 5th, 1662, he observes, that he wrote this treatise at the reiterated instance of that gentleman. The first chapter treats of sculpture, how derived and distinguished, with the styles and instruments belonging to it. The second, of the original of sculpture in general. In this chapter our author observes, that letters, and consequently sculpture, were long before the flood, Suidas ascribing both letters and all the rest of the sciences to Adam. After the flood, as he supposes, there were but few who make any considerable question, that it might not be propagated by Noah to his posterity, though some admit of none before Moses. The third chapter treats of the reputation and progress of sculpture among the Greeks and Romans down to the middle ages, with a discussion of some pretensions to the invention of copper cuts and their impressions. The fourth, of the invention and progress of chalcography in particular, together with an ample enumeration of the most renowned masters and their works. The fifth, of drawing and design previous to the art of chalcography, and of the use of pictures in order to the education of children. In this chapter, our author, in honour of the art upon which he writes, discourses thus: "It was in the former chapter that we made rehearsal of the most renowned gravers and their works, not that we had no more to add to that number, but because we would not mingle these illustrious names and qualities there, which we purposely reserved for

the crown of this discourse. We did, therefore, forbear to mention what his highness prince Rupert's own hands have contributed to the dignity of that art, performing things in graving, of which some enrich our collection, comparable to the greatest masters; such a spirit and address there appears in all that he touches, and especially in that of the mezzotinto, of which we shall speak hereafter more at large, having first enumerated those incomparable gravings of that his new and inimitable style, in both the great and little decollations of St. John the Baptist, the soldier holding a spear and leaning his hand on a shield, the two Mary Magdalens, the old man's head, that of Titian, &c.; after the same Titian, Georgion, and others. We have also seen a plate etched by the present French king, and other great persons; the right honourable the earl of Sandwich, sometimes, as we are told, diverting himself with the burine, and herein imitating those ancient and renowned heroes, whose names are loud in the trumpet of fame for their skill and particular affection to these arts. For such of old were Lucius Manilius, and Fabius, noble Romans, Pacuvius, the tragic poet, nephew to Ennius. Socrates, the wisest of men, and Plato himself, Metrodorus and Pyrrhus the philosopher, did both design and paint; and so did Valentinian, Adrian, and Severus, emperors; so as the great Paulus Æmilius esteemed it of such high importance, that he would needs have his son to be instructed in it, as in one of the most worthy and excellent accomplishments belonging to a prince. For the art of graving, Quintilian likewise celebrates Euphranor, a polite and rarely endowed person; and Pliny, in that chapter where he treats of the same art, observes that there was never any one famous in it, but who was by birth or education a gentleman. Therefore he and Galen in their recension of the liberal arts, mention that of graving in particular, amongst the most permanent; and in the same catalogue, number it with rhetoric, geometry, logic, astronomy, yea, grammar itself, because there is in these arts, say they, more of fancy and invention, than strength of hand, more of the spirit than of the body. Hence Aristotle informs us, that the Grecians did universally institute their children in the art of painting and drawing, for an œconomique reason there signified, as well as to produce proportions in the mind. Varro makes it part of the ladies' education, that they might have the better skill in the works of em-

broidery, &c. and for this cause is his daughter Martia celebrated among those of her fair sex. We have already mentioned the learned Anna Schurman; but the princess Louisa has done wonders of this kind, and is famous throughout Europe for the many pieces which enrich our cabinets, examples sufficient to vindicate its dignity, and the value that has been set upon it, since both emperors, kings, and philosophers, the great and the wise, have not disdained to cultivate and cherish this honourable quality of old, so nobly reputed, that amongst the Greeks a slave might not be taught it. How passionately does Pereskius, that admirable and universal genius, deplore his want of dexterity in this art! Baptista Alberti, Aldus Pomponius, Guaricus Durer, and Rubens, were politely learned and knowing men, and it is hardly to be imagined of how great use and conducible a competent address in this art of drawing and designing is to the several advantages which occur, and especially to the more noble mathematical sciences, as we have already instanced in the lunary works of Hevelius, and are no less obliged to celebrate some of our own countrymen famous for their dexterity in this incomparable art. Such was that Blagrave, who himself cut those diagrams in his Mathematical Jewel; and such at present is that rare and early prodigy of universal science, Dr. Chr. Wren, our worthy and accomplished friend. For, if the study of eloquence and rhetoric were cultivated by the greatest geniuses and heroic persons which the world has produced, and that, by the suffrage of the most knowing, to be a perfect orator a man ought to be universally instructed, a quality so becoming and useful should never be neglected." In the sixth chapter he discourses of the new way of engraving or mezzotinto, invented and communicated by prince Rupert; and he therein observes, "that his highness did indulge him the liberty of publishing the whole manner and address of this new way of engraving; but when I had well considered it, says he (so much having been already expressed, which may suffice to give the hint to all ingenious persons how it is to be performed), I did not think it necessary that an art so curious, and as yet so little vulgar, and which indeed does not succeed where the workman is not an accomplished designer, and has a competent talent in painting likewise, was to be prostituted at so cheap a rate as the more naked describing of it here would too soon have exposed it to.

Upon these considerations then, it is, that we leave it thus enigmatical; and yet that this may appear no disingenuous rhodomontade in me, or invidious excuse, I profess myself to be always most ready *sub sigillo*, and by his highness's permission, to gratify any curious and worthy person with as full and perfect a demonstration of the entire art as my talent and address will reach to, if what I am now preparing to be reserved in the archives of the royal society concerning it be not sufficiently instructive." There came, however, into the hands of the communicative and learned Richard Middleton Massey, M. D. and F. R. S. the original manuscript, written by Mr. Evelyn, and designed for the royal society, entitled "Prince Rupert's new way of engraving, communicated by his highness to Mr. Evelyn;" in the margin of which is this note: "This I prepared to be registered in the royal society, but I have not yet given it in, so as it still continues a secret." In this manuscript he first describes the two instruments employed in this new manner of engraving, viz. the hatcher and the style, and then proceeds to explain the method of using them. He concludes with the following words: "This invention, or new manner of chalcography, was the result of chance, and improved by a German soldier, who, espying some scrape on the barrel of his musket, and being of an ingenious spirit, refined upon it, till it produced the effects you have seen, and which indeed is, for the delicacy thereof, much superior to any invention extant of this art, for the imitation of those masterly drawings, and, as the Italians call it, that *morbidezza* expressed in the best of their designs. I have had the honour to be the first of the English to whom it has been yet communicated, and by a special indulgence of his highness, who with his own hands was pleased to direct me with permission to publish it to the world; but I have esteemed it a thing so curious, that I thought it would be to profane it, before I had first offered it to this illustrious society. There is another way of engraving, by rowelling a plate with an instrument made like that which our scriveners and clerks use to direct their rulers by on parchment, only the points are thicker set into the rowel. And when the plate is sufficiently freckled with the frequent reciprocation of it, upon the polished surface, so as to render the ground dark enough, it is to be abated with the style, and treated as we have already described. Of this sort I have seen a head of the

queen Christina, graved, if I mistake not, as big as the life, but not comparable to the mezzotinto of prince Rupert, so deservedly celebrated by J. EVELYN."

A second edition of the Sculptura was published in 1755, containing some corrections and additions taken from the margin of the author's printed copy; an etching of his head by Mr. Worlidge; an exact copy of the mezzotinto done by prince Rupert, by Mr. Houston; a translation of all the Greek and Latin passages; and memoirs of Mr. Evelyn's life, from which we have borrowed a few particulars. The work had become very scarce; being chiefly confined to the libraries of the most curious among the learned. Mr. Walpole has spoken of it in terms of high respect, as well as of its author*.

Mr. Evelyn's next publication was the most important of all his works: 15. "Sylva; or, a dicourse of Forest-trees, and the propagation of timber in his majesty's dominions; as it was delivered in the royal society the 15th of October, 1662, upon occasion of certain queries propounded to that illustrious assembly by the honourable the principal officers and commissioners of the navy." To which is annexed, "Pomona, or, an appendix concerning

* Mr. Walpole says, "If Mr. Evelyn had not been an artist himself, as I think I can prove, I should yet have found it difficult to deny myself the pleasure of allotting him a place among the arts he loved, promoted, patronized; and it would be but justice to inscribe his name with due panegyric in these records, as I have once or twice taken the liberty to *criticise him*: but they are trifling blemishes compared with his amiable virtues and beneficence; and it may be remarked, that the worst I have said of him is, that he knew more than he always communicated. It is no unwelcome satire to say that a man's intelligence and philosophy is inexhaustible. I mean not to write his life, which may be found detailed in the new edition of his Sculptura, in Collins's Baronetage, in the General Dictionary, and in the New Biographical Dictionary; but I must observe, that his life, which was extended to eighty-six years, was a course of enquiry, study, curiosity, instruction, and benevolence. The works of the Creator, and the mimic labours of the creature, were all objects of his pursuit. He unfolded the perfection of the one, and assisted the imperfection of the other. He adored from examination; was a courtier that flattered only by informing his prince, and by pointing out what was worthy for him to countenance; and was really the Neighbour of the Gospel, for there was no man that might not have been the better for him. Whoever peruses a list of his works will subscribe to my assertion. He was one of the first promoters of the royal society, a patron of the ingenious and indigent, and peculiarly serviceable to the lettered world; for, besides his writings and discoveries, he obtained the Arundelian marbles for the university of Oxford, and the Arundelian library for the royal society. Nor is it the least part of his praise, that he who proposed to Mr. Boyle the erection of a philosophic college for retired and speculative persons, had the honesty to write in defence of active life against sir George Mackenzie's Essay on Solitude. He knew that retirement in his own hands was industry and benefit to mankind; but in those of others, laziness and inutility." Catalogue of Engravers, p. 85, 86.

fruit-trees, in relation to cider, the making and several ways of ordering it: published by express order of the royal society," Lond. 1664, fol. This was the first work written by the command, and published in virtue of an order, of the royal society, signed by the lord viscount Brouncker, their president, and dedicated to the king. The second edition of it was published in 1669, with a new dedication to king Charles II. dated from Sayes-court, Aug. 24; the first paragraph of which deserves the reader's notice. "Sir, This second edition of Sylva, after more than a thousand copies had been bought up and dispersed of the first impression, in much less than two years space (which booksellers assure us is a very extraordinary thing in volumes of this bulk), comes now again to pay its homage to your serene majesty, to whose auspices alone it owes the favourable acceptance which it has received in the world. But it is not that alone which it presumes to tell your majesty, but to acquaint you that it has been the sole occasion for furnishing your almost exhausted dominions with more, I dare say, than two millions of timber-trees, besides infinite others, which have been propagated within the three nations at the instigation and by the direction of this work; and that the author of it is able, if need require, to make it out by a competent volume of letters and acknowledgments, which are come to his hands, from several persons of the most eminent quality, many of them illustrious, and divers of them unknown to him, in justification of what he asserts; which he the rather preserves with the more care, because they are testimonials from so many honourable persons of the benefit they have received from the endeavours of the royal society, which now-a-days passes through so many censures; but she has yet your majesty for her founder and patron, and is therefore the less concerned, since no man of worth can lightly speak ill of an assembly which your majesty has thought fit to dignify by so signal a relation to it." The third edition, with great additions and improvements, was published in 1679; the fourth in 1705, and the fifth in 1729, both very incorrect. In 1776 a new edition of the "Sylva" was published in 4to, by Dr. Andrew Hunter, of York, a gentleman eminently qualified for the undertaking. Under the care of this gentleman the work appeared with every possible advantage; and was enriched by the judicious editor with ample and copious notes, and adorned with a set of fine

engravings. A head of Mr. Evelyn is prefixed, drawn and engraved by Bartolozzi. Dr. Hunter's edition of the Sylva has been four times reprinted. The edition of 1812 contains the deceased editor's last corrections*. 16. "A parallel of the antient architecture with the modern, in a collection of ten principal authors who have written upon the five orders, viz. Palladio and Scammozzi, Serlio and Vignola; D. Barbaro and Cataneo; L. B. Alberti and Viola, Bullant and De Lorme; compared with one another. The three Greek orders, Doric, Ionic, and Corinthian, comprise the first part of this treatise, and the two Latin, Tuscan and Composite, the latter; written in French by Roland Freart, sieur de Chambray; made English for the benefit of builders; to which is added, an account of architects and architecture, in an historical and etymological explanation of certain terms, particularly affected by architects; with Leon Baptista Alberti's treatise of statues," *London, 1664, folio.* This work, as well as the former, is dedicated to king Charles II.; and the dedication dated from Sayes-court, August 20th, contains some curious facts. After an apology for prefixing his royal name to a translation, our author proceeds thus: "I know none, indeed, to whom I could more aptly inscribe a discourse of building, than to so royal a builder, whose august attempts have already given so great a splendour to our imperial city, and so illustrious an example to the nation! It is from this contemplation, sir, that after I had, by the commands of the royal society, endeavoured the improvement of timber and the planting of trees, I have advanced to that of building, as its proper and mutual consequent, not with a presumption to incite or instruct your majesty, which were a vanity unpardonable, but, by it, to take occasion of celebrating your majesty's great example, who use your empire and authority so worthily, as fortune seems to have consulted her reason, when she poured her favours upon you; so as I never cast my eyes on that generous designation in the epigram, *Ut donem pastor & ædificem*, without immediate reflection on your majesty, who seem only to value those royal advantages you have above others, that you may oblige, and that you may build. And certainly, sir, your majesty has consulted the noblest way of establishing your greatness, and of perpetuating your memory,

* See an excellent critique on this edition in the Quarterly Review, No. XVII.

since, while stones can preserve inscriptions, your name will be famous to posterity; and, when those materials fail, the benefits that are engraven in our hearts will outlast those of marble. It will be no paradox, but a truth, to affirm, that your majesty has already built and repaired more in three or four years, notwithstanding the difficulties and the necessity of an extraordinary œconomy for the public concernment, than all your enemies have destroyed in twenty, nay than all your majesty's predecessors have advanced in an hundred, as I could easily make out, not only by what your majesty has so magnificently designed and carried on at that your ancient honour of Greenwich, under the conduct of your most industrious and worthy surveyor, but in those splendid apartments and other useful reformations for security and delight about your majesty's palace at Whitehall; the chargeable covering first, then paving and reformation of Westminster-hall; care and preparation for rebuilding St. Paul's, by the impiety and iniquity of the late confusions almost dilapidated; what her majesty the queen-mother has added to her palace at Somerset-house, in a structure becoming her royal grandeur, and the due veneration of all your majesty's subjects, for the honour she has done both this your native city, and the whole nation. Nor may I here omit, what I so much desire to transmit to posterity, those noble and profitable amœnities of your majesty's plantations, wherein you most resemble the divine architect, because your majesty has proposed in it such a pattern to your subjects, as merit their imitation and profoundest acknowledgments, in one of the most worthy and kingly improvements that nature is capable of. I know not what they talk of former ages, and of the now contemporary princes with your majesty; these things are visible: and should I here descend to more particulars, which yet were not foreign to the subject of this discourse, I would provoke the whole world to produce me an example parallel with your majesty, for your exact judgment and marvellous ability in all that belongs to the naval architecture, both as to its proper terms and more solid use, in which your majesty is master of one of the most noble and profitable arts that can be wished, in a prince to whom God has designed the dominion of the ocean, which renders your majesty's empire universal; where, by exercising your royal talent and knowledge that way, you can bring even the antipodes to meet, and the

poles to kiss each other; for so likewise, not in a metaphorical but natural sense, your equal and prudent government of this nation has made it good, whilst your majesty has so prosperously guided this giddy bark, through such a storm, as no hand, save your majesty's, could touch the helm, but at the price of their temerity." There is also another dedication to sir John Denham, knight of the bath, superintendant and surveyor of all his majesty's buildings and works, in which there are several matters of fact worth knowing, as indeed there are in all Mr. Evelyn's dedications; for, though no man was naturally more civil, or more capable of making a compliment handsomely, yet his merit was always conspicuous in his good manners; and he never thought that the swelling sound of a well-turned period could atone for want of sense. It appears from the dedication of the second edition of the Sylva to king Charles II. that there was a second edition of this work also in the same year, viz. 1669, as there was a third in 1697, which was the last in the author's life-time. In this third edition, which is very much improved, "the account of Architects and Architecture," which is an original work of Mr. Evelyn's, and a most excellent one of its kind, is dedicated to sir Christopher Wren, surveyor to his majesty's buildings and works; and there is in it another of those incidental passages that concern the personal history of our author. Having said in the first paragraph, that, if the whole art of building were lost, it might be found again in the noble works of that great architect, which, though a very high, is no unjust compliment, more especially, continues our author, St. Paul's church and the Monument; he then adds, "I have named St. Paul's, and truly not without admiration, as oft as I recall to mind, as frequently I do, the sad and deplorable condition it was in, when, after it had been made a stable of horses and a den of thieves, you, with other gentlemen and myself, were, by the late king Charles, named commissioners to survey the dilapidations, and to make report to his majesty, in order to a speedy reparation. You will not, I am sure, forget the struggle we had with some who were for patching it up any how, so the steeple might stand, instead of new-building, which it altogether needed: when, to put an end to the contest, five days after (August 27, Sept. 1666), that dreadful conflagration happened, out of whose ashes this phœnix is risen, and was by providence designed

for you. The circumstance is too remarkable, that I could not pass it over without notice. I will now add no more, but beg your pardon for this confidence of mine, after I have acquainted you that the parallel to which this was annexed being out of print, I was importuned by the bookseller to add something to a new impression, but to which I was no way inclined; till, not long since, going to St. Paul's, to contemplate that august pile, and the progress you have made, some of your chief workmen gratefully acknowledging the assistance it had afforded them, I took this opportunity of doing myself this honour." The fourth edition of this work, printed long after our author's death, viz. in 1733, was in folio, as well as the rest; to which is added "The Elements of Architecture," by sir Henry Wotton, and some other things, of which, however, hints were met with in our author's pieces. 17. "Μυστήριον τῆς Ἀνομίας; that is, another part of the mystery of Jesuitism, or the new heresy of the Jesuits, publicly maintained at Paris, in the college of Clermont, the twelfth of December, 1661, declared to all the bishops of France, according to the copy printed at Paris. Together with the imaginary heresy, in three letters; with divers other particulars relating to this abominable mystery never before published in English;" Lond. 1664, 8vo. This, indeed, has not our author's name to it; but that it is really his, and that he had reasons for not owning it more publicly, appears from a letter from him to Mr. Boyle. 18. "Kalendarium Hortense, or the gardener's almanac, directing what he is to do monthly throughout the year, and what fruits and flowers are in prime," Lond. 1664, 8vo. The second edition of this book, which seems to have been in folio, and bound with the Sylva and Pomona, as it was in the third edition, was dedicated to Cowley, with great compliments from our author to that poet, to whom it had been communicated before; which occasioned Cowley's addressing to John Evelyn, esq. his mixed essay in verse and prose, entitled "The Garden." This passed through at least nine editions. The author made many additions as long as he lived; and the best was that printed by way of appendix to the fourth and last edition of the Sylva in his life-time. 19. "The history of the three late famous impostors, viz. Padre Ottomano, pretended son and heir to the late grand signior; Mahomet Bei, a pretended prince of the Ottoman family, but, in truth, a Wallachian counterfeit: and Sabbatai Sevi,

the supposed Messiah of the Jews, in the year 1666; with a brief account of the ground and occasion of the present war between the Turk and the Venetian: together with the cause of the final extirpation, destruction, and exile, of the Jews out of the empire of Persia," Lond. 1668, 8vo. This piece is dedicated to Henry earl of Arlington, and the dedication is subscribed J. E. and, if Mr. Wood had seen it, he would not have said, "I know nothing yet to the contrary but this may be a translation." The nature and value of this little piece were much better known abroad: one of the best literary journals, "Act. Eruditorum Lipsiensium," A. D. 1690, p. 605, having given, though at some distance of time, a very just character of it, with this very remarkable circumstance, that the pretended Mahomet Bei was at that very juncture in the city of Leipsic. There is added, at the end of this piece, an account of the extirpation of the Jews in Persia during the reign of Shah Abbas the second, which is not so large or perfect as the rest; of which circumstance the author gives a hint, and does not press any thing farther than he is supported by authorities. He mentions a person, who, the very year that the book was published, took upon him the title of brother to the famous count Serini, and that he had the misfortune to be shipwrecked in the west of England, by which he imposed upon persons of quality, till, by unluckily calling for drink upon the road in very audible English, he discovered the cheat. He farther remarks, with regard to Sabbatai Sevi, that he was the twenty-fifth false Messiah that had attempted to impose upon the Jews, even according to their own account. 20. "Public employment and an active life preferred to solitude, in a reply to a late ingenious essay of a contrary title," Lond. 1667, in 8vo. This was written in answer to a discourse of sir George Mackenzie's, preferring solitude to public employment, which was at the time of its publication much admired; and, as our author apprehended this might prove an encouragement to indolence and timidity, he therefore wrote against it. We have in the Transactions of the royal society a character of this, and the piece before mentioned, which follows the account given of the second edition of the "Sylva," Philosoph. Trans. No. 53; and the reader will find some ingenious strictures on "Public employment, &c." in vol. I. of the Censura Literaria, by one who knows well how to improve solitude. 21. "An idea of the perfection of painting, de-

monstrated from the principles of art, and by examples conformable to the observations which Pliny and Quintilian have made upon the most celebrated pieces of the ancient painters, paralleled with some works of the most famous modern painters, Leonardo da Vinci, Raphael, Julio Romano, and N. Poussin. Written in French by Roland Freart, Sieur de Cambray, and rendered English by J. E. esquire, fellow of the royal society;" Lond. 1668, 8vo. This translation is dedicated to Henry Howard, of Norfolk, heir apparent to that dukedom; and the dedication is dated from Sayes-court, June the 24th, 1668, 8vo. This piece, like most of Mr. Evelyn's works, is now become exceeding scarce. In the preface he observes, that the reader will find in this discourse divers useful remarks, especially where the author "treats of costume, which we, continues he, have interpreted decorum, as the nearest expression our language would bear to it. And I was glad our author had reproved it in so many instances, because it not only grows daily more licentious, but even ridiculous and intolerable. But it is hoped this may universally be reformed, when our modern workmen shall consider, that neither the exactness of their design, nor skilfulness in colouring, has been able to defend their greatest predecessors from just reproaches, who have been faulty in this particular. I could exemplify in many others, whom our author has omitted; and there is none but takes notice what injury it has done the fame of some of our best reputed painters, and how indecorous it is to introduce circumstances, wholly improper to the usages and genius of the places where our histories are supposed to have been acted." Mr. Evelyn then remarks, that this was not only the fault of Bassano, who would be ever bringing in his wife, children, and servants, his dog and his cat, and very kitchen-stuff, after the Paduan mode; but of the great Titian himself, Georgion, Tintoret, and the rest; as Paulo Veronese is observed also to have done, in his story of Pharaoh's daughter drawing Moses out of the river, attended with a guard of Swisses. Malvogius likewise, in a picture then in the king's gallery at Whitehall, not only represents our first parents with navels upon their bellies, but has placed an artificial stone fountain, carved with imagery, in the midst of his paradise. Nor does that excellent and learned painter, Rubens, escape without censure, not only for making most of his figures of the shapes

of brawny Flemings, but for other sphalmata and circumstances of the like nature, though in some he has acquitted himself to admiration, in the due observation of costume, particularly in his crucifixes, &c. Raphael Urbino was, doubtless, one of the first who reformed these inadvertencies; but it was more conspicuous in his latter than in his former pieces. "As for Michael Angelo," continues Mr. Evelyn, "though I heartily consent with our critic in reproving that almost idolatrous veneration of his works, who hath certainly prodigiously abused the art, not only in the table this discourse arraigns him for, but several more which I have seen; yet I conceive he might have omitted some of those embittered reproaches he has reviled him with, who doubtless was one of the greatest masters of his time, and however he might succeed as to the decorum, was hardly exceeded for what he performed in sculpture and the statuary art by many even of the ancients themselves, and haply by none of the moderns: witness his Moses, Christus in Gremio, and several other figures at Rome—to say nothing of his talent in architecture, and the obligation the world has to his memory, for recovering many of its most useful ornaments and members out of the neglected fragments, which lay so long buried, and for vindicating that antique and magnificent manner of building from the trifling of Goths and barbarians." He observes next, that the usual reproach of painting has been the want of judgment in perspective, and bringing more into history than is justifiable upon one aspect, without turning the eye to each figure in particular, and multiplying the points of sight, which is a point even monsieur Freart, for all the pains he has taken to magnify that celebrated Decision of Paris, has failed in. For the knowing in that art easily perceive, that even Raphael himself has not so exactly observed it, since, instead of one, as monsieur Freart takes it to be, and as indeed it ought to have been, there are no less than four or five; as du Bosse hath well observed in his treatise of "The converted painter," where, by the way also, he judiciously numbers amongst the faults against costume, those landscapes, grotesque figures, &c. which we frequently find abroad especially; for, in our country, we have few or none of those graceful supplements of steeples painted, horizontally and vertically on the vaults and ceilings of cupolas, since we have no examples for it from the ancients, who allowed no more

than a frett to the most magnificent and costly of those which they erected. But, would you know whence this universal caution in most of their works proceeded, and that the best of our modern painters and architects have succeeded better than others of that profession, it must be considered, that they were learned men, good historians, and generally skilled in the best antiquities; such were Raphael, and doubtless his scholar Julio; and, if Polydore arrived not to the glory of letters, he yet attained to a rare habit of the ancient gusto, as may be interpreted from most of his designs and paintings. Leon Baptist Alberti was skilled in all the politer parts of learning to a prodigy, and has written several curious things in the Latin tongue. We know that, of later times, Rubens was a person universally learned, as may be seen in several Latin epistles of his to the greatest scholars of his age. And Nicholas Poussin, the Frenchman, who is so much celebrated and so deservedly, did, it seems, arrive to this by his indefatigable industry; "as the present famous statuary, Bernini, now living," says Mr. Evelyn, "has also done so universal a mastery, that, not many years since, he is reported to have built a theatre at Rome, for the adornment whereof he not only cut the figures and painted the scenes, but wrote the play, and composed the music, which was all in recitativo. And I am persuaded, that all this is not yet by far so much as that miracle and ornament of our age and country, Dr. Christopher Wren, were able to perform, if he were so disposed, and so encouraged, because he is master of so many admirable advantages beyond them. I alledge these examples partly to incite, and partly to shew the dignity and vast comprehension of this rare art, and that for a man to arrive to its utmost perfection, he should be almost as universal as the orator in Cicero, and the architect in Vitruvius. But, certainly, some tincture in history, the optics, and anatomy, are absolutely requisite, and more, in the opinion of our author, than to be a steady designer, and skilled in the tempering and applying of colours, which, amongst most of our modern workmen, go now for the only accomplishments of a painter."

On his advancement to the board of trade, he published, 22. "A short and plain discourse, the chief heads of the history of trade and navigation," which he dedicated to the king, and which was very graciously received, and thought then to contain as much matter in as

small a compass as any that was ever written upon a topic so copious as well as so important. 23. "Terra: a philosophical discourse of earth, relating to the culture and improvement of it for vegetation, and the propagation of plants, &c. as it was presented to the royal society, April 29th, 1675," London, 1675, folio and 8vo. Of this, also, Dr. Hunter published an improved edition in 1778. 24. "Mundus Muliebris; or, the ladies dressing-room unlocked, and her toilette spread. In burlesque. Together with the Fop-Dictionary, compiled for the use of the fair sex," Lond. 1690, 4to. 25. "Monsieur de la Quintinye's treatise of Orange-Trees, with the raising of Melons, omitted in the French editions; made English by John Evelyn, esq." Lond. 1693. 26. "Numismata; a discourse of medals, ancient and modern; together with some account of heads and effigies of illustrious and famous persons, in sculps and taille douce, of whom we have no medals extant, and of the uses to be derived from them. To which is added, a digression concerning physiognomy," Lond. 1697, folio.

Before concluding our article, it may be necessary to advert to some particulars of Mr. Evelyn's history, which are interspersed in his "Sylva," and could not well be incorporated in our sketch.—From that work we learn, that the true signification of his surname, Evelyn, written anciently Avelan or Evelin, was filberd, or rather hazel, which gives him occasion to remark, that these trees are commonly produced where quarries of free-stone lie underneath, as at Hazelbury in Wiltshire, Haslingfield in Cambridgeshire, and Haslemere in Surrey. He more than once remarks, that his grandfather was a great planter and preserver of timber, as it seems were the ancient possessors of the place where he lived, whence it acquired its name of Wotton (i. e.) Woodtown, from the groves and plantations that were about it. He farther remarks, that there was an oak felled by his grandfather's order, out of which there was a table made, measured by himself more than once, of five feet in breadth, nine and a half in length, and six inches thick, all entire and clear. It was set up in brick-work for a pastry-board; and, to fit it for that use, it was shortened by a foot, being originally ten feet and a half, as appeared from an inscription cut in one of its sides, whence it appeared to have lain there above one hundred years, when our author wrote this description. When his grandfather's

woods were cut down, which consisted entirely of oak, they sprang up again, not oaks but beeches; and when these too in their turn felt the axe, there arose spontaneously a third plantation, not of oak or beech, but of birch, which he does not set down as a thing singular in itself, but because it happened under his own eye. He is a declared enemy to iron works, on account of their destroying woods; yet he observes, from the prudential maxims prevailing in his own family, they had quite a contrary effect, as being one principal cause of their making such large plantations, and taking so much pains about them. It was a relation of his that sold Richmond new park to king Charles I. after planting many fine trees there. Our author carried this disposition with him to Sayes-court, where he must have shewn it very early, since he assures us that the marquis of Argyle presented him with the cones of a peculiar kind of fir, which he takes to be the Spanish pinaster, or wild pine, and gives a very particular account of the manner in which they grew in the marquis's county in Scotland. He informs us, that it was the lord chancellor Bacon who introduced the true plane tree, which he planted originally about Verulam, whence he had his title. Mr. Evelyn takes to himself the honour of having propagated the alaternus from Cheshire to Cumberland, which was before reputed an inhabitant only of the green-house, but is found very capable not only of living without doors, but of standing unhurt by the rigour of our severest winters. He mentions a most glorious and impenetrable holly-hedge which he had at Sayes-court, four hundred feet in length, nine feet high, and five in diameter, which occasions his dropping a hint, that the fine gardens he had raised there were wholly ruined by the tzar of Muscovy, who it seems lived there for the sake of being near the yard. He recommended Mr. Gibbons, the carver, to king Charles II. by whom some exquisite works were performed in St. Paul's cathedral. He was likewise consulted by the Bedford family about preserving their fine trees, so long as the gardens were kept up about Bedford-house, which, before the last edition of his book, were demolished, to make way for the new buildings about Bloomsbury. He takes notice of an admirable remedy for a dysentery, which had been otherwise, in all probability, buried in oblivion; and this is the fungous substance separated from the lobes of walnut kernels, powdered and

given in a glass of wine, which, he affirms, relieved the English soldiers in the famous Dundalk campaign in Ireland, soon after the revolution, when all other remedies failed. He was acquainted with the condé Mellor, a Portuguese nobleman, who resided some time at the court of king Charles II. when an exile from his own, by whom he was informed, that his father, when prime-minister, as himself had likewise been, received in a case a collection of plants of china oranges, of which only one escaped, and was with difficulty recovered; and yet from this plant came all the china oranges that ever were seen in Europe, which, our author observes, is a most noble and wonderful instance of what industry may do from the slightest and least promising beginnings. One instance of the vast advantages derived from woods we shall borrow, because the facts are notorious and indisputable. "Upon the estate of George Pitt, esq. of Stratfield-Say, in the county of Southampton, a survey of timber being taken in 1659, it came to ten thousand three hundred pounds, besides near ten thousand samplers not valued, and growing up naturally. Since this there hath been made by several sales, five thousand six hundred pounds, and there has been felled for repairs, building, and necessary uses, to the value, at the least, of twelve hundred pounds; so as the whole falls of timber amount to six thousand eight hundred pounds. The timber upon the same ground being again surveyed anno 1677, appears to be worth above twenty-one thousand pounds, besides eight or nine thousand samplers and young trees to be left standing, and not reckoned in the survey. But, what is yet to be observed, most of this timber abovementioned being oak, grows in hedge-rows, and so as that the standing of it does very little prejudice to the plough or pasture." To conclude: this worthy person, who was born in a town famous for wood, who derived from his ancestors an affection for plantations, who wrote the most correct treatise of forest-trees extant in our own, or perhaps in any language, and who was himself a most eminent planter, had a strong desire, after the example of sir William Temple, who directed his heart to be deposited in his garden, to have his corpse also interred in the like manner; but very probably he was prevailed upon to alter his mind afterwards, notwithstanding what he had expressed upon that subject in his book; which shews how warm and lasting that passion for improvement was in

his own breast, which, with so much learning, eloquence, and success, he laboured to excite in the bosoms of his countrymen.

A discussion having occurred at the royal society on the eruptions of Mount Vesuvius, he procured the following extract of a letter from Mr. Henry Robinson, to whom it was written by captain William Baddily, and at the same time produced some of the ashes which are mentioned therein; which letter, and which ashes, had been preserved for upwards of thirty years:

"The sixth of December, 1631, being in the gulph of Volo riding at anchor about ten of the clock that night, it began to rain sand or ashes, and continued till two of the clock the next morning. It was about two inches thick on the deck, so that we cast it overboard with shovels, as we did snow the day before: the quantity of a bushel we brought home, and presented to several friends, especially to the masters of Trinity-house. There were in our company capt. John Wilds, commander of the Dragon, and capt. Anthony Watts, commander of the Elizabeth and Dorcas. There was no wind stirring when these ashes fell: it did not fall only in the places where we were, but likewise in other parts, as ships were coming from St. John d'Acré to our port, they being at that time an hundred leagues from us. We compared the ashes together, and found them both one. If you desire to see the ashes, let me know."—In the spring of 1670, our author communicated in a letter to the lord viscount Brouncker, a large and circumstantial account of a very singular and extraordinary invention by a person of rank, called the Spanish Sembrador, or new engine for ploughing and equal sowing all sorts of grain, and harrowing at once: by which a great quantity of seed-corn is saved, and a rich increase yearly gained; together with a description of the contrivance and uses of this engine. The description of this machine, translated from the Spanish into English, is of a considerable length, and therefore we refer the reader to it in the Transactions, No. 21. The chief reason for mentioning it here was, to shew how vigilant our author was in his inquiries, and how diligent in the prosecution of them; and yet not with any view of concealing the discoveries he made, but quite the contrary, that the royal society might have the honour, and the British nation the benefit, of them. In this respect, no doubt, he reaped abundant satisfaction,

since it was declared, over and over again in the Transactions, that his Sylva had raised whole forests, and his Pomona produced numberless orchards: yet that he affected not praise out of any degree of vanity, but was really pleased with being the instrument of good to others, appears very plainly from that warmth, as well as readiness, with which he recommended other men's works to the favour of the public, even upon subjects on which he had employed his own pen, particularly in the case of Mr. Smith, which is printed in the Transactions.

He was also very assiduous in procuring, as early as possible, from abroad, all new books upon curious and useful subjects; as also such as, from their universal high character, were become scarce and dear; some of which he communicated to the secretary of the society, and of others he made large and curious extracts himself; and, as is very justly observed, his translations were doubly valuable, on account of that clearness and fidelity with which he expressed the author's sense, and the improvements that he added from his own observations, as he rendered no treatises into English, without being perfectly versed in the subject upon which, as well as the language in which, they were written. He likewise, in testimony of his respect and duty to the society, bestowed upon them those curious tables of veins and arteries, which he brought with him from Padua, and consequently deserved to be honourably mentioned in their registers, and to have his picture, as it is, hung up in their apartments. He might, therefore, justly style himself, as we have already noticed, a pioneer in the service of the society. Amongst other advantages that attended the institution of the royal society, one was its giving birth to, and the highest encouragement for, free and open inquiries; nor was it any wonder that, amongst these, some turned upon those learned persons who first exerted themselves in favour of this method of improving knowledge. Amongst these, Mr. John Houghton, though with great decency and good manners, censured our author's great performance, on account of its crossing a notion he had advanced, "that it would be highly advantageous for the nation, if all the timber within twelve miles of a navigable river were destroyed." It is but fair that he should speak for himself: his words then are these: Collections on husbandry and trade, vol. IV. p. 273. "I question not but you eagerly expect to hear what may be

said, in answer to Mr. Evelyn's Sylva. There he seems to be quite of another opinion, and to give many instances of profits from woods, so great that few other parts of husbandry can equal them. I must confess Mr. Evelyn is a great man, one that I have the honour to be acquainted with, and happy is he that is so: he is a gentleman of great piety, modesty, and complacency; and also endowed with such an universality of useful learning, that he may very well be esteemed a darling of mankind. But he is particularly well versed in the affairs of the woodman; and his Sylva is so good a book, that I have not heard of any thing written on the subject like it. To answer it, I will not pretend; to gainsay what he affirms I cannot, for I believe he loves veracity more than life. I will only make some observations, and, if my sentiments differ from his, I know he will pardon me, he being well inclined to allow freedom of thought, and also well versed in a motto, *Nullius in verba*, which is that of the royal society. Now, I first observe the reason why this Sylva, or discourse of forest-trees, was delivered to the royal society. It was, as I am told in the title-page, upon occasion of certain queries propounded to that illustrious assembly, by the honourable the principal officers and commissioners of the navy. What these queries were, does not altogether appear; but, by the discourse, one of them seems to be how timber might be propagated in his majesty's dominions. An answer to this our ingenious author hath bravely given. But my considerations are not how, or how not, to propagate timber; but a query, 'Whether it is best, within certain limits, to propagate it or no?' a thing quite beside his design. Indeed, in his introduction, he, like a very good Englishman, laments the notorious decay of our wooden walls, which he thought likely to follow, when our then present navy should be worn out or impaired; and I must confess, when he considered the great destruction of our wood that had been made in the foregoing twenty years, by some through necessity, and others through ill ends and purposes; together with our not being used to fetch much timber from abroad, and a general cry that none could furnish us with any for shipping, especially so good as our own; with the addition of what amounted to a complaint from the honourable commissioners of his majesty's navy: when he considered all this, I say, every good man will rather commend than blame his zeal. But

now since that destruction of our timber hath forced us to look out for a more convenient supply to London, and some other places, and our having greater experiences of sea-fights than ever we had before, other things are known; and it is believed, to my certain knowledge, by some of the commissioners of the navy, and others that have been greatly concerned in building of ships, that there is some other timber in the world that will build ships as well as ours: for instance, the French Ruby that we took from France, when he joined with Denmark and Holland against us, had such good timber in it, that, as I have been told, England never had better. The bullets that entered this French ship made only round holes without splinters, the thing our timber is valued for; and it was so hard, that the carpenters with their tools could hardly cut it; it was like a piece of iron. I fancy it some of that oak Mr. Evelyn speaks of in his fore-cited Sylva, chap. iii. p. 25. 'There is,' saith he, 'a kind of it so tough, and so extremely compact, that our sharpest tools will hardly enter it, and scarcely the very fire itself, in which it consumes but slowly, as seeming to partake of a ferruginous and metalline shining nature, proper for sundry robust uses.' These last thirty ships that were built have a great deal of foreign timber in them; and, although there is some decay in them already, yet I am told that the fault is not attributed to the foreign timber, but rather to the hasty building; the king having not a stock before-hand, the timber had not time enough for a seasoning. For these reasons, and what I said before about the increase of seamen, persuades me to believe, that such means will never lessen our strength; and I question not but that, for our money, we may be furnished sufficiently from abroad."

This paper was published November the 6th, 1683; and October the 31st, 1701, the same gentleman published another paper, in which he maintained his former opinion, and undertakes to refute Mr. Evelyn's observations, as to the profit made by planting, complaining that what he had before written was never answered; intimating at the same time, that the reason was, because it was unanswerable. His words are these: "Mr. Evelyn tells us of one Mr. Edward Salter, who planted an ash, and before his death sold it for forty shillings. I will not reckon the ground this ash grew on to be worth any thing; but suppose the ash when planted was worth but one shilling, and

had the man lived but eighty-four years after, the shilling would have amounted to six pounds eight shillings, which is far better than forty shillings. Again: three acres of barren land sown with acorns, in sixty years became a very thriving wood, and was worth three hundred pounds. Being it was barren land, I will suppose it worth but three shillings the acre, nine shillings the three acres; which for sixty years was worth, in present money, fifteen pounds, nine shillings, and seven pence; which, doubled every twelve years, makes four hundred ninety-five pounds, six shillings, and eight-pence. Suppose that the tillage, acorns, and setting, came but to the third part of fifteen pounds; which together makes above six hundred pounds, for the three hundred pounds."

This warm censure might be safely trusted by our author, without any answer, in those days, when none pretended to decide without hearing both parties with attention. It is, however, but doing common justice to his memory, to set these points in a clear light, which may be done in a very narrow compass. In the first place, Mr. Evelyn lays down facts that are indisputable; for he mentions no improvement in his book without clear authority. On the contrary, Mr. Houghton's is a supposition, and a supposition that is entirely groundless. He values the young ash-plant at a shilling; he might have read in Mr. Evelyn, that an hundred saplings, of three years growth, are worth but eighteen pence. Instead of fourscore and four years, he ought to have set down a third, or at most half, of that time; and then, at his own rate of compound interest, the value of the plant would not have exceeded a single penny. His objections to the second instance are not less frivolous. Barren ground, in the common acceptation of the word, is ground worth nothing, and for that reason unlet and unemployed: our critic will have it worth three shillings an acre, and, having thus created a rent of nine shillings a year, he converts it next into a rent-charge, and supposes a sixty years lease of this barren land to be worth two-and-thirty years purchase; and this money, put out at compound interest, is run up to twice as much as the wood is worth. We will not push things to extremity, but suppose with him the land worth nine shillings a year, and to be sold for twenty years purchase, which would produce nine pounds. That nine pounds placed out at compound interest, at the rate of six per cent. would amount, in

sixty years, to two hundred eighty-eight pounds; so that there is twelve pounds, and all the intermediate profits by lopping, to pay for the original plantation and cultivation of the trees. Upon the whole it is manifest, even from this author's manner of arguing, that planting wood is not only more honest and virtuous, but at the same time a safer and speedier way of raising a great fortune than the most exorbitant usury.

We may, says the editor of the Biog. Britannica, from the large works which Mr. Evelyn has published, from the complete plan which he has given us of a large work he intended to publish, and from various circumstances that occur in his letters, form a pretty sure judgment of the method pursued by him, in composing the many and valuable treatises that fell from his pen. His way was, when he had made choice of a subject, to resolve it into its proper parts, and to entitle these, according to the bulk of the volume he proposed, either books or chapters, that he might digest his materials under their proper titles. He then set down his own thoughts in a free succinct manner under every head, to which he added what occurred to him, useful or memorable, in his reading; and when he had finished this, he digested his own thoughts regularly, supporting them by proper testimonies from ancient and modern authors, or, if that were the case, shewing the reasons for which he dissented from them. This made his collections very large, in comparison of the books he published, into which there entered nothing but the quintessence of the authors he had perused. The first great work which occupied his thoughts was one of which he formed the plan in his travels, and which he intended to have entitled "A general history of all Trades." We have an account of this in one of his own letters to Mr. Boyle, dated from Sayes-court, August the 9th, 1659, which begins thus:

"I am perfectly ashamed at the remissness of this recognition for your late favours from Oxon, where, though had you resided, it should have interrupted you before this time. It was by our common and good friend Mr. Hartlib, that I came now to know you are retired from thence, but not from the muses, and the pursuit of your worthy designs, the result whereof we thirst after with all impatience, and how fortunate should I esteem myself, if it were in my power to contribute in the least to that which I augur of so great and universal a benefit! But so

it is, that my late inactivity has made so small a progress, that, in the "History of Trades," I am not advanced a step, finding, to my infinite grief, my great imperfections for the attempt, and the many subjections which I cannot support, of conversing with mechanical capricious persons, and several other discouragements; so that, giving over a design of that magnitude, I am ready to acknowledge my fault, if, from any expression of mine, there was any room to hope for such a production farther than by a short collection of some heads and materials, and a continual propensity of endeavouring, in some particular, to encourage so noble a work as far as I am able; a specimen whereof I have transmitted to Mr. Hartlib, concerning the ornaments of gardens, which I have requested him to communicate to you, as one from whom I hope to receive my best and most considerable furniture, which favour I do again and again humbly supplicate, and especially touching the first chapter of the third book, the eleventh and twelfth of the first, and indeed on every particular of the whole." Whoever would be better acquainted with the whole extent of our author's project, may consult his extract of the life of signor Giacomo Favi, who had the like, and intended to have travelled over the whole world, in order to collect proper materials; in which design having made some progress, he died of a fever at Paris. Of this gentleman Mr. Evelyn speaks in raptures, from the similitude between their tempers; but it seems he had not altogether the patience of that Italian virtuoso, who could accommodate himself to the humours of the lowest of the people, as well as make himself acceptable even to the greatest monarchs of Europe. But, though our author desisted from the original plan, yet it was not till he had finished several parts of it, particularly his Chalcography, which Mr. Boyle prevailed upon him to publish, and the following pieces which he never published: "Five Treatises, containing a full view of the several arts of painting in oil, painting in miniature, annealing in glass, enamelling, and making marble-paper." We may form a judgment, from the piece he published, of the great loss the world had from his not altering his resolution with respect to these, which no doubt were as thoroughly finished and as perfect in their kind as that. We may collect from the letter before mentioned, that a system of gardening made a part of his great design, which, however, there are some grounds

to believe, he detached thence, and considered as a whole or distinct system of itself, to the completing of which he applied himself with great spirit and labour, and intended to have given it the following title, under which he shewed part of his collection to his friends: "Elysium Britannicum." We cannot positively affirm, but there are very probable grounds to believe, that this was the very same work, of which he has given a plan before his "Acetaria," about which he intimates, in his preface to that treatise, he had spent upwards of forty years, and his collections for which had in that time filled several thousand pages. The title of this vast work, as it is there expressed, is this: "The Plan of a royal Garden: describing and shewing the amplitude of that part of Georgicks which belongs to Horticulture." He proposed to divide this into three books, the first of which was to consist of six chapters, wherein he meant to discourse of the principles of things, the four reputed elements, the celestial influences, the seasons, the natural soil of a garden, and all the artificial improvements that could be made therein. The second book was to contain twenty-four chapters, and of these it is sufficient to say, that the twentieth chapter seems to have been executed in his discourse of sallads, and that the last chapter of this book was no other than his Gardener's Kalendar. The third book was to be divided into twelve chapters, and to comprehend all the accessaries, so as to leave nothing which had so much as any relation to this favourite subject unexhausted. The cause of his leaving this work also unfinished, he very freely and plainly tells us, was his perceiving that it exceeded his whole power of execution, that is, to come up to the scheme formed in his own mind, notwithstanding his glorious spirit, his easy fortune, and indefatigable diligence. This we may very easily credit, when we consider that his treatise of sallads could not be above a fortieth, perhaps not above a fiftieth part of his intended performance. To these his unpublished works we must add another, mentioned only by Mr. Wood, who gives us nothing concerning it but the following title: "A treatise of the Dignity of Man."[1]

EVELYN (JOHN), third son of the former, was born at his father's house at Sayes-court, near Deptford, January 14,

[1] Biog. Brit.—MS papers relating to the family, obligingly communicated by Mr. Upcott, sub-librarian of the London Institution.

1654-5, and was there very tenderly educated in his infancy, being considered (after the death of his brother Richard Evelyn, January 27, 1657, who, though but five years of age, was esteemed a kind of prodigy) as the heir of the family. He was likewise universally admired for the pregnancy of his parts, of which he gave a pleasing proof in a Latin letter written to his father in Dec. 1665, and which induced his father to send him in 1666 to Oxford, where he remained in the house of the ingenious and learned Dr. Ralph Bathurst, then president of Trinity-college, before he was admitted a gentleman-commoner, which was in Easter term 1668. It is not clear at what time he left Oxford; but Mr. Wood seems to be positive that he took no degree there, but returned to his father's house, where he prosecuted his studies under the directions of that great man. There is, however, good reason to believe that it was during his residence in Trinity-college, and when he was not above fifteen years of age, that he wrote that elegant Greek poem which is prefixed to the second edition of the Sylva, and is a noble proof of the strength of his genius, and wonderful progress in learning in the early part of his life. In Nov. 1675, he set out for Paris with lord Berkley, ambassador to the French court; and in May 1676, returned to England. He discovered his proficiency soon afterwards, both in the learned and modern languages, by his elegant translations, as well as his intimate acquaintance with the muses, in some original poems which were very justly admired. If we consider the father's turn of mind, we need not wonder that he should employ his pen first upon gardening, especially in the easy way of translation, and from a book so justly as well as generally admired as the French jesuit's has ever been. The title of our author's little treatise was, 1. "Of gardens, four books, first written in Latin verse, by Renatus Rapinus; and now made English by John Evelyn, esq." 1673, 8vo. His father annexed the second book of this translation to his "Sylva," and it must be allowed that the sense is very faithfully rendered, and the poetry is more easy and harmonious than could have been expected from a youth of his age. 2. "The life of Alexander the great," translated from the Greek of Plutarch, printed in the fourth volume of Plutarch's lives by several hands. 3. "The history of the grand visiers, Mahomet and Achmet Coprogli; of the three last grand signiors, their sultanas, and chief

favourites; with the most secret intrigues of the seraglio," &c. Lond. 1677, 8vo. This was a translation from the French, and has been esteemed an entertaining and instructive history. Our author wrote also several poems occasionally, of which two are printed in Dryden's Miscellanies, and more are in Nichols's Collection of Poems. The one entitled "On virtue," has been esteemed excellent in its kind by the best judges; and the other, styled "The remedy of love," has been also much admired. On Feb. 24, 1679-80, he married Martha, daughter and coheiress of Richard Spenser, esq. Turkey merchant, whose widow married sir John Stonehouse, of Radley, in Berks, bart. Mr. Evelyn, who had a turn for business as well as study, and had been introduced to the prince of Orange in 1688, was in 1690 made one of the chief clerks of the treasury, and quitting that situation in 1691, became one of the commissioners of the revenue in Ireland, which country he visited in 1692. He would probably have been advanced to higher employments if he had not been cut off in the flower of his age, dying at his house in Berkeley-street, London, March 24, 1698, in the forty-fifth year of his age. He had by his wife two sons and three daughters. His eldest son, Richard, died an infant at Sayes-court, as did his eldest daughter Martha Mary. His second daughter, Elizabeth, married Simon Harcourt, esq. eldest son and heir of Simon lord viscount Harcourt, lord high chancellor of Great Britain, by whom she became mother to the first earl Harcourt. Jane, his third daughter, died an infant at his house in the parish of St. Martin's in the fields, and was interred at Kensington. John Evelyn, his second and only surviving son, born at Sayes-court, March 2, 1681, succeeded to his grandfather's estate. He was married at Lambeth chapel, September 18, 1705, to Anne, daughter of Edward Boscawen, of Worthivil, co. Cornwall, esq. He was by letters-patent bearing date July 30, 1713, created a baronet. This worthy gentleman, who inherited the virtue and learning as well as the patrimony of his ancestors, made several alterations and additions to the family-seat at Wotton, in 1717, one of which was the erecting a beautiful library, forty-five feet long, fourteen feet broad, and as many high, for the reception of that large and curious collection of books made by his grandfather, his father, and himself, and where they still remain. He was long one of the commissioners of the cus-

toms, a fellow of the royal society, and was succeeded by his eldest son, John, who dying in 1767, was succeeded by sir Frederick Evelyn, on whose death, in 1812, the title descended to Mr. John Evelyn, the grandson of Charles, a younger son of the first baronet of the Wotton branch.[1]

EVERARD (NICHOLAS), a very eminent lawyer, and upright magistrate, was born at Gripskerque, in the island of Walcheren, in 1462, and studied law at Louvain under Arnold de Bek, and Peter de Themis, whose praises for profound knowledge he has celebrated in his "Topica juris." In 1493 he took his doctor's degree, and acquired so much reputation that Erasmus, in a letter to Bernard Buchon, pronounces him a man born for the good and service of his country. Everard's first public situation was at Brussels, where he was appointed judge in ecclesiastical causes under Henry de Berg, bishop and prince of Cambray: he was then, although not in any of the ecclesiastical orders, presented to the deanry of the collegiate church of St. Peter of Anderlechten, in that city. In 1505 being invited to Mechlin, he was first appointed assessor of the grand Belgic council, and afterwards left that place to become president of the supreme council of Holland and Zealand. During the eighteen years that he executed this important trust, his whole conduct was so marked by profound knowledge, and upright decision, that in 1528, the emperor Charles V. recalled him to Mechlin to exercise the same functions. All who speak of him represent him as a man totally uninfluenced by any interest, or motives of favour, who admitted no solicitations from power or friendship, and administered strict justice without ever giving the laws an inclination that they did not fairly bear, whether the party concerned was poor or rich. He died at Mechlin, Aug. 9, 1532, in his seventieth year. His works were, 1. "Topica juris, sive loci argumentorum legales," of which he printed the first part or century, at Louvain, in 1516, fol. This he afterwards reviewed and enlarged, and it was published by his sons in 1552, at Louvain, and reprinted in 1568 and 1579, at Lyons, and in 1591 at Francfort. It was afterwards abridged by Abraham Marconet, and published in that form at Magdeburgh, 1655, 12mo. 2. "Consilia, sive responsa juris," Lou-

[1] Biog. Brit.—MS. belonging to the family.—Betham's Baronetage.

vain, 1554, fol. and at Antwerp, 1577, enlarged and corrected by Molengrave. There are also other editions of 1643, &c. By his wife Elissa Bladelle of Mechlin, he left three daughters, one of whom, Isabella, who became a nun, was celebrated for her learning and knowledge of the Latin language, and five sons, all of considerable eminence in the literary world; Peter Jerome, a religious of the order of the Premonstratenses, a doctor of the civil and canon law at Louvain, and afterwards abbot of St. Mary of Middlebourgh; Nicolas, first, president of the supreme council of Friesland, and afterwards successor to his father in the office of president of the grand council of Mechlin; Nicolas Grudius; Adrian Marius, and John Secundus. Of these last three, some notice will be taken here, as more suitable to the family connection than under the articles Grudius and Secundus, where they have hitherto been placed.[1]

EVERARD (NICHOLAS GRUDIUS), the third son of the preceding, was born at Louvain, whence he got the name of Grudius, that city having, according to some authors, been the residence of the ancient Grudius's. His own merit and the reputation of his father soon raised him to preferment. He was treasurer of the states of Brabant, knight and secretary of the golden fleece, counsellor to the emperor Charles V. and Philip II. king of Spain. Like his father, he had talents for business, and was equally upright and disinterested, making no other use of his influence than to patronize the deserving, especially men of learning. He was much connected with the eminent scholars of his time, with some of whom he appears to have studied at Bologna, in 1533, and these, as well as other learned contemporaries, are mentioned in his poems. Mr. Roscoe notices him as a foreign associate of the Neapolitan academy, but mistakes in stating him to be the father, instead of the brother of Joannes Secundus. He died at Venice, where he happened to be on some affairs concerning the republic, in 1571. His only works are Latin poems, many of which are elegant, although Niceron seems disposed to undervalue them. They are, 1. "Epigrammata arcuum triumphalium, Valentianis Carolo V. in ejus adventu exhibitorum," Louvain, 1540. 2. "Apotheosis in obitum Maximiliani ab Egmonda, comitis Burani," ibid

[1] Moreri.—Niceron, vol. XVI.—Foppen Bibl. Belg.

1549. 3. "Negotia, seu poematum piorum libri duo," Antwerp, 1566, 8vo, and other pieces, a collection of which was printed at Leyden, 1612, 12mo. This contains three books of elegies, three of epigrams, epitaphs, elegies, &c. among the latter are two on the death of his two wives, and elegies on that of Joannes Secundus, his brothers, his father, and other friends.[1]

EVERARD (ADRIAN MARIUS), brother to the preceding, was born at Mechlin, and arrived to the rank of chancellor of Guelderland. Like his father and brothers, he studied jurisprudence, and like the latter cultivated Latin poetry. He died at Brussels March 20, 1568. His Latin verses were published with those of his brother Nicholas Grudius, in the Leyden edition of 1612, and consist of two books of elegies, a book of epigrams, one of epistles, a satire, a piece on the death of his brother Joannes Secundus, and some detached epigrams. It is also said that he translated into Latin verse some of Lucian's dialogues, and into prose his treatise on calumny.[2]

EVERARD (JOANNES SECUNDUS), and more generally known by these last names, was born at the Hague in 1511, and received the first impressions of virtue and knowledge from his father. On what account our author, as he was not the second son, was called SECUNDUS, is not known. Perhaps the name was not given him till he became eminent, and was in poetry *nemini secundus*. Poetry, however, was not the profession which his father wished him to follow. He intended him for the law, and when he could no longer direct his studies himself, placed him under the care of Jacobus Valeardus, or Volcardus. This gentleman, the author of a treatise "de usu eloquentiæ in obeundis muneribus publicis," is said to have been every way qualified to discharge the important trust that was committed to him; and he certainly gained the affection of his pupil, who, in one of his poems, mentions his death with every appearance of unfeigned sorrow. Another tutor, Stenemola of Mechlin, was soon provided, but it does not appear that Secundus devoted much of his time to legal pursuits. Poetry, and the sister arts of painting and sculpture, had engaged his mind at a very early period. He is said to have written verses when but ten years old; and

[1] Moreri.—Niceron, vol. XVI.—Foppen Bibl. Belg.—Saxii Onomast.
[2] Moreri.—Niceron.

from the vast quantity which he left behind him, we have reason to conclude that such writing was his principal employment.

Secundus having nearly attained the age of twenty-one, and being determined, as it would seem, to comply as far as possible with the wishes of his father, quitted Mechlin, and went to France, where at Bourges, a city in the Orleanois, he studied the civil law under the celebrated Andreas Alciatus, who was particularly endeared to our author by his general acquaintance with polite literature, and especially by his taste in poetry. Having studied a year under this eminent civilian, and taken his degrees, he returned to Mechlin, where he remained only a very few months. In 1533 he went into Spain with warm recommendations to the count of Nassau and other persons of high rank; and soon afterwards became secretary to the cardinal archbishop of Toledo, in a department of business which required no other qualifications than what he possessed in a very eminent degree, a facility in writing with elegance the Latin language. It was during his residence with this cardinal that he wrote his "Basia," a series of amatory poems, of which the fifth, seventh, and ninth *carmina* of Catullus seem to have given the hint. Secundus was not, however, a servile imitator of Catullus. His expressions seem to be borrowed rather from Tibullus and Propertius; and in the warmth of his descriptions he has the disgrace to exceed all former writers.

In 1535 he accompanied the emperor Charles V. to the siege of Tunis, but gained no laurels as a soldier. The hardships which were endured at that memorable siege were but little suited to the soft disposition of a votary of Venus and the Muses; and upon an enterprize which might have furnished ample matter for an epic poem, it is remarkable that Secundus wrote nothing which has been deemed worthy of preservation. Having returned from his martial expedition, he was sent by the cardinal to Rome to congratulate the pope upon the success of the emperor's arms; but was taken so ill on the road, that he was not able to complete his journey. But being advised to seek without a moment's delay, the benefit of his native air, he soon recovered. Having now quitted the service of the archbishop of Toledo, he was employed in the same office of secretary to the bishop of Utrecht; and so much had he hitherto distinguished himself by the classical elegance of

his compositions, that he was soon called upon to fill the important post of private Latin secretary to the emperor, who was then in Italy. This was the most honourable office to which our author was ever appointed; but before he could enter upon it, death put a stop to his labours. Having arrived at St. Arnaud, in the district of Tournay, in order to meet, upon business, with the bishop of Utrecht, he was on Oct. 8, 1536, cut off by a violent fever, in the very flower of his age, not having quite completed his twenty-fifth year. He was interred in the church of the Benedictines, and his relations erected to his memory a marble monument, with a plain Latin inscription.

The works of Secundus have gone through several editions, of which the most copious is that of Scriverius, published at Leyden, 1631. It consists of the "Basia," and of epigrams, elegies, &c. &c. A French critic who maintains that the genius of Secundus never produced anything that was not excellent in its kind, adds with too much truth, "Mais sa muse est un peu trop lascive." His "Basia" were first translated into English by Mr. Stanley, author of the "Lives of the Philosophers," but he omitted the 8th, 10th, 11th, 12th, and 14th. In 1731, a translation of the whole was published by an anonymous writer, who adopted a poetical version of the first and second by Elijah Fenton, and of the 9th and 16th by Mr. Ward. This translation is accompanied with the original Latin, and embellished with the cuts of Secundus and Julia from the Scriverian edition, for Secundus appears to have been somewhat of an engraver, and the cut of his mistress Julia is said to have been executed by him. A superior translation appeared at London in 1775, with a life of the author, of which we have availed ourselves. Secundus excelled his brothers in the elegance and classical purity of his Latin poetry, as much as he fell short of them in respect for decency. [1]

EVERDINGEN (CÆSAR VAN), a painter of histories, portraits, and landscapes, was born at Alkmaer in 1606, and studied under Van Bronkhorst, who soon observed and encouraged talents which he found superior to those of the rest of his disciples. He had a lively invention, and painted with freedom and firmness, and a good force of

[1] Life as above.—Moreri.—Niceron, vol. XVI.—Foppen. Bibl. Belg.—Burman's Sylloge Epist.—Saxii Onomast.

colouring. Many of his pictures are spoken of in terms of praise; but the one selected as his principal performance is the representation of the victory of David over Goliath, executed in 1648. It was painted on the folding doors of the organ in the great church at Alkmaer; and the sketch of it was preserved in the council chamber of that city. Everdingen died in 1679, aged 73.[1]

EVERDINGEN (ALDRET VAN), the nephew of the former, was born in Alkmaer, in 1621. Having first attended to the instructions of Roland Savery, he afterwards greatly improved by those of Peter Molyn, whom at last he surpassed in skill. He delighted most in the grand scenes of nature, or rather her more romantic features, such as rocks, torrents, and cataracts, which he executed with great freedom and variety of touch. In his time he had no superior; but Jacob Ruysdael followed him immediately, was indeed partly contemporary with him, and in his own style left him far behind in the brilliancy and force of his colours and execution, and the choice of his forms. However, Everdingen is highly deserving of great praise for the care which he took to make himself acquainted with the effects of nature, and the truth with which he marked them. He made a voyage up the Baltic, and was much gratified by and made much use of the scenery, which the romantic coasts of that sea, and of Norway, (which he also visited) afforded him. He died in 1675, and left behind him a great number of drawings, both of real views and compositions, which are very freely wrought. He was thought not to succeed so well in large works as in smaller ones, those coming more within the management of the neatness of pencilling, which characterizes his style of execution. The latter are very highly and very deservedly valued in Flanders and Holland.[2]

EVREMOND (CHARLES DE ST.), a writer, who distinguished himself by his talents and productions in polite literature, and who was many years resident in England, was born at St. Denis le Guast, in Lower Normandy, April 1, 1613. He was the third son of Charles de St. Denis, castellan or baron of St. Denis le Guast; and took the name of St. Evremond from a manor which was part of the estate of his father, and of which he was sometimes styled lord. He was intended, by his father, for the profession

[1] Pilkington. [2] Pilkington.—Strutt.—Deschamps, vol. II.

of the law; and, when he was nine years of age, he was sent to Paris to be bred a scholar. He was entered in the second form in the college of Clermont; and continued there four years, during which he went through a course of grammar learning and rhetoric. He was next sent to the university of Caen, in order to study philosophy; but he continued there one year only, and then returned to Paris, where he pursued the same study a year longer in the college of Harcourt. He distinguished himself not only by his application to literature, but by other accomplishments; and he particularly excelled in fencing, so that "St. Evremond's pass" was famous among those who were skilled in that art. When he had passed through a course of philosophy, he began to study the law: but whether his relations had then other views for him, or that his inclination led him to a military life, he quitted that study after he had prosecuted it somewhat more than a year, and was made an ensign before he had quite attained to the age of sixteen. After he had served two or three campaigns, he obtained a lieutenant's commission; and, after the siege of Landrecy, in 1637, he had the command of a company of foot.

M. de St. Evremond distinguished himself in the army by his politeness and wit, as well as by his bravery; and his accomplishments procured him the esteem of the mareschals d'Etrées and Grammont, of viscount Turenne, of the count de Moissens, afterwards mareschal de Albret, of count Palluau, afterwards mareschal de Clerembaut, and of the marquis de Crequi, who also became a mareschal of France. He had a share in the confidence of these distinguished noblemen, and they always testified their friendship towards him. In 1640, M. de St. Evremond was at the siege of Arras; and, in the ensuing year, he obtained a post in the horse, which gave him fresh opportunities of signalizing himself. Soon after the duke of Enguien, afterwards prince of Condé, became so much pleased with his conversation, that he made him lieutenant of his guards, that he might have him constantly near him. He often read with him; and sometimes communicated to him his most secret projects, and entrusted him with affairs of the greatest moment. After the campaign of Rocroy, in 1643, M. de St. Evremond wrote a kind of satire against the French academy, which was published in 1650, and en-

titled, "The Comedy of the Academicians for reforming the French tongue *."

In 1644 he made the campaign of Fribourg; and the following year he received a dangerous wound at the battle of Notlingen. Being ordered to head a squadron, and to post himself below an eminence which was possessed by the enemy, he was there exposed, for three hours together, to all the fire of their small shot, and a battery of four field-pieces; so that he lost there most of his men, and was himself wounded in the left knee. His wound was so dangerous, that for six weeks he was supposed to be past recovery; but, by the skill of his surgeons, and the excellency of his constitution, his cure was at length effected. Thirty years after, however, his wound opened afresh in London; but, being properly treated, he felt no inconvenience from it, excepting that his left leg was somewhat weaker than the other. After the taking of Furnes, in 1646, the duke of Enguien appointed M. de St. Evremond to carry the news of it to court; and having, at the same time, opened to him his design of besieging Dunkirk, charged him to propose it to cardinal Mazarin, and to settle with him every thing which was necessary for the execution of that undertaking. M. de St. Evremond managed this business with so much dexterity, that he prevailed on the prime minister to agree to every thing which was required by the duke of Enguien. But, in 1648, he lost the

* The title of this piece, in French, at first was, "La Comédie des Académistes pour la Réformation de la langue Françoise." St. Evremond afterwards altered and improved it; and the title prefixed to it, in the French edition of his works, is, "Les Académiciens, Comédie." This piece has never been translated into English. Chapelain, the French poet, Godeau, bishop of Grasse and Vence, and other members of the French academy, are ridiculed in this comedy, which consists only of three acts. St. Evremond also wrote another comedy, which is printed in the French editions of his works, under the title of "Sir Politic Would-be, Comédie, à la maniere des Anglois." In this piece he introduces an English knight at Venice, forming schemes for the improvement of the Venetian government. One of the knight's plans of improvement was, the appointment of four doges, instead of one, for the government of that republic. As the doges of Venice, he remarked, were generally chosen to that office when they were much advanced in age, they were often indisposed, and unfit for public business; being sometimes confined to their chambers, and sometimes to their beds. But, if four doges were elected, then, if even two of them were sick, two of them would probably be well; and, if it should even happen that three of them should be ill at the same time, there would still be one of them capable of doing the business of the republic. In this piece the different modes of travelling of the French and the Germans are also ridiculed. St. Evremond likewise wrote another comedy, entitled, "Les Opéras." It does not appear that either of these pieces were ever translated into English.

post which he had near that nobleman, now, by the death of his father, becomé prince of Condé. This prince took great delight in discovering what was ridiculous in the characters of his acquaintance; and often indulged himself in laughing at their foibles in private, in company with the count de Moissens and M. de St. Evremond. But the prince of Condé, who took great pleasure in ridiculing others, was not fond of being ridiculed himself. He was informed, that St. Evremond and the count had found out, that there was somewhat ridiculous even in him; that his extreme solicitude to discover the foibles of others was in itself a species of the ridiculous; and that they sometimes amused themselves with laughing at his highness. This excited in him so much resentment, that he took from M. de St. Evremond the lieutenancy of his guards, and would have no farther correspondence with the count de Moissens. It is, however, supposed, that a reconciliation would have been effected, if they had not been separated by the civil war, which about this time took place in France. When the prince of Condé returned into France, after the Pyrenean treaty, M. de St. Evremond went to wait upon him, and was very favourably received. The prince offered him his protection; and afterwards, on several occasions, gave him assurances of his affection and esteem.

In 1649 M. de St. Evremond went into Normandy, to visit his relations. About this time the parliament of Paris had declared against cardinal Mazarin; and the duke of Beaufort, the prince of Conti, and the duke of Longueville, following their example, the latter retired to his government of Normandy, where he assembled the nobility, and very earnestly endeavoured to prevail on St. Evremond to engage in his party. With this view he was offered the command of the artillery; but this office he declined; and has given a facetious account of his refusal in a satirical piece written by him about this time, entitled, "The duke of Longueville's Retreat to his Government of Normandy." He says, "They had a mind to bestow the command of the ordnance on St. Evremond; and, to speak the truth, considering his affection for St. Germain's (where the king then was), he would have been glad to have served the court, by accepting a considerable employment, of the business of which he knew nothing. But, having promised count de Harcourt to take no employment, he kept his word, not only from a principle of honour, but that he

might not be like the Normans, most of whom had broken their promise. From these considerations, he was induced generously to refuse the money that was offered to him, but which would never have been paid him."

When the civil war broke out, the French king, being acquainted with St. Evremond's merit and bravery, and knowing that he had constantly refused to join with those who were in opposition to the court, made him a mareschal de camp, or major-general. His commission was dated Sept. 6, 1652; and the next day he received a warrant for a pension of three thousand livres a year. He served afterwards in the war of Guienne, under the duke of Candale; but, after the reduction of Guienne, he was committed to the Bastile, where he was confined as a prisoner two or three months. Some jests that had been thrown out relative to cardinal Mazarin, in a company wherein St. Evremond was present, but in which he had no greater share than the rest, were the pretence for his confinement. But the true reason of it was supposed to be, a suspicion that he had given some advice to the duke of Candale, which was inconsistent with the cardinal's views. However, when St. Evremond obtained his liberty, he went to return thanks to the cardinal for his enlargement. Mazarin told him on this occasion, that "he was persuaded of his innocence, but that a man in his station was obliged to hearken to so many reports, that it was very difficult for him to distinguish between truth and falsehood, and not sometimes to do injustice to an honest man."

In 1654, M. de St. Evremond served in Flanders; and about three years after fought a duel with the marquis de Fore. He continued in the service in Flanders till the suspension of arms, which was agreed upon between France and Spain in 1659. The following year, he came over into England with count de Soissons, who was sent on an embassy to congratulate Charles II. on the restoration; and, when cardinal Mazarin set out from Paris with a great retinue, in order to negociate a treaty with the first minister of the king of Spain, St. Evremond was one of those who accompanied him. He afterwards sent a letter concerning the conferences to the marquis de Crequi, in which he informed him, that the cardinal had sacrificed the honour and interests of France to his own private views. In one part of this letter he said, "It is the cardinal's maxim, that a minister does not so much belong to the state as the

state to the minister; and, for this reason, if God grant him but a few years, he will get all the estates in the kingdom into his own hands." This letter of St. Evremond, concerning the Pyrenean treaty, became the occasion of his banishment from France. After the death of the cardinal, a copy of the letter fell into the hands of some of the courtiers who had been connected with him. They represented to his majesty the danger of allowing private men to judge of state affairs, and to censure the conduct of ministers. Their representations made such an impression on the mind of Lewis, that he immediately ordered M. de St. Evremond to be committed to the Bastile. But St. Evremond had no inclination to pay a second visit to that fortress; and, therefore, having received private information of the design, found means to make his escape out of France, and arrived in Holland about the end of the year 1661.

He did not continue long in Holland, but went over to England in 1662, and was well received at the British court. He particularly numbered among his friends the dukes of Buckingham and Ormond, the earls of St. Alban's and Arlington, lord D'Aubigny and lord Crofts. He also cultivated the acquaintance of those persons in England who were the most eminent for literature; and often conversed with Hobbes, sir Kenelm Digby, Cowley, and Waller. In England he wrote many literary pieces, which were afterwards printed. In 1665 he was seized with a disorder, which threw him into a kind of melancholy, and greatly weakened him. His physicians told him, that nothing but a change of air could cure him; and that, if he could not go to Montpelier, he would at least do well to cross the sea, and make some stay in Holland. He complied with this advice; and liked his situation in Holland so well, that he thought of spending the remainder of his life in that country. In a letter written about this time to the marquis de Crequi, he says, "After having lived in the constraint of courts, I console myself with the hope of ending my days in the freedom of a republic, where, if nothing is to be hoped for, there is at least nothing to be feared. It would be disgraceful to a young man not to enter the world with a design of making his fortune: but, when we are upon the decline, nature calls us back to ourselves; and, the sentiments of ambition yielding to the love of our repose, we find it agreeable to live in a country, where the laws guard

us against any subjection to the will of others; and where, to be secure of all, we need only be secure of ourselves. To this blessing we may add, that the magistrates have great authority in their offices for the interests of the public, but are little distinguished in their persons by any particular privileges or advantages. You see here none of those odious distinctions, which are so offensive to men of real good breeding; no useless dignities, or inconvenient degrees of rank; none of that cumbrous greatness, which restrains liberty, without advancing one's fortune. Here the magistrates procure our repose, without expecting any acknowledgment, or even any expressions of respect for the services that they render to us. They are rigorous in the execution of the orders of the state; firm and unaccommodating in the management of the interest of their country with foreign nations; mild and tractable with their fellow-citizens; and easy with all sorts of private persons. The foundation of equality remains, notwithstanding the exercise of authority; and, therefore, credit never makes a man insolent, nor do the governors ever bear hard on those that are governed."

During his stay in Holland, St. Evremond became acquainted with most of the foreign ministers and persons of distinction there; and also visited several eminent literary men, who happened then to be at the Hague; particularly Heinsius, Vossius, and Spinoza. Of the latter he gave the following account to Mr. Des Maizeaux: "He was," said he, "of a middle stature, and pleasing countenance. His learning, modesty, and disinterestedness, made him esteemed by all the ingenious persons then at the Hague. It did not appear, from his ordinary conversation, that he had those sentiments which were afterwards found in his posthumous works." About 1667, some applications were made to the French king, by means of M. de St. Evremond's friends, particularly of the marquis de Lionne, to induce that monarch to permit him to return to his own country: but these applications were not successful. In 1668, the prince of Tuscany arrived in Holland; and, as he designed to make some stay at the Hague, he hired a house there: but it happened, that, in the house which was taken for him, M. de St. Evremond had an apartment, as had also some other persons of distinction. They were, therefore, obliged to seek for other lodgings; but, when St. Evremond was preparing to remove like the rest, the

prince not only desired him to stay, but likewise to use his table whilst he continued at the Hague. He also ever afterwards testified his esteem for him, and sent him every year a present of some of the best Italian wines.

St. Evremond now thought of passing the remainder of his days in Holland; but, in 1670, sir William Temple delivered to him letters from the earl of Arlington, by which he was informed, that king Charles II. desired his return to England. This induced him to change his intentions; and, on his arrival in England, the king conferred on him a pension of three hundred pounds a-year. In 1675, the duchess of Mazarin arrived in England; and we are told, that "her house was the usual rendezvous of the politest persons in England; and in these assemblies the people of fashion found an agreeable amusement, and the learned an excellent pattern of politeness." It is added, that, in her house, "all manner of subjects were discoursed upon, as philosophy, religion, history, pieces of wit and gallantry, plays, and authors ancient and modern." St. Evremond spent much of his time at the house of the duchess of Mazarin, and appears to have had a great friendship for her. He was also on very friendly terms with the celebrated Ninon de l'Enclos, with whom he often corresponded. He sometimes passed the summer season with the court at Windsor, where he conversed much with Isaac Vossius, who had been made one of the prebendaries of Windsor by king Charles II. By the death of that prince, St. Evremond lost his pension; but, in 1686, the earl of Sunderland proposed to king James II. to create for him an office of secretary of the cabinet, whose province should be to write the king's private letters to foreign princes. The king agreed to the proposal, but St. Evremond declined accepting the office. He made his acknowledgments to lord Sunderland, and to the king; and said, "he should account himself very happy to be able to serve his majesty; but that a man of his age ought to think of nothing, but how to husband the little time he had to live, and to spend it in ease and tranquillity." After the Revolution, he was so well treated in England by king William, that he declined returning again to his own country, though the French king now gave him permission, and even promised him a favourable reception. Yet king William's characteristic address to him, when first introduced at court, could not be very acceptable to a man who valued

himself on his literary reputation; "I think you was a major-general in the French service!" About 1693, the abbot de Chaulieu sent a poem to the duchess of Mazarin, accompanied with a letter in verse, which contained a high compliment to St. Evremond, whom he compared to Ovid. St. Evremond made some remarks on the abbot's poetical epistle, in which he objected to the comparison between himself and the Roman poet. "Ovid," said he; "was the most witty and the most unfortunate man of his time. I am not like him, either as to wit or misfortunes. He was exiled among barbarians, where he made fine verses; but so doleful and melancholy, that they excite as much contempt for his weakness as compassion for his disgrace. Where I am, I daily see the duchess of Mazarin. I live among sociable people, who have a great deal of merit and a great deal of wit. I make very indifferent verses; but so gay, that they make my humour to be envied, while they make my poetry to be laughed at. I have too little money; but I love to be in a country where there is enough: besides, the use of it ends with our lives; and the consideration of a greater evil is a sort of remedy against a lesser. Thus you see I have several advantages over Ovid. It is true, that he was more fortunate at Rome with Julia than I have been at London with Hortensia: but the favours of Julia were the occasion of his misfortune; and the rigours of Hortensia do not make a man of my age uneasy."

St. Evremond was a kind of epicurean philosopher; but though his speculative morality was too lax, yet in his general conduct he appears to have acted like a man of probity. He preserved his health and his chearfulness to a very great age. In one of his letters to Ninon de l'Enclos he says, "At eighty-eight years of age, I eat oysters every morning. I dine heartily, and sup tolerably. Heroes are celebrated for less merit than mine." He was at length afflicted with a strangury, which was attended with great pain, and by which he was much weakened. Bayle tells us, in one of his letters, that it was publicly known, that St. Evremond used no assistance of minister or priest to prepare him for death; and that it was said, that the envoy from the court of Florence sent to him an ecclesiastic, who, asking him whether he would be reconciled, received for answer, "With all my heart: I would fain be reconciled to my stomach, which no longer performs its

usual functions." Bayle also says, "I have seen verses, which he wrote fifteen days before his death; and his only regret was, that he was reduced to boiled meats, and could no longer digest partridges and pheasants." He died on the 9th of Sept. 1703, aged ninety years, five months, and twenty days. Des Maizeaux says, "He preserved, to the very last, a lively imagination, a solid judgment, and a happy memory. The great and acute pains, which he felt during his sickness, never disturbed his tranquillity. He bore them with a courage and constancy that may be envied by philosophers of the first rate." The same writer gives the following description of his person: "M. de St. Evremond had blue, lively, and sparkling eyes, a large forehead, thick eye-brows, a handsome mouth, and a sneering physiognomy. Twenty years before his death, a wen grew between his eye-brows, which in time increased to a considerable bigness. He once designed to have it cut off; but, as it was no ways troublesome to him, and he little regarded that kind of deformity, Dr. Le Fevre advised him to let it alone, lest such an operation should be attended with dangerous symptoms in a man of his age. He would often make merry with himself on account of his wen, his great leather cap, and grey hair, which he chose to wear rather than a periwig *." Des Maizeaux afterwards adds, "His behaviour was civil and engaging, his conversation lively and pleasant, his repartees quick and happy. We find very few that know how to read well. M. de St. Evremond told me one day, that he had not known three in his whole life that could read justly. He had this art in perfection; and, what is altogether as uncommon, he had a very happy way of telling a story."—"His humour was ever gay and merry; which was so far from declining towards the latter end of his life, that it seemed rather to gather fresh strength."—"He was extremely fond of the company of young people, and delighted to hear the stories of their adventures."—"Although he did not pretend to over-rigid morals, yet he had all the qualities of a man of honour. He was just, generous, and grateful; and full of goodness and humanity."

St. Evremond also drew his own character, in a letter to the count de Grammont. It is as follows: "He was a

* Pitt says of him, "Old Evremond, renown'd for wit and dirt,
Would change his living oftener than his shirt;
Roar with the rakes of state a month; and come
To starve another in his hole at home."

philosopher equally removed from superstition and from impiety; a voluptuary, who had no less aversion from debauchery than inclination for pleasure: a man who had never felt the pressure of indigence, and who had never been in possession of affluence. He lived in a condition despised by those who have every thing, envied by those who have nothing, and relished by those who make their reason the foundation of their happiness. When he was young, he hated profusion, being persuaded that some degree of wealth was necessary for the conveniencies of a long life. When he was old, he could hardly endure œconomy; being of opinion, that want is little to be dreaded when a man has but little time left to be miserable. He was well pleased with nature, and did not complain of fortune. He hated vice, was indulgent to frailties, and lamented misfortunes. He sought not after the failings of men with a design to expose them; he only found what was ridiculous in them for his own amusement. He had a secret pleasure in discovering this himself; and would, indeed, have had a still greater in discovering this to others, had he not been checked by discretion. Life, in his opinion, was too short to read all sorts of books, and to burden one's memory with a multitude of things at the expence of one's judgment. He did not apply himself to the most learned writings, in order to acquire knowledge; but to the most rational, to fortify his reason. He sometimes chose the most delicate, to give delicacy to his own taste; and sometimes the most agreeable, to give the same turn to his own genius. It remains that he should be described such as he was in friendship and in religion. In friendship he was more constant than a philosopher, and more sincere than a young man of good nature without experience. With regard to religion, his piety consisted more in justice and charity than in penance or mortification. He placed his confidence in God, trusting in his goodness, and hoping, that in the bosom of his providence, he should find his repose and his felicity*."

* His character also, as drawn by Dr. Knightley Chetwood, is in his works, to which Dryden added a supplement, which may be seen in Malone's edition of his Prose Works, vol. IV. In Spence's Anecdotes we have a short character of him by Pope: "M. St. Evremond would talk for ever. He was a great epicure, and as great a sloven. He lived, you know, to a great old age, and in the latter part of his life used to be always feeding his ducks, or the fowls that he kept in his chamber. He had a great variety of these and other animals all over the house, and used always to say, that when we grow old, and our own spirits decay, it re-animates one to have a number of living creatures about one, and to be much with them."

He was interred in Westminster-abbey, in the nave of the church near the cloister, where a monument was erected to his memory by his friends, with an inscription, in which he is highly praised. It is said to have been written by Dr. Garth. Dr. Atterbury, who looked on St. Evremond as an infidel, appears to have had objections to his being buried in the abbey, for which he is reflected upon, with petulant malignity, by one of the editors of the last edition of the Biographia Britannica.

By his will, St. Evremond, who died worth about 800*l.* left 20*l.* to the poor French refugees; and the same sum to "the poor Roman catholics, or of any other religion." His manuscripts he left to Dr. Sylvestre. The earl of Galway was his executor.

The works of St. Evremond consist of a variety of essays and letters, containing many ingenious and acute remarks on polite literature, and on life and manners, but very unequally written, together with some insipid poems, and several dramatic pieces. He possessed a considerable degree of wit and humour, and great knowledge of the world. He appears to have had a very intimate acquaintance with Roman literature; but acknowledged that he did not understand the Greek language. His works in French have passed through many editions, and been printed in different sizes. One edition is in two volumes, 4to, and some of the editions are in seven volumes, 12mo. An English translation of some of his works was published in two volumes, in 1700, 8vo; and a translation of some other of his pieces in 1705, in one volume, 8vo, under the title of "The posthumous Works of M. de St. Evremond, containing variety of elegant essays, letters, poems, and other miscellaneous pieces on several curious subjects." Another translation, in two volumes, 8vo, was published by Mr. Des Maizeaux, in 1714, with a dedication to lord Halifax. But the best edition was published by the same editor, with the life of the author prefixed, in 1728, in three volumes, 8vo. This translation, however, does not contain our author's poems, nor his dramatic pieces. There is also a collection of his anecdotes and opinions among the "Ana." His reputation has sunk considerably among his own countrymen, nor has there been any edition of his works printed in France for more than half a century. They consider none of his writings as worthy of perusal, except what he wrote on the genius of the Greeks and Romans, on man-

ners, on the peace of the Pyrenees, on the duke of Longueville, and the conversation of the marshal Hocquincourt with father Canaye. In his comedies they find neither wit nor interest, and assert that his verses have more vivacity than genuine poetry; but they bestow higher praise on his prose, and except only to his frequent affectation of antithesis and point. La Harpe, in a well-written character of his works, ascribes his reputation more to fashion and artful management, than to real merit. As to his personal character, enough has been said in the preceding sketch to exhibit its most striking features, those of the wit, the courtier, and the voluptuary.[1]

EWALD (JOHN), a Danish poet of considerable reputation in his own country, was born at Copenhagen in 1743, and had to contend with adversity during the greater part of his life. For some years he was a common soldier in the Prussian and Austrian service, and lived in a state of comparative indigence until his death, which happened at Copenhagen March 17, 1781. He acquired his first reputation by a work in prose, entitled "The Temple of Goodness," and afterwards wrote some dramas, as his countrymen say, in the style of Ossian and Shakspeare. His works were printed at Copenhagen, 1781—1791, 4 vols. 8vo, with engravings by Chodowicki, but are not known in this country.[2]

EXIMENO (ANTHONY), a Spanish ex-jesuit, was born at Balbastro, in the kingdom of Arragon, in 1732, and at the age of ten, went to Salamanca, where he began his studies with great ardour, and made extraordinary proficiency in mathematics and physics. In 1764 he was appointed to teach mathematics and engineering in the royal military school founded at Segovia. On entering into this office, he delivered a speech, shewing the necessity of cultivating the art of war upon fixed principles; and with a view to exhibit examples as well as precepts to his scholars, he published the lives of all the eminent Spanish heroes, under the title of "The Spanish military History," Segovia, 1769, 4to; and as a supplement, he added, in 1772, "The Engineer's Manual," 8vo. Both these works were much admired, the first particularly, for the elegance of the language, and the impartiality of the narrative. At what time

[1] Life by Des Maizeaux in his works.—Biog. Brit.—Nichols's Atterbury, vol. I.—Malone's Dryden, vol. IV. p. 65.—Spence's Anecdotes, MS.

[2] Dict. Hist.

he entered the order of the Jesuits is not known, but after their expulsion, he lived at Rome, and devoted his attention chiefly to music, of which, from his infancy, he was passionately fond. After six years' labour and study, he produced a work on the subject, which contributed, although without much reason, to his reputation in the musical world. This appeared at Rome in 1774, and was entitled "Dell' Origine e della regole della Musica, &c." 4to, in which, says Dr. Burney, too confident of his own powers, he imagined himself capable, with four years' study only, intuitively to frame a better system of counterpoint than that upon which so many great musicians had been formed. Possessed of eloquence, fire, and a lively imagination, his book has been called in Italy, "a whimsical romance upon the art of music, in which is discovered a rage for pulling down, without the power of rebuilding." The author has certainly, with shrewdness and accuracy, started several difficulties, and pointed out imperfections in the theory and practice of music, as well as in the particular systems of Tartini and Rameau; but his own resources and experience are totally insufficient to the task of correcting the errors of the old system, or forming a new one that is more perfect. He has more eloquence of language than science in music. His reasoning is ingenious and specious, even when his data are false; but his examples of composition are below contempt; and yet they are courageously given as models for students, superior to those of the old great masters of harmony.

Eximeno also wrote an apology for the abbé Andre's work on the origin, progress, and actual state of literature, entitled "Lettera del sig. abate Eximeno al R. P. M. Fr. Tommaso Maria Memachi sopra l'opinione del sig. abate Andres, intorno alla litteratura ecclesiastica de' secoli barbari," Mantua, 1783. Eximeno died at Rome in 1798.[1]

EXPERIENS. See ESPERIENTE.

EXPILLI (CLAUDE), president of the parliament of Grenoble, was born Dec. 22, 1561, at Voiron in Dauphiny. His father Claude Expilli had acquired great reputation in the army. This his son studied first at Turin, and in 1581 and 1582 went through a course of law studies at Padua, where he became acquainted with many of the most learned

[1] Dict. Hist. Suppl.—Burney's Hist. of Music, vol. II.—and art. in Rees's Cyclopædia.

men of his time, particularly Speroni, Torniel, Decianus, Pancirollus, Pinelli, Zabarella, Picolomini, &c. On his return to France, he took his doctor's degree at Bourges, where the celebrated James Cujas bestowed high praise on him. He then settled at Grenoble, and acquired such distinction among the advocates of the parliament, that the king Henry IV. considered him as fit for the highest offices in law. Expilli was accordingly promoted to that of king's procurator in the chamber of finances, king's advocate in parliament, and lastly that of president. The same monarch, as well as Louis XIII. employed him in many important affairs in the comté Venaissin, Piedmont, and Savoy, where he was first president of the parliament of Chamberi, after that city was taken in 1630. Three years after, the king made use of his services at Pignerol; but on his return to Grenoble, he died July 22 or 23, 1636, in the seventy-fifth year of his age. James Philip Thomasini, bishop of Citta Nova, wrote his eloge, and his life was written by Antony Boniel de Catilhon, his nephew, and advocate general of the chamber of accounts in Dauphiny. It was printed at Grenoble in 1660, 4to. Cherier, in his History of that province, says of him, that his works are an incontestable proof of his learning, which was by no means confined. He was an orator, lawyer, historian, and poet, a man of excellent private character, and a liberal patron of merit, which alone was a sure introduction to his favour. His works are both in prose and verse. His "Pleadings" were printed at Paris, 1612, 4to. His French poems, after the greater part of them had been printed separately, were collected in a large volume, 4to, printed at Grenoble in 1624; and among them are some prose essays on the fountains of Vals and Vivarez, and on the use of medicinal waters; a supplement to the history of the chevalier Bayard, &c. He wrote also a treatise on "French orthography," Lyons, 1618, folio, in which, however, he has not shewn much judgment, having proposed to spell according to pronunciation; and upon the whole, it appears that, although a man of learning as well as probity, he was a better magistrate than a writer.[1]

EXPILLI (JOHN JOSEPH), a French writer, and canon-treasurer of the chapter of St. Marine at Tarascon, was born at St. Remy in Provence, of an obscure family, in

[1] Moreri.—Dict. Hist.

1719. He was educated for the church, but his course of studies was general, and he early manifested a taste for voyages and works of geography, and expended all he was worth in gratifying this inclination, by travelling over part of Europe and the coasts of Africa to verify the relative situations of places, and correct the errors of former geographers. On his return, he employed himself in arranging and methodizing the observations and information he had collected on the climate, manners, population, and political interests of the different countries he had visited. These labours appeared so meritorious, that he was elected a member of the academies of Madrid, Stockholm, and Berlin. He died about the commencement of the French revolution, after having passed his life in successful study, and established an excellent character for benevolence. He published, as the result of his travels, 1. "Cosmographie," 1749, folio. 2. "Della casa Milano," 1753, 4to. 3. "Polychorographie," Avignon, 1755, 8vo, an abridged account of astronomy, chronology, history, geography, hydrography, &c. but too short to be useful, and altogether the worst of Expilli's works. 4. "Topographie de l'Univers," 1758, 2 vols. 8vo. 5. "Description de l'Angleterre, de l'Ecosse, et de Irelande," 1759, 12mo, executed with great truth and impartiality, and illustrated with many judicious reflections; the narrative is entertaining, but the author's inattention to his authorities has betrayed him into some blunders, although they do not affect the general merit of the performance. 6. "De la population de la France," 1765, folio, one of the best statistical accounts of the produce of French industry and cultivation, and very superior to all that had preceded. 7. "Dictionnaire geographique des Gaules et de la France," 1762—1770, 6 vols. folio. This work was left incomplete, but as far as it goes, appears to have given general satisfaction. 8. "Manuel geographe," 1782, a small volume for the use of schools, and well written.[1]

EXUPERIUS, a celebrated rhetorician, of the fourth century, who has frequently been confounded with a bishop of Toulouse, and with another bishop of Cahors of the same name, was a native of Bourdeaux, and taught eloquence at Toulouse and Narbonne. In this last mentioned city he was entrusted with the education of the two princes

[1] Dict. Hist.

Dalmatius and Hannibal, nephews of the reigning emperor Constantine. Before this Exuperius had been obliged to leave Toulouse, where the inhabitants set little value on his talents, but at Narbonne he was received with the respect due to him; and when the two princes, his pupils, were advanced to the throne, the one as emperor in the year 335, and the other as king of Pontus and Armenia, they conferred upon him the government of a province in Spain. Here he is said to have amassed great riches, and after holding the situation for many years, returned to his native country, and settled at Cahors, where he died, but at what time is not known. Ausonius bestows high praises on his general character and eloquence.[1]

EXUPERIUS, bishop of Toulouse, in the latter end of the fourth and beginning of the fifth century, who died in exile for the orthodox faith, is recorded as a model of true Christian charity. During a great famine, after selling the whole of his own property, he disposed of all the rich gold and silver plate belonging to the church, in order to feed the poor; he exerted his charity likewise towards the religious of Palestine and Egypt. St. Jerome speaks much of his bountiful disposition, and compares him to the widow of Sarepta, whose oil failed not. St. Jerome also dedicated to him his book on the prophet Zecharias. Exuperius changed the temple of Minerva at Toulouse into a church dedicated to the Virgin Mary, now the Dorade, and was the means of freeing the people of that city from their fears of the Vandals. We have no farther account of his history, except that he is supposed to have died in the year 417. He certainly was at Rome in the year 409, when it was taken by the Goths.[2]

EYBEN (HULDERIC), an eminent lawyer, descended from an ancient and noble family in East Friesland, was born at Norden, Nov. 20, 1629. He had the misfortune to lose his father, when he was in his sixth year, but by the care of his mother and relations, he was sent to college, where he made great progress in the earlier classical studies. He then went to Rintelin, and began a course of law. In 1651 he removed to Marpurg, about the time when the academy in that city was restored, and here he recounts among the most fortunate circumstances of his life that he had an opportunity of studying under Justus Sinold, or

[1] Moreri. [2] Ibid.

Schutz, and John Helvicus his son, the former of whom was chancellor of the academy, and the latter was counsellor to the landgrave of Hesse, and afterwards a member of the imperial aulic council. Under their instructions he acquired a perfect knowledge of the state of the empire, and took his doctor's degree in 1655. Soon after he was appointed by George II. landgrave of Hesse, to be professor of law, and his lectures were attended by a great concourse of students from every part of Germany. In 1669 he was invited by the dukes of Brunswick and Lunenburgh to Helmstadt, where he filled the offices of counsellor and assessor with great reputation. He was also appointed by the circle of Lower Saxony a judge of the imperial chamber of Spire, and in 1678 was received among the number of its assessors. The emperor Leopold, hearing of his eminent character and talents, engaged him to come to his court in the rank of aulic counsellor, and to reward his services, restored the rank of nobility which had been in his family. Eyben died July 25, 1699. His works were collected into a folio volume, and printed at Strasburgh in 1708. They are all on subjects of law. His son, CHRISTIAN WILLIAM, who was born in 1663, and died in 1727, was also a lawyer and classical antiquary. He published at Strasburgh, in 1684, "Dissertatio de ordine equestri veterum Romanorum," folio, which was afterwards inserted in Sallengre's "Thesaurus."[1]

EYCK (HUBERT VAN), a painter, born at Maaseyk in 1366, is regarded as the founder of the Flemish school of painting, the Giotto of Flanders; and exhibited, for that early period of art, great genius and skill. In concert with his brother John, he was celebrated for many extraordinary and curious works, executed in oil, after the latter had made his discovery of that mode of painting. He painted well also in distemper, but gave that up after he adopted the other. One work of his, painted in conjunction with John, was in a chapel of the cathedral of Ghent. Sir Joshua Reynolds, who saw it there, says of it, "it represents the adoration of the lamb taken from the Apocalypse: it contains a great number of figures in a hard manner, but there is great character of truth and nature in the heads, and the landscape is well coloured." It is now among the spoils of the French in the gallery of the Louvre; but while

[1] Moreri.—Journal des Sçavans, 1708.—Saxii Onomast.

at Ghent it was held in such estimation as to be shut up from public view, except on festivals; and at other times was only shewn to ambassadors or princes themselves who desired to see it. Philip I. of Spain wished to purchase it; but that not being practicable, he employed Michael Coxis to copy it, who spent two whole years about it, and received four thousand florins for his labour from the king, who placed it in the Escurial. This artist died in 1426, aged sixty.[1]

EYCK (JOHN VAN), younger brother to the preceding, and the supposed inventor of oil-painting, was born at Maaseyk in 1370, and studied with his brother, whom he afterwards excelled. His great discovery is said to have been made in 1410, in the following manner: He had painted a picture in the usual way (in distemper), and having varnished it, set it to dry in the sun's rays, as was customary; but either from the wood being ill seasoned and ill put together, or from the extreme violence of the heat, the picture was cracked and quite spoiled. He therefore deliberated how he should in future best prevent accidents of this nature happening to his works, and endeavoured to make a varnish which would dry in the shade, without the necessity of exposing it to the sun. After many experiments, he found at last that oil of linseed and of nuts, were more siccative than any others he had tried. These, when boiled with other ingredients, made the varnish so much wished for by him and other painters. He afterwards discovered that mixing these oils with his colours gave them a hardness, and in drying not only equalled the water colour, but gave them more brilliancy and force; and that, without the necessity of varnishing afterwards: and he was surprised to find also, that they united far better in oil than in water.

The fame of this discovery soon spread over Flanders and into Italy; and when he grew old, but not till then, he imparted his secret to several painters, both Flemish and Italian. And it must be confessed the art of painting is very highly indebted to him for this foundation of the wonderful success with which succeeding ages have profited by this very useful discovery. As a painter he possessed very good talents, considering the early period of

[1] Descamps, vol. I.—Pilkington.—Sir Joshua Reynolds's Works.—Rees's Cyclopædia.

the art. He copied his heads generally from nature; his figures are seldom well composed or drawn. But his power of producing richness of positive colours is surprising, and their durability no less so. He paid great attention evidently to nature, but saw her in an inferior style. He laboured his pictures very highly, particularly in the ornaments, which he bestowed with a lavish hand, but with all the Gothic taste of the time and country in which he lived. In the gallery of the Louvre is a picture of the "Divine Being," as he chose to call it, represented by an aged man with a long beard, crowned with the pope's tiara, seated in a chair with golden circles of Latin inscriptions round his head, but without the least dignity of character, or evident action or intention. It is the very bathos of the art. At the earl of Pembroke's, at Wilton house, is a small picture which does him more credit. It represents the nativity of our Saviour, with the adoration of the shepherds, and the composition consists of four figures, besides the Saviour and four angels, and has in the back ground the anomaly of the angels at the same time appearing to the shepherds. It is in oil, and the colours are most of them very pure, except those of the flesh. The garment of Joseph is very rich, being glazed thick with red lake, which is as fresh as if it were new. Almost all the draperies are so glazed with different colours, and are still very clear, except the virgin's, which, instead of maintaining its blue colour, is become a blackish green. There is a want of harmony in the work, but it is more the effect of bad arrangement of the colours than the tones of them. The glory surrounding the heads of the virgin and child is of gold. We have been the more particular in stating these circumstances of this picture, because our readers will naturally be curious to know how far the original inventor of oil painting succeeded in his process, and they will see by this account that he went very far indeed, in what relates to the perfection of the vehicle he used, which, if he had happily been able to employ as well as he understood, the world would not have seen many better painters. He lived to practise his discovery for thirty-one years, dying in 1441, at the advanced age of seventy-one.

Although in the preceding sketch we have principally followed the first authority in our references, it must not remain unnoticed that the learned antiquary, Mr. Raspe, has proved, in the opinion of sir Joshua Reynolds beyond

all contradiction, that the art of painting in oil was invented and practised many ages before Van Eyck was born.[1]

EYCKENS, or EYKENS, called the OLD, was born at Antwerp in 1599, and became eminent for his historical paintings. His compositions are full of spirit; his figures have some degree of elegance; his draperies are broad, and the back-grounds of his pictures are enriched with architecture and landscape in a good taste. As he always studied and copied nature, his colouring was warm, agreeable, and natural; and to his carnations he always gave a great deal of delicacy, particularly to the carnations of his nymphs and boys. He painted subjects in one colour, such as basso-relievos and vases of marble, extremely well; and was frequently employed to insert figures in the landscapes of other masters, as he designed them correctly, and adapted them to the different scenes with propriety and judgment. The principal paintings mentioned as his productions are, a "Last Supper," in St. Andrew's church at Antwerp; "St. John preaching in the Desert," in another church; "St. Catherine," in the cathedral of Antwerp, &c. The time of his death is not known. Descamps has strangely divided him into two persons, in both which the dates are erroneous.[2]

EYNDIUS OF HELMSTEDE (JAMES), a Dutch Latin poet and historian, was born at Delft in Holland, of a family of men of the sword. He embraced the same profession himself, and was a captain of cuirassiers in the Dutch service. With no less zeal he courted the muses, and acquired considerable reputation, both as a soldier and poet. In 1611 a quarto volume of his Latin poems was printed at Leyden, containing "Nugarum liber unus: Belli Flandrici libri duo; Senatus convivalis, Mars exul, &c." He also wrote a treatise "De Saltationibus veterum," which he dedicated to Joseph Scaliger. Eyndius died at his castle at Helmstede, in the isle of Schowen in Zeland, Sept. 11, 1614. After his death the states of Zeland ordered his "Chronicon Zelandiæ" to be published at Middleburgh, 1634, 4to. This chronicle extends to 1296. The abbé Lenglet mentions another work not noticed in the Bibl. Belg. "Jacobus Eyndius de pace à Batavis anno 1609 oblata," Leyden, 1611, 4to.[3]

[1] Rees's Cyclopædia.—Walpole's Anecdotes.—Descamps, vol. I.—Reynolds's Works, vol. II. 250. [2] Descamps, vol. II. and vol. III.—Pilkington.
[3] Moreri.—Foppen, Bibl. Belg.

EYRE (FRANCIS), a Roman catholic gentleman of Warkworth castle in Northamptonshire, who died in London, Oct. 7, 1804, was the author of some controversial pamphlets; 1. "A few Remarks on the History of the Decline and Fall of the Roman empire, relative chiefly to the two last chapters. By a gentleman." London, 1778, 8vo. 2. "A short Appeal to the Public. By the gentleman who is particularly addressed in the Postscript of the Vindication of some passages in the fifteenth and sixteenth chapters of the Decline and Fall of the Roman Empire," London, 1799, 8vo. "A short Essay on the Christian Religion, &c.; the whole proposed as a preservative against the pernicious doctrines which have overwhelmed France with misery and desolation. By a sincere friend of mankind, London," 1795, 8vo.—On Mr. Churton, rector of Middleton-Cheney, to which parish that of Warkworth adjoins, addressing to his parishioners, at his first coming among them, "A Defence of the Church of England," Mr. Eyre, feeling the strength of his arguments against the religion of the church of Rome, which he professed, published, 4. "A Letter to the Rev. Mr. Ralph Churton, &c. from Francis Eyre, of Warkworth, esq." London, 1795. This was answered by Mr. Churton; and Mr. Eyre published, 5. "A Reply to the Rev. Ralph Churton, &c." London, 1798; which occasioned a short postscript by Mr. Churton, and there the controversy ended.[1]

EYRE (JAMES), lord chief justice of the court of common pleas, a native of Wiltshire, was born in 1734, and educated, if we mistake not, at Winchester, and afterwards at Merton college, Oxford, where he took his degree of M. A. in 1759, but before that had begun to study law in London. His first professional appearance was as one of the four common pleaders belonging to the city of London, who purchase their situations, and are usually called the city counsel. He is said to have been at this time decent in his manners, grave in his appearance, and regular in his attendance, but was not known beyond the practice of the lord mayor's and sheriff's courts, and had displayed no particular tokens of future eminence. An accidental event, however, brought him forward into unexpected notice, and subsequent circumstances led him to distinction. At this period sir William Morton was re-

[1] Gent. Mag. 1804.

corder of London. He had quitted the practice of the bar, and confined himself to the duties of that station. He had been brought into parliament by the influence of the duke of Bedford, and had looked with a natural expectation to a seat in one of the courts of law; but at length, disappointed, and growing old, he applied to the court of aldermen for leave to appoint a deputy to assist him in his official duties.

The common serjeant, the second law-officer in the corporation of London, had an evident claim to such an appointment. Mr. Nugent, an amiable and excellent man, though of no great professional name, and fully equal to any employment connected with the city of London, in whose service he had spent the greater part of his life, now filled that situation. These gentlemen, however, having differed in some points of legal discussion, that had been officially proposed to their consideration, such a coolness had taken place between them, that Mr. Eyre, who had gained the favour of sir William Morton, was proposed by him to be deputy recorder, and his influence in the court of aldermen being superior to that of Mr. Nugent, he obtained the appointment. It soon appeared that he possessed knowledge and abilities fully adequate to his station, and as the recorder's duty now devolved, in a great measure, upon Mr. Eyre, he had an opportunity of proving his qualifications in such a manner, that on the death of sir William Morton in 1762, he was elected by the court of aldermen to succeed him. As recorder of London he now enjoyed an office of great honour, as well as emolument, and it also gave him the distinction of a silk gown in Westminster-hall, and precedency after the serjeants at law.

He had not, however, proceeded long in the calm exercise of his duties, when he was called upon to encounter difficulties, and to be involved in circumstances, which had not encumbered any of his predecessors. We allude to the period when the wild delusion of "Wilkes and Liberty" had in some degree influenced the whole kingdom; and whose epidemic rage had, in a peculiar manner, infected the metropolis. A very large majority of the livery espoused every measure that was brought forward in opposition to government. The lower classes, too fond of uproar, supported the same principle; and the corporation itself became at length subject to the predominating influence. The sheriffs were selected from among those

citizens who were the most violent in support of opposition measures; and men totally unconnected by their situations and characters with the city, purchased their freedom, and took up their livery, in order to take upon themselves these troublesome and expensive offices. The ordinary rotation of the court of aldermen was infringed, to elect such of its members to the chief magistracy as were the partizans and supporters of Mr. Wilkes and his cause.

In this state of civil discord, the recorder gave his opinion with firmness and understanding; but he could only give his counsel, and passively submit to the majority of the corporation. At length, a remonstrance to the throne was proposed and carried in a court of common council, which contained such opinions, that the recorder peremptorily refused to exercise his official functions on the occasion. He represented it as enforcing doctrines which he should ever oppose, and expressed in a language unfit for the sovereign to hear. He was therefore determined not to be the organ by which his majesty should receive such an insult. Sir James Hodges, the town clerk, supplied the place of the recorder on this occasion. He was a sensible conceited man, who had been a bookseller on London Bridge, and whose oratory in the common council had raised him to his situation. The office gratified his vanity, and has secured to him a renown, which few booksellers have derived from works not published by themselves: it has caused his name to be recorded in the Letters of Junius.

The resolution of the recorder was, however, attended with considerable mortification and some danger. He was summoned to justify his conduct before the common council, and his speech on that occasion was not calculated to avert the vote of censure which followed it. He was not only treated with great acrimony, but it was in the view of the powerful party to deprive him of his office. They, however, contented themselves with holding him forth, not only in their speeches, but in publications and caricatures, as an offensive character, and a city mob at that time was a very unpleasant enemy. In the temper and disposition of administration at this period, such conduct was certain of a reward; and the recorder was, in 1772, appointed a baron of his majesty's exchequer. In a short time subsequent to his possession of the ermine, on a question proposed to the twelve judges by the house of lords, baron Eyre was distinguished by his argument on that occasion.

That he conducted himself with honour and ability in his judicial station, appears from his successive advancements. In 1787 he succeeded that able lawyer and excellent man sir John Skynner, as chief baron of his own court. On the resignation of lord Thurlow in 1792, he was appointed first commissioner of the great seal; and on the removal of lord Loughborough, in the succeeding year, to the chancery bench, he succeeded that noble judge as chief justice of the common pleas, in which situation he continued until his death, at his seat, Ruscombe, in Berkshire, July 6, 1799, in the sixty-fifth year of his age.

As his judicial life was one sober series of official employment, in which no extraordinary events called forth an extraordinary application of mind or knowledge, his reputation is confined to the regular scene of public duty. It may, perhaps, be thought that his appointment to preside at the state trials in London in 1794 is an exception to the foregoing observation. It was indeed a very important charge; nor do we mean to disparage his useful qualities or acknowledged integrity, by expressing our opinion concerning it. Whether it arose from his superior view of the case, an harassed mind, or what he conceived to be a discreet accommodation to the circumstances of the moment, we do not pretend to determine; but it appeared to us that he did not resist the bold irregularities of Horne Tooke as sir Michael Foster would have resisted them.

In private life, lord chief justice Eyre displayed the qualities which rendered him estimable among his friends, nor was he less respected by his brethren in public life. In him was exhibited a rare union of judicial qualities; and his talents and disposition were such as peculiarly adapted him to the bench. To great sagacity he added great candour. Though he soon discerned the merits, and foresaw the issue of a cause, he never betrayed any impatience, nor relaxed in his attention during its progress; and in this as in other respects, resembled the venerable Hale; it was scarcely possible to discover the opinion which he had formed before the moment when he was called upon to deliver it publicly. He was not only impartial in the ordinary sense of the word, but anxious to prevent his judgment in the case before him from being biassed by his indignation at any illiberal or dishonest conduct. Such indeed was the temper and ability with which he sifted every question, as commonly to extort an acknowledgment

even from the unsuccessful party, that his case had been fairly, fully, and dispassionately heard and determined.

His knowledge of the law consisted in a familiar acquaintance with those principles which extensive reading and long experience had impressed upon his mind, rather than in a ready recollection of decided cases. But his application of principles was seldom erroneous; for, as his apprehension was clear, and his judgment strong, he embraced the most complicated variety of facts, and discerned the bearings of the most intricate question. As he comprehended with precision, he explained with perspicuity; and, perhaps, no man ever performed the delicate and arduous task of commenting upon evidence to a jury, more usefully to the jury themselves, more satisfactorily to the parties concerned, or more to the advancement of the ends of justice. From his own opinions he was ever ready to recede, when convinced by mature reflection, or the arguments of counsel, that they were ill-founded; and in doing so, he willingly avowed the error he had committed. His judgments displayed great learning, employed by a vigorous understanding; the reasoning cogent, the illustration apposite, the language manly, and not unfrequently eloquent. Perhaps, in no part of his public duty was he more eminent, though none was more repugnant to his feelings, than in the administration of criminal justice. In this department, though the mildness of his disposition inclined him to mercy, he yielded not to indiscriminate lenity, because he remembered that he was the guardian of the public safety. He was convinced that the observance of solemnity in the courts of justice contributed to excite veneration for their proceedings. His judicial deportment, therefore, was calculated to convey an impression of awe and respect. But though his manner was grave and punctilious, it was marked with great courtesy, for it was not dictated by pride, but by a conscientious regard for the dignity of the court. That this was the case, those who had the happiness to know him in private life could testify, where it seemed as much his aim to draw closer round him by social ease and unaffected pleasantry the circle of his friends, as it was in public to maintain the distance that his situation required. Nor, amidst the amiable qualities which distinguished his private life, should be unrecorded his warm and affectionate attachment to his relations and friends, his prompt and active zeal to promote the welfare

of many who were little known to him but by their want of his assistance, his affability and tenderness towards all his dependants and domestics, and the support given to his elevated station by an hospitable and liberal establishment.[1]

EYSEL, or EYSELIUS (JOHN PHILIP), a physician and medical writer, was born at Erfurt in 1652, and first educated in the college of that place, and afterwards studied medicine both there and at Jena. He took his doctor's degree at Erfurt in 1680, and removing soon after into Westphalia, was made physician to the city of Bockem; but on the plague disappearing, which had broke out there, he returned in 1685 to Erfurt, and two years after was appointed professor extraordinary of medicine. In 1693 he was promoted to be professor in ordinary, and obtained at the same time a place in the faculty. In 1694 he exchanged his professorship of pathology for that of anatomy and surgery, to which botany was afterwards united. In 1713 he was presented with the degree of master of arts, and in 1715 admitted a member of the academy of the "Curieux de la Nature." He died June 30, 1717, leaving the following works: 1. "Enchyridion de formulis prescribendis, secundum methodum Gaspari Crameri," Erfurt, 1698, 8vo. 2. "Compendium Anatomicum," ibid. 1698, 8vo, 1710, 4to. 3. "Compendium Physiologicum," ibid. 1699, 8vo. 4. "Compendium Chirurgicum," ibid. 1714, 8vo. These, with his other works, theses, &c. were collected and published in fol. 1718, under the title of "Opera Medica et Chirurgica."[2]

EZEKIEL, a Jew, was a Greek poet, who wrote tragedies on subjects of the sacred history. Large fragments of a tragedy by him, on the departure of Israel from Egypt, have been preserved by Clemens of Alexandria, and Eusebius. Various opinions are held concerning the time in which he lived. Eusebius introduces a Demetrius as quoting him; and if that was (as an eminent writer of the present day supposes) Demetrius Phalereus, he must have lived near 300 years before the birth of our Saviour. Others bring him down to a century after that period. He must, at all events, have been prior to Clemens, who quotes him; and certain it is, that there are some remarkable expressions concerning the divine Logos in his fragments.[3]

[1] European and Gent. Mag. for 1799. [2] Moreri.—Haller's Bibl. Bot.
[3] Moreri.—Cave, vol. I.—Saxii Onomast. but principally Whitaker's Origin of Arianism, p. 219, &c.

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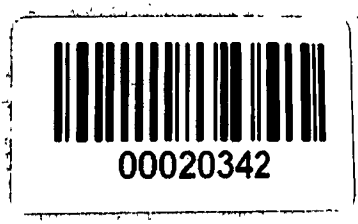
Printed by Nichols, Son, and Bentley,
Red Lion Passage, Fleet Street, London.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on 21 October, 2015